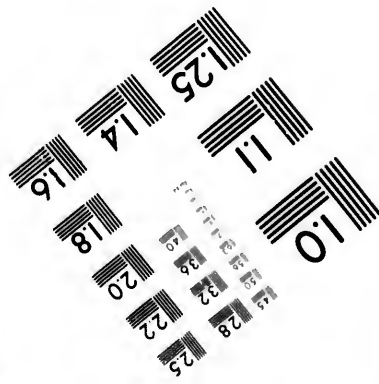
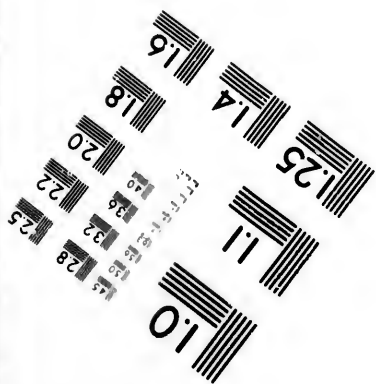
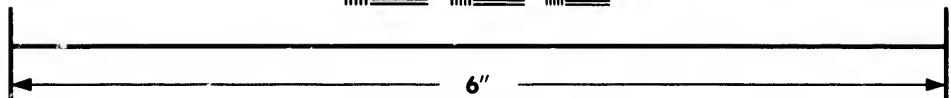
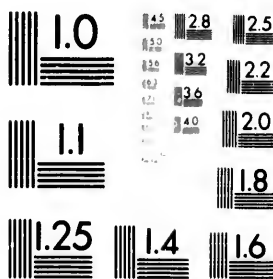
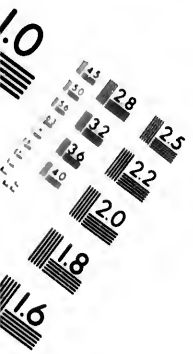


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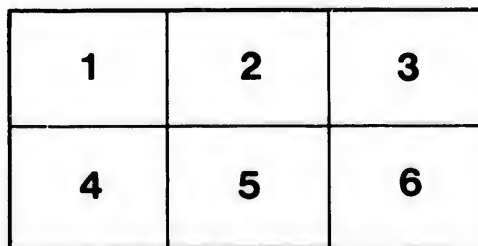
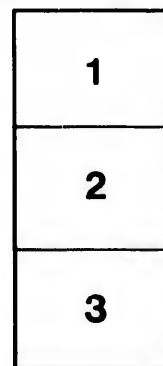
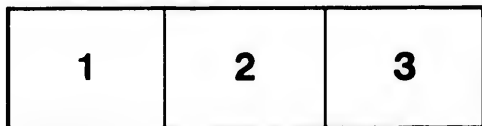
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THE BIBLE

VINDICATED AGAINST

MODERN THEOLOGY;

OR,

TRUTH VS. TRADITION; LIFE AND DEATH REALITIES; THE
QUESTION OF QUESTIONS ANSWERED; ORTHODOXY
AGAINST ITSELF; THE BIBLE NOT RESPONSIBLE
FOR THE OPINIONS OF THE SCHOOLS AND
DIVINITIES; WHAT AM I? AND
WHITHER AM I GOING?

A MASS OF TESTIMONY FROM VARIOUS SOURCES,
ANCIENT AND MODERN;

RELATING TO THE SUBJECTS OF LIFE AND DEATH; MORTALITY AND IMMORTALITY;
MATTER AND MIND; MATERIALISM AND IMMATERIALISM; PRIVILEGE AND RESPONSIBILITY;
THE LITERAL AND SPIRITUAL OR ALLEGORICAL; GEHENNA, HELL, AND
THE GRAVE; ETERNAL TORMENTS AND EVERLASTING DESTRUCTION; HUMAN
TRADITION AND DIVINE KNOWLEDGE; RESURRECTION AND JUDGMENT;
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CONNECTED AND ARRANGED

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"The dead know not anything."

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P R E F A C E.

The copiousness of the "Table of Contents" well nigh precludes the necessity of any preface to this Compilation, yet a word or two may not be out of place.

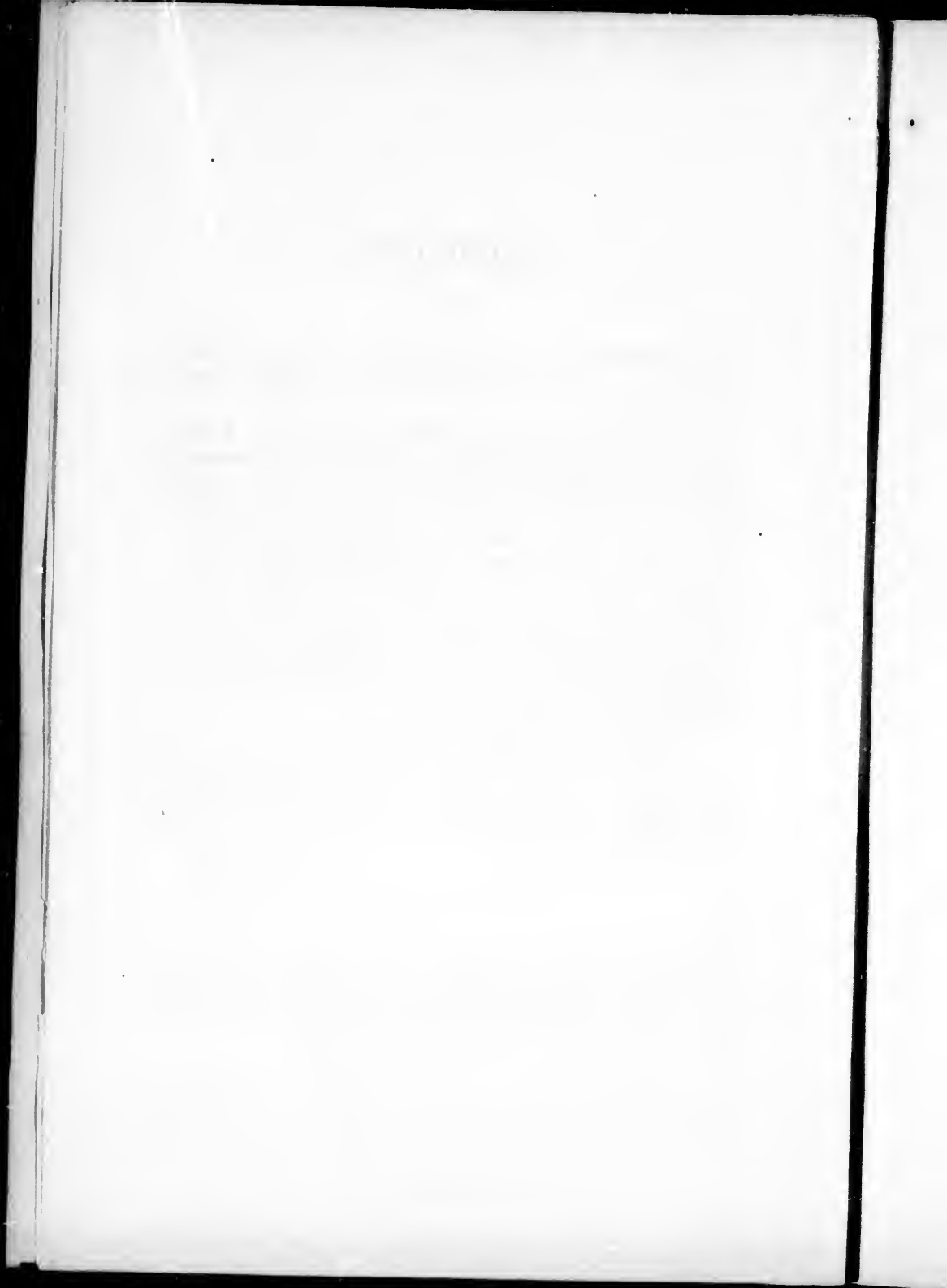
The work is more especially intended for that portion of the reading public who have been accustomed from childhood upwards to regard the Bible as a Revelation from Almighty God, and who suppose, in all sincerity, that the Clergy of the various denominations of our day are engaged in the great work of unfolding its celestial truths to mankind.

We bespeak a careful perusal of the Testimonies herein adduced at the hands of such, so that after "Examination had," they may be the better fitted to comply with the Apostolic injunction: "Prove all things, hold fast that which is good." "To the Law and to the Testimony" is an admonition as necessary to day as when enunciated by the Hebrew Prophet nearly 3,000 years ago, and one which will remain in force so long as Truth and Error co-exist in our world.

To "try the Spirits (or Teachers) whether they are of God" would be but a solemn mockery to every earnest anxious mind apart from the capacity so to do. That this collation of Testimonies may assist some in giving heed, and rendering obedience to the Divine Commands, is the sole aim and earnest desire of

THE COMPILER.

P.S.—The "Errata List" in this Edition is rather a formidable one. It arises not from any remissness on the Printers' part, but from the pressure of business, conjoined with poor health, under which the compiler's friend at the Capital laboured while passing it through the Press. In future issues this will be rectified.



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ERRATA.

The Reader will please make the following corrections :-

Page	15, 10th	line from top, for "worth," read "work."
"	15, 11th	" bottom for "hither," read "clither."
"	44, 19th	" " "action," " "axlom."
"	51, 17th	" " insert "the" before "nineteenth."
"	58, 18th	" top, omit "not" before "expedient."
"	64, 7th	" bottom, for "calumniate," read "calummate."
"	73, 15th	" " "distinctionist," " "destructionist."
"	74, 23rd	" " "then" after "it," read "there."
"	89, 17th	" top " "earthly," read "earthy."
"	89, 21st	" " "cases," " "ceases."
"	126, 3rd	" " "looklog," " "locking."
"	140, 22nd	" " "death," " "torment."
"	148, 10th	" " insert "the" before "heathen."
"	160, 11th	" " for "strangely," read "strongly."
"	177, 5th	" " insert "a" before "future"
"	182, 4th	" " for "Giesleg," read "Giesler."
"	183, 17th	" " "commentator," read "commentator."
"	189, 3rd	" bottom, for "1822," read "1862."
"	191, 21st	" top " "earthly," read earthy."
"	196, 15th	" bottom, insert "and the dead" after "quick"
"	213, 11th	" top, insert quotation marks ("), before "David"
"	234, 3rd	" bottom, " " ("), after "mind."
"	252, last	" top. " " ("), " "truth."
"	254, 23rd	" " for "them," read "then."
"	255, 18th	" bottom, for "Christ's," read "Christ."
"	257, 17th	" top, insert "C." after "Testament."
"	261, 9th	" " for "inapproachable," read "unapproachable."
"	261, last line	" " "anctified," read "sanctified."
"	266, 11th	" " "Ruach," " "Ruach"
"	268, 17th	" bottom, after "epistle," insert a "C."
"	273, 20th	" " "ore," insert "so."
"	285, 8th	" " (should be after "Job," and before "Chap."

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A CLERGYMAN

ON

THE IMMORTALITY OF THE SOUL.

AN Australian paper, the *Daily Telegraph*, forwarded to England last spring (1873), contained a very full report of a sermon delivered by a Church of England clergyman, which may be characterized as the most extraordinary sermon preached or published by an orthodox clergyman in modern times. It appears to be one of a series, all of which, judging from this specimen, would be well worth perusing. Such a sermon, from such a source, indicates, first, the wide-spread dissatisfaction existing in the thinking religious mind of Protestantism, in reference to the doctrine of eternal torments; and, secondly, the influence which the proclamation of the Truth, in its primitive, apostolic simplicity, is exerting, albeit its promulgation, in this age, is limited to the efforts of a very few persons, in comparatively humble position, and other agencies of the most unpretending character.

The following is a report of the sermon, which is here reproduced entire, together with the prefatory remarks of the *Daily Telegraph*:

“Yesterday morning, the Rev. H. N. Wollaston, in Trinity Church, East Melbourne, preached the fourth of his course of sermons on the future punishment of the wicked. The church was more than usually crowded. As the subject is one much discussed at present, both in, and outside, the religious world, we (*Daily Telegraph*) publish the sermon fully, Mr. Wollaston having kindly, at our request, permitted the use of his manuscript for that purpose.

“The text was Romans vi. 23; ‘The wages of sin is death, but the gift of God is eternal life, though Jesus Christ, our Lord.’ Mr. Wollaston said:—

“The doctrine of the eternal life of pain and suffering for the lost of the human family, as the punishment for their sin, is based entirely upon the belief that the human soul is created immortal, incapable of death and destruction, which is the common belief, and is accepted without question or enquiry as a doctrine of God, taught in Holy Scripture; and the inevitable consequence is that only two alternatives are left to us as to the future destiny of the body and soul of a sinner,

after death and judgment, since, according to this theory, man must live on forever—and Scripture declares there are only two places for all men hereafter, heaven and hell, and only two states, happiness and misery—it follows, that one of two things must happen to him. If he die in his sin unsaved, either he must be forgiven, and restored to God's love, and favour, and heaven, after paying the penalty of his sin, by a just and adequate punishment in hell, which is the doctrine of Origen, the Christian Platonist, and of the modern Universalist ; or he must live on an eternal life of pain and suffering, and consequently, never die, which is the doctrine of Tertullian and Augustine, and of a large majority of Protestant Christians. No other alternative can possibly be conceived of by the believer in the natural inherent immortality of the human soul ; and, as a matter of fact, we find, that while most men believe or profess to believe, in Augustine's endless life of pain in hell, many whose whole souls revolt against its terrible and appalling character, in their natural revulsion of feeling, fall back upon Origen's purgatory and his theory of ultimate restoration to God. Both support their belief by a forced interpretation of some two or three texts of Scripture, which they suppose favour their views, and both are compelled by their theory of the soul's inalienable immortality to reject a third view of this subject, which is, in reality, the only doctrine, concerning the destiny of the lost sinner taught in God's word ; and which teaches it plainly, persistently, and dogmatically, in a hundred passages of the sacred volume. Now it may startle some of you, when I affirm, without any fear of contradiction, that this popular and common belief in the natural immortality of the human soul, is not supported by a single text, or a single line or word, in the whole Bible, from the first of Genesis to the last of Revelations ; and moreover, that it is essentially a Pagan doctrine, introduced in the early days of Christianity into the theology of the Church by learned Christian writers and preachers, who borrowed it from the great heathen philosopher, Plato, and whose disciples they were ; and is therefore, the doctrine of men, and not of God. But I will go farther than this, and say advisedly, that we have overwhelming evidence in the pages of Holy Writ, that the human soul is not by creation and nature immortal, that it is not the condition of his being, that man should live for ever either in heaven or hell.

“ In the first place we are distinctly told, what our reason sufficiently attests, that God, the self-existent Creator, the eternal, immortal, and invisible Jehovah, is the only possessor, as He is the only source and dispenser, of eternal life, or immortality. And here I may remark, that many persons seem to entertain the strange notion that eternal life and immortality are not convertible terms, that they do not mean the same thing ; but I ask why ? Immortal means deathless, an immortal life is deathless life ; and a deathless life is a life that shall never die, which lasts forever, and, therefore, it is an “ eternal ” life, an everlasting life. Hence to attempt to attribute a meaning to one of these terms which the other will not bear, is only playing upon words, a distinction

without a difference, a mere quibble of speech. "Immortality" and "eternal life" are identically the same thing.

"But to resume. St. Paul in I Tim. vi. thus speaks of God: "He is the blessed and only Potentate, King of Kings, and Lord of Lords, who only hath immortality." And if God, the Creator, only hath it, how can man, the creature possess it? Man might have had it, in Eden, but he lost all claim to it in his fall, and all men lost it in him; that fall, so far as his future life was concerned, brought him down to the level of the brute. God said, "Eat of that forbidden tree and thou shalt die," he did eat, and did die, body and soul; he forfeited eternal life, immortality, and this is no mere fancy or theory; for we are told distinctly that, after they had sinned, lest Adam and Eve should put forth their hands and take of the tree of life and eat, and live forever, the Lord God drove them out of the garden, and placed at its entrance, cherubim with flaming swords, turning every way to keep or guard the road to the tree of life. We are all then, by birth and nature, mortal, not immortal; in a state of death, and not of life; of eternal death, not of eternal life. But the text before us, which is only one of a multitude tells us that we may attain to immortality, may recover our forfeited life eternal; and it tells us, moreover, how that blessing may be acquired. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

"So that Immortality is a free gift of God to all those who believe in His Son Jesus Christ, and serve Him; and to none others. The great scheme of human redemption, by the voluntary and vicarious sacrifice of Himself by the Son of God upon the cross, as an atonement for sin, whereby men could recover the love and favour of God, and attain to immortality, was not known under the old dispensation of Moses. It was Christ who revealed that; and who, according to the Apostle "brought life and immortality to light through the gospel," not through the law; and hence he says that those who, by patient continuance in well-doing, seek for glory, honour, immortality, shall find eternal life"; and if we are to seek it, how can we possess it by nature? And brethren, the multitude of passages in the New Testament which speak of death, and not of life, as being the normal condition of fallen man, and the fate of the lost hereafter, prove to demonstration, that the doctrine of man's natural immortality is a pure human fiction. To quote them all at present would be to occupy a great deal of your time. I will, therefore, read only a few:—"He that hath not the Son, hath not life;" "Sin, when it is conceived bringeth forth death;" "The gospel is (to the unbeliever) the savour of death unto death;" "If ye shall walk after the flesh ye shall die;" "To be carnally minded is death;" "The end of these things is death;" "If a man keep my sayings he shall never see death;" "He that believeth on me shall never die;" "The ungodly bringeth forth fruit unto death." But enough. It is death, always death and never life; mortality of soul and body, and not immortality, which is declared to be, in God's Word, the spiritual condition of every man by nature; and that immortality is the special work of grace, the free and merciful gift

of God to the believer in his Son Jesus Christ, who forsakes his sins and serves Him ; and that he and he alone can possess immortality. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." There is not any one doctrine in the New Testament more clearly revealed, or more frequently or more authoritatively taught by Jesus Christ and His Apostles, than this ; that man is not, by creation and nature, immortal and incapable of death and destruction, but is mortal and perishable ; and, therefore, the common and popular notion that the soul cannot die as well as the body, but must of necessity, live forever in heaven or hell, is totally opposed to the teaching of the Word of God, and is unworthy of a place in the Christian's creed. And I may just add, as confirming this view of the question, that the Church of England, whatever many of her divines may teach to the contrary, does not hold the natural immortality of man, as one of her doctrines ; for in the collect for the first Sunday in Advent, she teaches us to pray that when our Lord Jesus Christ shall come a second time "to judge the quick and the dead, we may rise to the life immortal." Now if the writer of that collect (one of our Reformers probably) believed in the Pagan doctrine of immortality, is it not strange that he should have put such words into our mouths as these ? For if we are by nature immortal and can never die, we surely require no prayer to God that we may become immortal, if that life is already ours. The writer clearly regarded this immortal life as a great spiritual boon and blessing which we have not by nature, and which God will only give, as an act of grace, for the sake of His Son Jesus Christ, to those who believe on Him. And now, brethren, we come to make an important and necessary enquiry. If the doctrine that the soul of man is by creation and nature immortal, is not found in the Bible, and upon which alone, as I have shown, the belief of an eternal life of pain and suffering for the lost is based, where did it come from ? How came it to be introduced into Christian theology ? I find no difficulty in answering these questions. We easily trace its origin to Plato, the great heathen sage, who lived 400 years before Christ, and whose philosophy has coloured and influenced the theology of the Christian church in all ages, even from Apostolic times, and who had for his disciples, the most able and influential of the Christian Fathers, whose writings and preachings have, to a great extent, moulded the faith of Christendom. Plato, sometimes called the "divine Plato," although a Pagan, from the wonderful resemblance of some of his views of God and man, to those revealed in the Bible. Plato taught that the human soul could not die or be destroyed, that it was, in its very nature, immortal, and must live on forever ! He held also, that for the good in this world, there was, hereafter, an eternal abode of happiness, or Elysium ; and for the very wicked—the worst of mankind—a place of eternal pain and suffering, with its streams of fire, called Tartarus, whence none could ever, throughout eternity, come forth again. He also taught that there was a medium place, a purgatory which he called the Acherusian Lake, into which all those too bad for Elysium, but not

bad enough for Tartarus, were cast at death, and from which they issued forth again into upper air, after a purgative and refining process in the fire. And this you will observe in all its features—its Elysium, its Tartarus, its Purgatory, is precisely a doctrine of the present day. We see then in the philosophy of Plato, who died four centuries before Christ was born, the origin and almost counterpart of the popular belief of the inherent immortality of the soul, and of the two-fold dogma based upon it—that everyone dying in sin, must either go to purgatory to expiate his guilt there, and then be restored to God's love and favour, or he must live on for ever and ever in torment and anguish in hell. The first Christian writer who advocated this latter doctrine was Clement Athenagoras, a Greek by birth, who settled at Alexandria, and died about A. D. 200 ; almost contemporary with whom was Tatian, in Mesopotamia, and he was followed some thirty years later by the famous Tertullian, the "fierce African theologian," as he has been called. These views were opposed some thirty years after Tertullian, by the great Origen, who maintained the ultimate restoration and salvation of all men, and not only of men, but of devils also. This theory of Origen's however, did not take very deep root, and in some 150 years after his death, was well-nigh regarded as a heresy, when Augustine, the celebrated Bishop of Hippo, in Africa, rose up in all his mighty power, and crushed it out of the Christian Church altogether by his writings, preaching and authority, for more than 1200 years, when it reappeared in its present form of Universalism in these latter days. Augustine, an ardent disciple of Plato, adopted, like Tertullian, the complex Platonic theory of the immortality of the soul, of everlasting torment in Tartarus, or hell, as the punishment of the wicked ; and of a middle place, or purgatory ; and this as we know, remained an article of the Christian faith for very many centuries, until the Reformation, when the Protestant churches discarded the purgatory of Augustine and Plato ; but perpetuated Plato's and Augustine's hell, which is to this hour, the teaching of many divines, and a belief of the majority of the members of the Protestant churches.

"Such is the origin and history of the popular doctrines of the Immortality of the soul, and of an eternal life of pain and agony for the impenitent and unconverted after death. But I must call your attention to another important fact. Athenagoras, the first Christian writer who advocated this dogma, as I said, died about A. D. 200. There are still extant, books, or portions of books, written by seven well known Christian fathers who lived before Athenagoras, namely : Barnabas, (Paul's companion), Clement (of Rome, mentioned by Paul in Rom. xvi.), Hermas, Ignatius, Polycarp (disciple of St. John), Justin Martyr, and Theophilus of Antioch ; there were also two others, his contemporaries, Irenæus and Clement, of Alexandria. Barnabas, the eldest of these, died about A. D. 90, or some fifty years only after the death of Christ ; and it is very singular (if this doctrine were true), that not one of these writings should contain the Augustinian theory of an eternal life of torment in hell for the lost sinner. It is scarcely credible

that these eminent confessors, half of whom were martyrs to the faith, would not have referred to this dreadful truth, if it had been, in their day, the doctrine of the Christian church; and the conclusion we should naturally draw from this remarkable omission, would certainly be that no such tenet was known to them; that it was introduced into Christian theology subsequent to their times; and as a matter of fact, we find no trace of this doctrine until 200 years after Christ. I have already proved to you by quotations from the Book of Common Prayer, that the articles, creeds, and formularies of the Church of England are entirely in favour of the view which I have taken of the condition of the lost, so far as they refer to it at all, which, however, is only incidentally. In my last sermon, I showed you that this terrible Pagan doctrine which Tertullian and Augustine succeeded in imposing on the Christian church, through the influence of their great names, vast learning, and fiery zeal and eloquence, receives no support whatever from the Word of God; and that there is not one text fairly quoted and honestly interpreted which contains any such tenet as this, from Genesis to Revelation. The Old Testament does not once refer to it; we may, therefore, safely assume that it was unknown to the authors of these ancient books. In the New Testament there are twenty-one epistles, written by five of Christ's apostles, none of them speak of, or refer to, this frightful doctrine, still less preach or teach it for the obvious reason that they did not believe in it; for if such had been the habit of the early Christian church, or they had been taught it by their master, it is inconceivable that it should have been excluded from the twenty-one epistles which contain the doctrinal portions of the Gospel, the dogmas of the Christian faith; and as I pointed out to you last Sunday, there are only two passages in the whole of the four gospels which contain the teaching of Christ Himself and which are always quoted as stock texts by advocates of the Augustinian theory, which can by any possibility be tortured and twisted into a crutch to support this view of eternal punishment—Mark ix, 43, and Matthew xxiv, 46—both of which texts, I believe, and hope, I then satisfactorily disposed of, by showing you, that fairly and critically examined and interpreted, they were in perfect harmony with the universal testimony of the Bible; that the sinner's future doom is not life, but death; mortality, and not immortality; not an endless life of pain, but the extinction of life; not everlasting existence, but everlasting destruction; that "the wages of sin is death;" that if you or I die in our sin impenitent, unsanctified, unsaved, we shall be raised again from the dead at the last day, by our Great Judge, and having received from Him the reward of our deeds, and endured a perfectly just and equitable amount of suffering for our sins here,—the "many stripes," or the "few stripes," as God's Omniscience alone can know that we have righteously deserved—we shall be consigned as mortal children of Adam, to eternal death; we shall, in our Lord's own words, be literally destroyed, both body and soul in "sheol," an "everlasting death," which will be our "everlasting punishment;" which, in Apostolic words, is "everlasting destruction from the presence of the Lord and our fellow men." Such is

the uniform teaching of our Lord Jesus Christ and His Apostles, as well as that of the Church of England, concerning the future destiny of the children of this world, of the ungodly and unconverted ; whilst the children of God, the penitent and believing, the sanctified and regenerated, having, by faith in the Saviour of sinners, attained to immortality, as a free gift of God's love and goodness, will enjoy an eternal, never ending life of peace, rest, joy, and blessedness with Christ and His saints and angels in a glorious heaven. This is God's own word, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The only portion of the Bible I have not mentioned is the Apocalypse, or Revelation of John, and in that book there is one passage which is always quoted in connection with those two texts referred to in the gospels, to prove the eternal duration of the sinners' sufferings in hell—(Chap. xiv. 10, 11). "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall be tormented with fire and brimstone, and the smoke of their torment ascendeth for ever and ever." Now, in the first place, it is not by any means clear that this passage refers to the future punishment of sinners at all. Elliott, the prophetic writer, a great authority, thinks it does not ; but in the second place, whether it does or not, we cannot put a literal interpretation and base so awfully important a dogma as that of the consignment of a human soul to an eternal life of agony in hell, upon a single prophetic utterance found in a book which is confessedly the most obscure, figurative, mysterious and difficult ever written ; a book so crowded with allegory and flowing imagery, foreshadowing future events, that no one can venture to dogmatize upon the meaning of its contents.

"I shall (D.V.) conclude my remarks on this important subject next Sunday, and will now only add a few words of warning and advice to what I have said already, and I say, first, do not be afraid of this subject. Do not fear to investigate it for your selves. Do not be deterred from ascertaining the truth or error of this or any other doctrine, preached from this, or any other pulpit, as the teaching of God, by the idea that you are meddling with matters that do not concern you, and that they are best left alone ; that it is dangerous to look too closely into the mysteries of godliness, or that your faith may be unsettled in the doing of it and so forth. Listen not to these voices, for they are not wise. It is your business. It *does* concern you. It is *not* best left alone. It is *not* dangerous to look into it. On the contrary, in these days of abounding and progressive infidelity, it becomes a positive and sacred duty that you should search the Scriptures earnestly, carefully, deliberately, to see if these things are so, or not ; that you may be prepared to repel, as our Master did, the assaults of the enemy upon your faith, in His own words :— "It is written." You are bound, as Christian men and women, to speak with certainty as to your own convictions of what the Word of God teaches, and thus be always ready to "give to others a reason for the hope that is in you." The well-known saying of Chillingworth, that the "Bible, and the Bible alone, is the religion of Protestants, "is a hack-

neyed, but a wise and a true one;" and our sixth article of religion says: "Holy scripture containeth all things necessary to salvation, so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an article of Christian faith;" therefore it is your duty and your interest to exercise the reason, and understanding, and talents which God has given you, to convince yourselves of the truth in His word, and not to take it from the lips of other men on trust; and sure I am, that if you have faith in God, and approach the study of the Scriptures in a humble, earnest, and teachable, and prayerful spirit, He will direct your hearts and understanding aright to see the truth as it is in Jesus, and to maintain it unto the end. That Word "which has God for its author, truth for its matter, and salvation for its end," can never suffer by examination nor can it be destroyed or neutralized by the heresies of man, "for the Word of our God shall stand for ever," and this is His Word: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Amen."

INTRODUCTION.

IN an age of enquiry and of religious activity, such as the present, no apology can be required or tendered, for the re-publication, in Canada, of such a highly interesting and important discourse as the sermon of Mr. Wollaston, preached in Australia a few months ago; and the corroborative and supplementary testimony therewith submitted in the following compilation. The sermon and testimony are specially calculated to incite thought and reflection, as well as to stimulate and encourage the investigation of Bible truth. Various reasons conduce to this re-publication. We live in a wonderful age. If we read the sacred oracles aright (and all the leading commentators are agreed that the prophetic epochal numbers of Daniel and John are filled up), the world is on the eve of a great crisis, the greatest hitherto in the history of our race—the time of trouble foretold by Daniel, as being unparalleled up to that time, since the world began. It is plain to every man who will make use of his eyes and his ears, that abounding iniquity prevails; that the indications given by Paul to Timothy of what should occur in the perilous times of the last days of Judah's commonwealth, are in full force and manifestation in these latter days, "men" being "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof" (II Tim. iii. 2-4). It is also plain that there is a powerful upheaving, and a great shaking process going on in the religious world of Christendom, and a general loosening of those ties by which religious sects have hitherto been held together. This latter state of things does not exist to the same extent in Canada, that it does in England, admittedly the centre of the religious enlightenment and civilization of Christendom. In that country, scepticism as regards things religious is making rapid strides over the land, and men in thousands are weekly casting off the trammels of the various religious systems. The movement is not confined to the State Church, it extends also to Dissent. This defection has an outlet in opposite directions. It goes off, on the one hand inflated with a zeal destitute of knowledge, in the direction of a sensuous formality, adopting by way of external embellishment emblems of the symbolical worship established in the wilderness of the Exodus, as the national religion of a peculiar people, for a special purpose, having aims and objects signified through the types and

shadows of a law which was afterwards nailed to the cross, abolished, and taken out of the way at the crucifixion of Christ, and with which, in its symbology, in whole, or in part, as an external ritualism, the world of Christendom, being Gentile, has nothing whatever to do.

The outlet on the other hand, is in the direction of Rationalistic Infidelity, and a brutish, stolid indifference. If, when a change takes place in a man's religious views or convictions, the change be not for the better, it must be for the worse. It is important then that his attention should be directed to the Way of Life—to a study anew of the Bible, containing as it does a revelation of God's will and God's purpose in reference to this earth, and the race of men whom He hath placed upon it. He will there find (Isa. xlv. 18) that God "created not the earth in vain, but formed it to be *inhabited*," that a part of Christ's mission on His return consists (Isa. xlix. 8) in "establishing the earth, in causing the desolate places to be inhabited." And that consequently (Ecl. i. 4) while "one generation goeth and another cometh, the earth remaineth for ever," that the purpose of God as declared (Eph. i. 9, 10, Emphatic Diaglott) is announced in His "having made known to us the secret of His will, according to His own benevolent design, which He previously purposed in Himself in regard to an administration of the fullness of the appointed times, to re-unite all things under one head, even under the Anointed One; the things in the heavens and the things in the earth,—under Him." That Christ came to redeem man from death consequent on the fall, and to bestow eternal life on certain conditions made known to us—that this salvation is free—that God out of the present state of probation of sin and suffering, is evolving a glorious destiny for our race, commencing under the Millennial Reign of Christ on earth, and extending into the *Olahm*, or Hidden Period beyond, when God the Father shall be all and in all.

To such an one groping for light, and staggered at the things which, through a pernicious, arbitrary, and unauthorised system of interpretation the Bible is represented as teaching, the following collection of testimony on the momentous subjects of Life, Death, Resurrection and Immortality, may be of service, may serve as a directive finger-post, pointing out to the weary and despairing wanderer, here and there, the way of life as taught in the Scriptures, properly understood, and leading him to the investigation of that fountain of truth, the Word of Him who is the source of all light and all life!

The most important feature, however, in the present religious movement in England, is that having reference to established doctrines. In this direction doubt and dissatisfaction exist on every hand, and this chiefly in reference to two of the leading doctrines of Christendom, namely that of the natural immortality of the human soul, and eternal torments. Mr. Wollaston, the author of the foregoing sermon, and who should know, boldly declares that these dogmas were not originally doctrines of the Church of England, and that her liturgy recognises a future life only through a resurrection from the dead. This will surely be new

and astounding information to many. The Rev. H. S. Warleigh, Rector at Ashchurch, near Tewkesbury, England, in a pamphlet recently published maintains that in 1562, the Synod of the Church met in Convocation, expunged from the "Articles" the following declaration which had been adopted and inserted among them only ten years previously, viz:—"The souls of them that depart this life, do neither depart with their bodies, nor sleep idly. They which say that the souls of such as depart hence do sleep, being without all sense, feeling, or perceiving until the day of judgment, or affirm that the souls die with their bodies, and at the last day shall be raised up with the same, do utterly dissent from the right belief declared to us in the Holy Scripture." This declaration having been inserted in the "Articles" of the Church of England so late only as 1552, and expunged in 1562, it is clear, that as a church, that church only, held the current popular views respecting immortality and eternal torment, for the space of ten years. Mr. Warleigh also informs us that in the case of *Wilson vs. Fendall*, in 1864, the Lord Chancellor of England gave judgment that the doctrine of eternal torment was *not* the doctrine of the Church of England.

It was stated in the English newspapers in 1865, that of all the sermons preached in St. Paul's Cathedral, London, by clergymen from all parts of England, in 1864, the greater number were on the subjects of the Nature of Man, the State of the Dead, and Eternal Torment. The Pelagian and Augustinian controversy has not been settled. Hudson says that the Church still inherits the questions raised by this controversy. The "conflict of ages" has not yet been determined. On the contrary, it would appear to be breaking out anew. A vast amount of energy, learning and talent have been expended in this controversy. Mr. Wollaston is the first clergyman in the present day who has boldly and unequivocally come out against the doctrines or dogmas in question. Possessing his sermon and the testimonies contained in the following compilation, together with the Bible, by which to test the whole as in the crucible of truth, the general reader acquainted with orthodox views, opinions and theology, has the whole matter, as it were, in a nutshell; and if he be honest, candid, earnest and independent, cannot fail to arrive at correct conclusions.

Christadelphians, though few in number and feeble in power, have contributed their share of expository matter on the all important subjects of Life, Death, Resurrection and Immortality; and have aided materially in stimulating the investigation now going on in reference to these momentous dogmas; and, while they shrink from no responsibility attaching to their position in the sight of men, they deny that the doctrine of man's entire mortality, or non-immortality; of the unconscious state of the dead, and the rejection of the dogma of eternal torment, originated with them. The reader of this compilation will perceive that these dogmas were called in question and rejected by eminent men in the different ages of the Christian era, many centuries before Dr. Thomas was born. Religious teachers who are so ready to charge Christadelphians with being the originators and inventors of what they

call heresy, would do well to bear this in mind, and also to remember the ninth commandment.

Christadelphians receive, hold, and teach, in all its glorious breadth and fulness, the declaration of Paul before Felix (Acts xxiv. 14): "But this I confess unto thee, that after the way which *they call heresy* so worship I the God of my fathers, BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW AND IN THE PROPHETS; and have hope toward God, which they themselves also allow, that there shall be a *resurrection* of THE DEAD; both of the just and the unjust." Paul belonged to the sect "everywhere spoken against," and Christadelphians are quite content to be found in his company. They also naturally hail and welcome Mr. Wollaston as a co-labourer to the extent of the dogmas above named; not knowing, in America at least, what his views may be on other important and essential Scripture doctrines inseparably connected with "the great salvation."

Whatever reception may be extended to the following compilation by the prejudiced and the narrow-minded, the honest earnest enquirer must see and feel the urgent necessity existing for more light in reference to religious doctrine, and will gladly welcome every contribution towards this end, no matter from what quarter it may come. Some may deem it presumptuous on the part of a mere layman to meddle with such matters, forgetting that every one must give account of himself and herself to God; and that there is no mediator between God and man, save only the One mediator, the man Christ Jesus. The Bible recognises no such partial or exclusive discrimination. On the contrary the Spirit (in Jeremiah, xxiii. 28) says: "He that hath My word, let him speak My word faithfully; and again, (in Revelations xxii. 17) "Let him that heareth (understandeth) say come."

Others contend that, as in matters political, so should it be in spiritual matters—that majorities should rule, and that it evinces great presumption on the part of a minority to question the religious belief of a majority. Neither sacred nor profane history, however, teaches us that majorities have always been in the right. They teach quite the reverse.

Truth has always been in the minority, is so now and will so continue to be, until He who is the Truth shall come and destroy the "face of the covering that is cast over all people and the veil that is spread over all nations," so that "the Gentiles shall come unto Him from the ends of the earth, and shall say, Surely our fathers have inherited vanity, lies, and things wherein there is no profit" (Isa. xxv. 7.; Jer. xvi. 19).

It cannot be denied; that, notwithstanding the religious activity of the present day, a deplorable and inexcusable amount of indifference and ignorance generally prevails in reference to the true doctrines of Scripture. Many refuse to investigate through fear of consequences, and a lamentable lack of moral courage and fortitude. They deem it great presumption on the part of any one man or body of men to express a doubt as to the entire scripturality of the prevailing doctrines and sentiments of Christendom, and are amazed when informed that

eminent men in all ages have questioned, combatted, and protested against those doctrines and sentiments. It is no uncommon thing to hear persons, otherwise intelligent, say, in reference to their religious belief, "I would not dare to think that I am wrong."

Situated as men are, and considering the circumstances and influences by which they are surrounded in the present day, it is quite obvious that the first step in the direction of free and untrammelled investigation, and consequent emancipation from the theological thralldom in which they are so firmly held is a step, a movement of great moment, involving the exercise of an amount of moral courage and mental independence rarely to be met with in this utilitarian age. An attentive perusal of Mr. Wollaston's sermon and the accompanying testimonies will convince any thinking man or woman that this step must be taken by all who would attain to life and immortality in the kingdom of God.

No doubt, the feeling which Luther describes, on his own part, has, in a greater or lesser degree been experienced by every one who, from conscientious convictions of Divine Truth, has been compelled to withdraw from the respective systems of faith in which he or she may have been brought up, and by a solemn act, the most solemn in the power of man to perform, to separate himself, or herself, religiously, from father, mother, husband, wife, brother, sister, son and daughter, relatives more remote of kin, friends, acquaintances, neighbours and teachers.

Luther, in reference to his own position, says :—

"You must feel yourself in some measure awed in the presence of a succession of learned men, and by the consent of many ages, during which flourished scholars so conversant in sacred literature, and so many illustrious martyrs. To all this must be added the more modern theologians, universities, bishops and popes. On their side are arrayed learning, genius, numbers, dignity, station, power, sanctity and what not. On mine, Wickliffe and Laurentius, Valla, and, though you forget to mention him, Augustine also. Then comes Luther, a mean man, born but yesterday, supported only by a few friends, who have neither learning, nor greatness, nor genius, nor sanctity, nor miracles. What are they? I confess it is with reason that you pause in such a presence as this. For ten years I hesitated myself. Could I believe that this stronghold which had triumphed over so many assaults, would fall at last? I call God to witness that I should have persisted in my fears, and should have hesitated until now, if truth had not compelled me to speak. You may well believe that my heart is not rock; and if it were, yet so many are the waves and storms which have beaten upon it, that it must have yielded when the whole weight of this authority came thundering on my head, like a deluge ready to overwhelm me."

The same feelings are expressed by him at a later date, as follows :—

"Oh, what pain it has cost me though the Scripture is on my side, to defend myself to my own heart, for having dared singly to resist the Pope, and to denounce him as Antichrist. What have been the afflictions of my bosom! How often, in the bitterness of my soul have I

pressed myself with the arguments of my opponents. Art thou alone wise? Are all others in error? Have they been mistaken for so long a time? What if you are yourself mistaken, and are dragging with you so many souls to condemnation? Thus did I reason with myself, till Jesus Christ, by His own infallible word, tranquillized my heart, and sustained it against this argument, as a reef of rocks thrown up against the waves, laughs at all their fury."

Others object entirely to any change of view in relation to matters of faith and doctrine, no matter what degree of latitude they may claim for themselves in other respects. A wise man, however, will not hesitate to change his opinions and views as to faith and doctrine when he perceives a valid reason for doing so. With respect to change of views, an eminent writer says: "Mental conservatism, like arsenic, preserves form, but is inimical to life and progress; the man who never changes his opinions (if such an anomaly exist) is a mere intellectual mummy. Man, in his intellectual, as in his physical entity, is an imperfect being, and that which is imperfect is mutable."—*Edward's Essay on the Divine Power.*

The following extract, taken from a newspaper some years ago, is to the point, although slightly in the sensational vein:

"The other day we heard a pompous and very self-satisfied gentleman exclaim, in a rather loud tone of voice, to a weak, negative-looking individual: 'I am no weathercock, sir! what I believe once, I believe always. I never change my opinion. What you see me once, you see me always.' We set that pompous gentleman down as one born out of due season. He belonged to the age of the Ptolemies, and should have been mummified three thousand years ago. According to his own confession, he knows no more now than when he was a boy. There are several more of this belated kind of gentleman among us, who have never learned anything since they left the primary school. They are always right and everybody else always wrong. They are snags in the river of life, and will not move on themselves, nor permit, if they can help it, anybody else to move on.

"Dr. Johnson once said: 'When a man changes his opinion, he only acknowledges that he is wiser to-day than he was yesterday.' We humbly bow to the gentleman's decision. He, who on Tuesday believes on all subjects precisely as he did on Monday, has lost a day.

"If Watt and Fulton had been unchangeable we might never have known the luxury of river and ocean steamers. If Huskisson and Stephenson had not been weathercocks we might still be travelling in stage-coaches. If Daguerre had learned only what he had been first taught, we might yet have been charged thirty or forty dollars for an ordinary miniature portrait of a friend or relative. If Col. Hoe had never changed his opinions we might still have been working on the old obsolete printing presses, at the rate of two hundred impressions an hour, instead of as now (1862) 25,000 an hour.

"We, therefore, advocate all changes, whether of faith or practice, that improve upon those that have gone before, and that promise to in-

crease the happiness, enlighten the minds, and elevate the morals of the human race."—*Morning Star*, July 31, 1862.

It is not unusual, however, to find many who are quite willing to recognise the necessity existing for change of opinion, and progressive improvement in relation to matters affecting the life that now is, but who, at the same time, are firmly opposed to any and all change or advance in religious opinion, or tenets of faith. These individuals conjure up all sorts of obstacles, and suffer themselves to be influenced by all kinds of imaginary difficulties, rather than boldly divest themselves of hereditary prejudices, and preconceived opinions, and honestly come to the investigation of scripture truth, on the true basis of scripture teaching, and according to the true scriptural principles of interpretation.

With many others, the great stumbling block in the way of a free, untrammelled investigation of sacred truth, consists in a cherished veneration for the teachings of fond, affectionate, and, it may be, pious parents. When a man comes to understand the teaching of scripture in its own true light; when he apprehends something of the plan and purpose of Deity; and entertains just conceptions of the import of the worth and design of these "Times of the Gentiles," in which we live, now drawing to a close; and of the nature of the apostasy from Apostolic faith and practice prevailing on every hand, he will be able to perceive, that, while our parents may have been honest, pious and sincere in their religious opinions, they may still have been the subjects of the strong delusion predicted by Paul; and like Israel of old may have had "a zeal of God, but not according to knowledge," or as Paul himself prior to his conversion, "zealous towards God," while "persecuting unto the death," the followers of the lowly Nazarene, binding and delivering into prisons both men and women holding the One Faith of the Gospel. We shall not, however, be held responsible for the religious opinions of our fathers, neither should we allow them, whether dead or living, no matter how much we may honour and revere their memories, or their persons, in all other respects, to stand in the way of our reception of the truth, when presented to us, as it is in Jesus. It is no unusual thing to hear fathers and mothers declare, that if their departed offspring are not in the heaven of their hope, they have no desire to go there. In like manner also children declare that if they are not to join their parents in the heaven of their conjecture, they do not wish to be conveyed hither. This is putting the flesh above the spirit, and ignoring the saying of Jesus (Matt. x, 37): "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me."

A characteristic of the time of the end, as indicated in vision to Daniel is, that the wise shall understand; and Habakkuk declares that at the end the vision shall speak. Unquestionably light is being shed upon the truth in our day, light which our fathers had not. Be it our duty to see that in many cases, our fathers do not rise in judgment against us, on the ground that they would have valued the privileges we enjoy more than we do. Our great aim should be to place ourselves

in harmony with the truth and the mind of Deity, as revealed in His word; to cherish a practical love and regard for the Truth, regardless of consequences or results, in so far as preconceived opinions, or mere denominational religious sentiment, is concerned. In this connection, hear what Archbishop. Whately says:—

“It is one thing to *wish to have truth on our side*, and another thing to wish sincerely to *be on the side of truth*. There is no genuine love of truth implied in the former. Truth is a powerful auxiliary, such as every one wishes to have on his side; every one is rejoiced to find, and therefore seldom fails to find, that the principles he is disposed to adopt—the notions he is inclined to defend, may be maintained as true. A determination to *obey* the truth, and to follow wheresoever she may lead, is not so common. In this consists the genuine love of truth; and this can be realized in practice only, by postponing all other questions to that which ought ever to come foremost. ‘What is the truth?’”

Another eminent writer says: “While we are not to be wise *above* that which is written; we ought to be wise up to that which is written. If Israel could say: ‘secret things belong unto the Lord, but the things that are revealed, unto us and our children,’ surely those to whom the word has come, may use the same language. *Men are ignorant of much that is revealed, because they put a false construction on the language of Scripture.*”

The reader of the following compilation will have no difficulty in perceiving how this has come to pass; or how it has happened, that we, in this age, are enveloped in the folds of the great apostasy from apostolic faith and practice which commenced to wreathe in the day of Paul, and continues in full manifestation until the advent of Messiah in power and great glory, when He shall consume it with the spirit of His mouth and destroy it with the brightness of His coming. (II Thess. ii. 8.)

Deity works by means of agents or ministers. He makes use of angels and men in carrying out His designs and purposes. In reference to His truth, and the proclamation of the Gospel He makes use of human agency. In the Acts of the Apostles we have an interesting narrative of a man who was of great authority under a Queen of the Ethiopians, who had come up to Jerusalem, to worship, and returning home through the desert, sat in his chariot reading the book of the Prophet Isaiah. The Spirit ordered Philip the Apostle to draw near and join the chariot, which he did, and enquired of the eunuch, “understandest thou what thou readest?” and the answer is remarkable; “How can I except some *man* should guide me?” Philip joined him in the chariot, opened his mouth, and, beginning at the Scripture which the eunuch was reading, preached unto him Jesus. While men are taught of God, by His truth, without which mankind could have no knowledge of Him, He nevertheless, makes use of men as instrumentalities for this purpose.

During the long night of the dark ages, there is every reason to believe that God had a people, witnesses for His truth, among the

Waldenses, Albigenses and Huguenots, inhabiting the valleys and mountains of Europe. But they were at last subdued and put to death under the iron heel of a despotic tyranny, after suffering persecutions and cruelties unparalleled in the history of any people, excepting, perhaps, in the case of the Jews. Are the witnesses of God's truth to remain dead and inactive? Is there to be no revival of His truth and people in the latter days? If Christ is coming, is there to be a people prepared to meet Him, living at His approach? We are distinctly told (I. Cor. xv. chap.; I. Thess. iv. 15; Isa. xxv. 9; xxvi. 8, 9; Heb. ix. 28, &c.) that at His coming, there will exist a living people, looking and waiting for Him. If at His coming, as shown in Isa. lx. 2, darkness shall cover the earth and gross darkness the people! and if the state of things be such at that time, as to lead Christ in the spirit of prophetic vision to ask (Luke xviii. 8) "When the Son of man cometh, shall He find faith on the earth." If this be the condition of things generally at His coming, then it follows that there must be a special preparation of a people to receive Him, a living people waiting and watching for His advent. This people must, therefore, be developed, through the truth understood, believed and obeyed, and by this means taken out from the state of things existing around them, (Acts xv. 14; I. Cor. vi. 17, 18). As the apostasy came by man, so, judging from what we know of God's arrangements, and workings in the past, in reference to His truth, would we be led to expect, that the resuscitation of His truth in the end of the Times of the Gentiles would be accomplished through human agency, for faith comes by hearing, and hearing by the word of God, preached to men in its own unadulterated purity, free from the doctrines, traditions and commandments of men. We believe that, in the Providence of God, and in furtherance of His benign and glorious purpose, a man has been raised up for this work in these latter days—a man remarkable in many respects, having a remarkable personal history, and peculiarly fitted for such a mission—a man of whom the world knows little or nothing, and cares less—John Thomas, an English physician, of whose writings on the all-important subjects of Life, Death, Resurrection and Immortality, a very free use has been made in the following compilation, as the reader will perceive, and to whom, under God, the compiler acknowledges his own indebtedness and gratitude, for the amount of knowledge he possesses of the plan, purpose, and promises of God; the scheme and way, and mode of salvation, and the consummation of that salvation, at the manifestation of the glory, now hidden from mortal view, that is hereafter, and shortly, to be revealed. For without the labours and expositions of Dr. Thomas, the Bible, humanly speaking, would have remained to us of this age, a sealed book. Sealed to all intents and purposes, to us Gentiles, as it was to Israel of old, as stated in Isa. xxix. 10, 12, "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered, and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is *learned*, saying, Read this I pray thee; and he saith, I cannot,

for it is *sealed*; and the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, *I am not learned.*" So that to the learned, and the unlearned, while they steadfastly shut their eyes to the true interpretation of the Bible, it remains a sealed book.

Dr. Thomas made no pretensions, laid no claim to the discovery or introduction of any new light or revelation. He merely claimed, by the exercise of the faculties with which God had endowed him, and free from all hereditary prejudices, preconceived opinions, and foregone conclusions in reference to scripture teaching, in the investigation and examination of Bible truth, and the rejection and removal from the true doctrines of the Gospel of the accumulated rubbish of seventeen hundred years; the doctrines, traditions and commandments of men, by which, in all ages, the word of God has been made void; to present anew to men, in all its pristine purity, the ancient apostolic gospel. faith, hope, and practice as taught by Christ and His Apostles, Moses and the Prophets. And in so far as the writings of Dr. Thomas and Mr. Roberts have been quoted, or the comments of the compiler here and there added, in the following compilation, the one desire uppermost in his mind has been to quote or say nothing from the Christadelphian stand-point, that is not essentially and entirely in harmony with the Law and the Testimony. The reader is earnestly enjoined to search and prove from the Scriptures whether this be so—to judge honestly and candidly however—to judge, in short, righteous judgment, he must use as a test the Law and the Testimony, not human tradition.

The revelation from Deity, contained in the Bible, was given at long intervals of time—by instalments so to speak. Deity requires not to do things in a hurry, seeing that all agencies are His, and that He knows and sees the end from the beginning. In like manner, during the last eighteen hundred years, there have been at intervals great movements, or what may, perhaps, be termed epochal upheavings in the so-called religious world of Christendom. Notably the movement, at the Reformation, was one deeply involving the religious freedom and civil liberties of man. This too, it may be remarked, was brought about by human agency. Eminent writers, men of note and observation among the clergy, and the conductors of the secular press, feel and believe that we are on the eve of another momentous movement of a religious character. Some years ago, the Rev. Charles Kingsley, a preacher and writer of note in England, preached a sermon in London, at which were present representatives of all classes of English high and learned society, from the text, Heb. xii, 26, 27: "Yet once more will I shake not the earth only but also heaven. And this word, yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." In the course of his sermon, which was a remarkable one, Mr. Kingsley stated it as his belief that we are on the eve of one of the greatest religious revolutions that the world has ever seen, when doctrines, which have been received and held for sixteen hundred years,

will be cast off and rejected, in the same manner as certain other doctrines and usages were disposed of at the time of the Reformation.

Vinet says: "Even now, after eighteen centuries of Christianity, we may be involved in some enormous error, of which the Christianity of the future will be ashamed."

In the memorials of Theophilus Trinal the following passage occurs: "A new speaker of truth is an angel sent by God to trouble the waters of thought; and after the troubling, there is healing for those who first step in. For some few years or generations, the waters retain their efficacy, but then again need a new troubling by some prophet or wise man. When Christ came He permanently troubled the waters of the world's life, yet ever and anon there have needed to be more troubling."

A writer in the *Edinburgh Review*, says:—

"It is unquestionable that political speculations are now largely turned from the dramatic, dynastic, and personal interests of history, to the life of nations. Our fathers' generation, and our own have been marked by changes so vast and rapid as to strike the least imaginative minds with an anxious sense of temporal instability, and to fill the most imaginative with solemn instincts of an *undeveloped Providence*, and *dim visions of a future*, which no theories of the schools, nor of the churches will contain." Combined with a considerable amount of instinctive prescience, the foregoing evinces a lack of scripture discernment. If men would only give due heed to the plain teachings of Scripture, and interpret its language on the same principles which they apply to the interpretation of all other books and language, namely the evident meaning according to the grammatical construction there would be no need of talking mysteriously about an "undeveloped Providence," and "dim visions of a future," because the Scriptures reveal, in unmistakable language, the things pertaining to the future, and the development of God's plan and purpose in reference to this earth, and the race of men whom He hath placed upon it, as the reader will clearly perceive from the following compilation. The whole difficulty arises from the application of the spiritualistic and allegorizing principles to the interpretation of Scripture, instead of the literal and figurative, the only true basis of interpretation of all language, that of Scripture included.

The following, from an editorial article in the *Montreal Witness*, some years ago, shows how, in one direction the allegorizing principle has been most pernicious in its results, namely, with reference to God's interference in the affairs of men. The writer says:

"While we are commanded to make the word of God 'the man of our counsel,' to take it for 'a lamp to our path,' and to appreciate it more than gold, or honey from the comb, we are also enjoined to study and admire His works. The naturalist, the physiologist, the anatomist, the astronomer, and the geologist, are imitating Moses, and David, and Solomon, if they conduct their researches into the wonderful works of God with a similar spirit of adoring piety. Nor is the study of God's exhibitions of wisdom and goodness to be confined to His words and His works of creation, His works of providence are no less to occupy our

reverential attention. A large portion of the Psalms and prophetic books are occupied with God's providential dealings with his chosen people and the nations around. These utterances of inspiration shew clearly, not only the lawfulness, but the duty, of trying to understand God's dealings with men in providence, and also shew, not only the imperative duty, but the unspeakable importance, of studying God's ways as well as His works; and they who do so—who, like Dr. Arnold, examine the daily papers with a sense of awe and reverence, as if they were perusing a supplementary book of the Bible, to ascertain what God is doing in the earth—are neither fools nor fanatics.

"It is expressly said in praise of one of the tribes of Israel (I Chron. xii. 32) that it had men of understanding to know the times, and our Saviour specially denounces those who observe the signs of the weather, but shut their eyes to the signs of the times.

"At the time of the Reformation, and *long after*, it was a prominent part of the teachings of the pulpit to describe and explain what God was doing in the earth, and what were the duties of hearers with reference to actual events. *It was left to a later and less vigorous age, so to subliminate the preacher's office that he would not be at liberty to apply the lessons of Scripture to passing events, or in view of them to teach his hearers what were their duties to their country, or to their race.*"—*Montreal Witness*, 11th July, 1872.

Mankind, in the present day, in reference to the Truth, have two difficulties to contend with. At the very outset, in his investigation and researches after truth, especially scripture truth, the earnest serious enquirer finds not only that he has much to learn, but that, first of all, he has a still more arduous task to accomplish; and that is to *unlearn* what he has previously been trained up in. A writer of mark describes the process in the following terse language. He says:

"The most difficult department of learning is *learning to unlearn*. Drawing a mistake or a prejudice out of the head is as painful as drawing a tooth, and the patient never thanks the operator. No man likes to admit that his favourite opinion, perhaps the only child of his mind, is an illegitimate one! Sluggish intellects are ever the most obstinate, for that which it costs so much to acquire, it costs as much to give up. And the older we get, the more closely we cling to errors, and those weeds are the hardest to eradicate that have had most time to root themselves. There are thousands who sigh for the suppressed Inquisition whenever a political or religious Galileo promulgates any truth that threatens to interfere with established falsehood."

A writer in the "Herald of the Kingdom and Age to Come," for 1856, over the signature of "Observer," enumerates as among the obstacles to the prevalence of Truth, the following:—

"1. *Prejudice*.—The judgment is often formed without light, without evidence. And should the truth be presented to a mind thus pre-occupied, before it can obtain a lodgment there, it has an obstacle to encounter and remove of a very formidable magnitude. The strength of prejudice is amazing. Though assailed by reason and argument, and

revelation, it remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction (after the manner of certain noxious weeds and thistles).

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

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

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

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

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

"7. *Personal Aversions.*—When truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source. This is an old spirit. 'Can any thing good come out of Nazareth?'

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

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

"10. *Example.*—'Have any of the Pharisees believed on him?' The force of example is great; and truth has often to make its way in the face of the opposing multitude. From these obstacles to its prevalence—and many, very many more could be given, is it marvellous that so few embrace it? The wonder is rather, that it should make any progress amid such opposition."—"*Observer*," in "*Herald of the Kingdom and Age to Come*," 1856.

True, we live in an age when men and women can no longer, on account of their religious opinions, be dragged to prison, to the rack, the gibbet, or the stake. Religious persecution cannot lay its clutches on

the bodies of men ; it can, and does, however, take hold of character, and hesitates not to apply to the most conscientious, in the most relentless manner, the paint-brush of heartless calumny, whenever it becomes known that a change in religious opinion has taken place. Some years ago, a very able article appeared in the *London Times*, on the subject of modern persecution of character, in which the writer maintained that this modern persecution which covertly attacks character, is much more dastardly and contemptible, than the bold persecution of ancient times, which openly and boldly attacked a man and burned him at the stake in the broad light of day ; that the unjust aspersion of character for opinions' sake, and the vindictive maligning of reputation, incurred, in this professedly tolerant age, by all who dare think for themselves in religious matters ; who dare, under conscientious convictions of Divine truth, raise themselves out of the theological grooves, or extricate themselves from the sectarian ruts, in which so many perish—to affix the black mark, for such a reason, to the good name of man or woman, and so place them under the social ban, is far more cruel and cowardly, than the open, undisguised atrocities, perpetrated by the persecutors of ancient times.

Much is said in the present day, on the subject of union—union in different directions, of the larger bodies in the religious world of Christendom. This cry for union may be taken to indicate several things. It may betoken a sense of innate weakness—weakness in doctrine, in finances, in power as respects the pastorate, the congregation, or the denomination. In any case, the cry forbodes no good to the world, and should union of the religious bodies to any extent take place, there can exist no doubt but that it will prove highly detrimental to the freedom of religious thought, and the free discussion of religious doctrines ; and will tend to lull men more and more into a cold carnal indifference as to matters of faith and doctrine, or drive them at once into the fatal embraces of an atheistic infidelity.

Occasionally too, a low wail may be heard, a sigh for unity—the wailer forgetting that, under existing circumstances, unity is impossible, that is, among the denominations. The Bible, the only standard of truth and of unity, convicts them all of holding and teaching doctrines nowhere taught therein ; and this arises in great measure, as the reader will perceive from the following compilation, because of the acceptance, by Christendom, of an unsound, and an unauthorized interpretation of Scripture. The religious world of the present time accepts the allegorizing principle of interpretation introduced by Origen in the third century, according to which Dr. Clarke says : “The sacred writings may be obliged to say *anything*, everything, or *nothing*, according to the *fancy*, peculiar *creed*, or *caprice*, of the interpreter,” and a “New Hypothesis” of Dr. Whithy, introduced late in the seventeenth century, of which Mr. Taylor, in “The Voice of the Church,” says : “It is an occurrence without a parallel in the history of theology, that a theory without antiquity, without support from the plain literal sense of Scripture, a theory named by the originator at its birth ‘New,’ and hypothetical,

and which impugns the faith of the Church for more than sixteen hundred years, has come to be at this time almost universally received and taught among all classes as a part of the Christian faith."

In order to attain to unity there must be a return to primitive apostolic Christianity, and this unity must be founded on what the Apostle styles "the unity of the faith" and "the unity of the spirit," and which he describes as a sevenfold unity.—embracing the One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One God, One Father (Eph. iv. 3, 6, 12). The Bible properly interpreted and understood teaches one only set series of doctrines, and these all cluster around, and harmonize with the great plan and purpose of Deity in relation to this planet and the race of men by whom it is inhabited.

While the cry for unity is hushed, and the cry for union raised, in quarters where different action might have been expected, the cry for union is raised under circumstances which induce suspicion as to the considerations of mere temporal prosperity which instigate and influence this cry; the cry for unity comes publicly from quarters whence least expected, as the following taken from a leading secular Canadian newspaper will show :—

"UNITY RATHER THAN UNION. It is quite possible that much good may come of the great Protestant (Ecumenical Council now in session in New York. It would be vain to attempt to make believe, that it will, to any great extent, rub off sectarian angles, and promote a real unity among the various denominations which are taking part in it. Henry Ward Beecher boldly proclaims his faith in the exceeding usefulness of sects, and where Henry Ward Beecher leads, there will not be wanting numerous followers. On the other hand a very significant note has been sounded by PERE HYACINTHE, and the 'Old Catholics.' Invited to be present at the 'Evangelical Alliance' meeting, the old Catholic leaders sent a letter explaining their objects, which was read by Dr. Schaff.

"PERE HYACINTHE also sent a brief note, of which the following is an abstract. Referring to the recognised aims of the association, he says: "My ambition, I confess, is still higher. Where you are satisfied with an alliance, I would desire *an organic and vital unity. I believe this unity to be in the future destinies of the Christian Church, because I discover it in its primitive tradition, and above all, it is in the will of its Divine Founder.* If, like that weakened church of the Apocalypse, all Christianity were not fallen from its first love, it would not be so difficult for it to realize, or even, alas; to conceive, the joyous mystery of its unity—Signed "HYACINTHE LOYSON."

"We venture to say," continues the *Mail*, "that the thought so forcibly expressed by PERE HYACINTHE, has infinitely more of the true ring about it, than the hundreds of folios of speculative theology, aiming only at 'Alliance,' which have been already read at the several sessions of the Conference.

"The old Catholics are, as a body, equally emphatic on the same point. They say; 'we hope and strive for the restoration of the unity

of the Christian Church.' And again, 'In order that the work of the foundation of a single Church of Christ should become an established fact, every individual Christian creed *must cast off everything which has been introduced by men*, and restore that discipline and those rules which rest upon the foundation which Christ the Lord laid, and which meets the just requirements of the different nations, and of the age.'

"These words would sound strange to Henry Ward Beecher, and many other members of the 'Alliance.' They are the germs, however, of a great idea—of that great idea which was before the Saviour of mankind himself, when He uttered His remarkable prayer in favour of the unity of all His followers. Thrown upon so large a body of thinkers, as the men who compose the present religious gathering at New York, they can hardly fail to be productive of good."—*Toronto Daily Mail*, October 11, 1873.

To which may be added, that this is exactly what Christadelphians aim at, but in a different way from what the Old Catholics propose. Instead of trying to revamp and revivify the weakened and apostate successors of the "weakened churches of the Apocalypse," and attempting to make that straight which the word of Deity calls crooked, Christadelphians come out bodily and separate themselves, and build anew upon the foundation of apostles and prophets direct, Jesus Christ, Himself, being the chief corner.

Dr Chalmers says: "A time will come when God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonized, and happy Christendom—when men's faith and their affections will come into more direct contact with heaven's original revelation; and the spirit of good-will to man, which prompted heaven's message, will be felt in all its freshness and power—when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence."

Disclaiming all intention or desire of misjudging or misrepresenting this great man, it plainly appears that in penning the foregoing extract he must have had in view a two-fold course of procedure by which the unity to which he refers, could or would be attained; first, by an intelligent enlightenment of the intellect and the understanding of men through the knowledge of God, as contained in the Scriptures of Truth; and secondly, by the emendation of those errors in our translation of the Scriptures, so generally admitted; the correction of the present unauthorized and arbitrary interpretation, through which Divine truth is now filtered; and the removal from the doctrines and ordinances of the gospel of the doctrines, traditions, and commandments of men, by which the word of God has been obscured and made void in this age, as in former ages. This would seem to be the only way in which men can "come into more direct contact with heaven's original revelation." In this way men and women can, now, if they so desire and determine, partake of those stores of knowledge and wisdom contained in the sacred oracles, read aright in the light of their own interpretation; and become wise unto salvation. "Wisdom crieth without, she uttereth her

voice in the streets ; saying, ' My son, if thou wilt *receive* my words, and *hide* my commandments with thee ; so that thou *incline* thine ear unto *wisdom*, and *apply* thine heart to *understanding* ; yea, if thou *criest* after *knowledge*, and *liftest* up thy voice for *understanding* ; if thou *seekest* her as silver, and *searchest* for her as for hid treasures ; then shall thou *understand the fear of the Lord*, and *find the knowledge of God*." And again, " Happy is the man that *findeth* wisdom, and the man that *getteth* understanding." Also, " The *fear of the Lord* is the *beginning of wisdom*, and the *knowledge of the holy* is *understanding*." Further, " The words of the Lord are pure words ; as silver tried in a furnace of earth, purified seven times." " They are all plain to him that understandeth, and right to them that find knowledge." " Many shall be purified, and made white, and tried ; but the wicked shall do wickedly ; and none of the wicked shall understand ; *but the wise shall understand*." " The holy Scriptures are able to make thee *wise* unto salvation through faith which is in Christ Jesus." " Faith cometh by hearing." " Counsel in the heart of man is like deep water ; but a man of understanding will draw it out " (Prov. i. 20 ; ii. 1, 6 ; iii. 13 ; ix. 10 ; Ps. xii. 6 ; Prov. viii. 9 ; Dan. xii. 10 ; II. Tim. iii. 15 ; Prov. xx. 5).

In this connection an eminent writer says :—

" Mankind are condemned to dig for knowledge as for hid treasure, if they would acquire it. This is a law to which there are only rare exceptions, as it may please God. Even His own prophets had to dig in the fields of one another for treasure not specially or personally revealed by the Spirit. Witness the case of Daniel's study of Jeremiah (Dan. ix. 2). The only depository concerning God and His truth is the Scriptures, and into that mine men do not dig. Men cannot know what the Scriptures teach unless they study them, *and study them apart from tradition*. The difficulty in this age, as in all ages, has been, that men have allowed the thinkings of the flesh to predominate—and tradition to rule their minds.

The Bible convicts men of folly who are ignorant of its teachings, and holds them to be fools, if, still knowing what they teach, they do not believe it. Hence the ancient world, whose wisdom was the philosophy of the Greeks, and the traditions of the " wise men " and " scribes " of Judah, was a world of fools. The reason is, that man's thoughts have always been antagonistic to God's thoughts and His way. The Spirit, in Isaiah. lv 8, 9, declares : " My thoughts are not your thoughts, nor my ways your ways : saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." These thoughts are the thinkings of the Spirit and constitute the " wisdom that is from above." No man knows this intuitively. He must study God's book of wisdom, the Bible, to find it out. Ignorant of this he is not competent to utter a respectable opinion on the truth. Does one man understand the mind of another, or his views, before he makes them known, or before he obtains information of what they are. Let the reader then be rational ; let him honestly read, mark, learn, and inwardly digest the word of

truth ; and then deliver his conclusion from the premises, and his opinions will be entitled to a respectful attention from his fellow men. Let him bear in mind the warning injunction of the Apostle (I Cor. iii. 18) : " Let no man deceive himself. If any man among you think that he is wise in this age, let him become a fool, that he may become wise ; for the wisdom of this world is foolishness with God." For it is written in the Psalms : " Jehovah knows the thoughts of the wise that they are vain ; therefore let no one glory in man."

Dr. Chalmers says : " Prophetic interpretation is not a thing of rambling ingenuity, but of accurate investigation, *possessing within itself a thousand corrections of error and confirmations of truth.*"

The following " rules of interpretation, and directions for investigating the Scriptures," have been found of great service by many, and being based on correct principles, are here submitted for the benefit of the reader and earnest enquirer :

" First.—Let the Bible define and explain its own terms, figures and symbols.

" Second.—Give every passage a *literal* construction, unless its own connection and phraseology render such a course absurd by bringing it into collision with truths elsewhere established by *positive* language.

" Third.—The proper connection of every given passage is not always that with which it stands *immediately* connected, but those bearing on the *same* subject found recorded *anywhere* in the Scriptures. Select all these texts from where they stand, put them together, and you will have all *the truth* revealed on that subject.

" Fourth.—All passages belonging to any particular subject must contain one or more of the peculiar features of that subject, by which it may be identified as belonging to that subject.

" Fifth.—The truth in relation to any doctrine must be established by those passages which speak of it in positive and unequivocal language, and those texts belonging to the same subject, but which only admit of inferential testimony, no inference should be drawn from them at variance with the truths already established by positive texts.

" Sixth.—No doctrine should be predicated upon *mere* inference. Neither upon one isolated text of Scripture. Any true doctrine will be found interspersed through the whole Bible."

RULES FOR STUDYING THE SCRIPTURES.

" First.—In any doctrine taught by types or shadows, the anti-type must always correspond with the type and the 'shadow with the substance' (although the very image of the things is not required).

" Second.—In studying the Scriptures consider that the *New Testament* is a commentary on (and supplement to) the *Old*.

" Third.—Never be afraid of results to which you may be drawn by your investigations, as this will inevitably bias your mind, and disqualify you to arrive at ultimate truth.

" Fourth.—Investigate everything you believe ; if it be the truth it

cannot be injured thereby ; if error, the sooner it is corrected the better.

"Fifth.—Pursue the course with as much independence as if you were the only one concerned.

"Sixth.—Rely on *no authority* less than divine, in so momentous an undertaking."

"PROVE ALL THINGS. HOLD FAST THAT WHICH IS GOOD."

(From the "*Herald of the Kingdom and Age to Come.*")

These rules and directions must commend themselves to the good and honest-hearted everywhere. Others, however, may not acquiesce in their acceptance because they make no provision for the theories of the schools—the doctrines, traditions and commandments of men, of which so many are deeply enamoured. The Scriptures teach us that there has been a turning of things upside down, and we plainly see, on every hand, that truth has come to be looked upon as error, and, error as truth. While the onus of believing and doing—of faith and obedience—is thrown upon man, the lesson conveyed in the parable of the Sower (Luke viii. 5-16), in regard to disposition, good soil, retains all its force. The great difficulty now-a-days, is not so much in regard to the lack of ability as to a lack of willingness or disposition to hear the truth.

In connection with the parable of the Sower, Christ (Matt. xiii. 14-15) applied to the Jews of His day, the language applied by the Spirit through Isaiah (vi. 9), to Israel of old. He says:—"In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand, and seeing ye shall see, and shall not perceive ; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes *they* have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them, *But blessed are your eyes (my disciples), for they SEE, and your ears, for they HEAR.*"

There is no reason to suppose that the disciples of Jesus were men of transcendent mental abilities. Henry Ward Beecher, who considers himself good authority, is credited with stating, that in this respect Jesus made choice of poor materials ; we must believe, that being of good and honest hearts, of the Nathaniel stamp, "Israelites indeed, in whom there was no guile," they were in all respects suited to His purpose ; and that having the whole nation of the Jews to choose from He selected men in every respect qualified for the high office afterwards conferred upon them, the highest that could be bestowed upon mortal man, namely that of faithful ministers and ambassadors of the Lord Jesus Christ, duly commissioned by Him with the approbation of His Father, under powers delegated by the Holy Spirit to make known unto all nations, the glad tidings of great joy ; of life and immortality through faith that is in Christ Jesus.

Hundreds of men and women, of good and honest hearts, of ordinary abilities and attainments have, in the present day, through the rejection of human tradition, the reception and understanding of the truth, in its scriptural acceptation and import, given up their old ideas regarding the immortality of the soul, and eternal torments, together with their pre-conceived opinions and prejudices concerning the fundamental doctrines of the one faith of the gospel—the first principles of the doctrine of Christ,—and have accepted in lieu thereof, in all its length and breadth and fulness, the truth as it is in Jesus, Himself “the Way, the Truth, and the Life”—looking for life and immortality in the one only way of God’s appointment, namely through death and resurrection, and after sustaining the scrutiny of the great assize, being invested, clothed upon, with glory, honour, immortality, eternal life!

To many, or all such, the testimonies contained in the following compilation will not be new; although even in their case the collection, within the present limits, of such a mass of testimony, otherwise scattered over such an extensive field, may be found convenient in many circumstances in which they may find themselves placed with reference to the sophist, especially the theo-sophist. While the Bible is the man of their counsel, a light to their feet, and a lamp to their path, and while with all reasonable men the Bible arguments should be all-sufficient in reference to Bible-doctrines, still it is frequently necessary to be prepared to meet the sophist on his own ground—or rather on the ground of true science—the ground of the sophist generally being that of science falsely so called.

To the general reader, who may never have given his attention to the things referred to in the following papers; and especially to the serious enquirer; the man who is dissatisfied with the present order of things, and eagerly anxious to know the better way, the following compilation, elucidative of Mr. Wollaston’s sermon, and other matters not mentioned by him, cannot fail of being of great service. In this compilation an attempt has been made to arrange the matter thus collected in a somewhat methodical and systematic manner, although this has not always been easy of accomplishment, from the digressive character of many of the quotations. Rather however, than do injustice to any of the authors quoted, through curtailment, the extracts generally are given at some length, in order to indicate fairly the drift of the writers’ minds in reference to the subjects treated of. The reader will also perceive that these extracts contain expressions and phrases of a theological character, which Christadelphians do not, and cannot, in the light of Scripture, approve or endorse.

The compiler has endeavoured from Scripture and human testimony, to set forth clearly, the Way of Life, as contained in the Bible, as held and taught in the apostolic age, and subsequently by the church of Christ in all ages; which church, after the first and second centuries consisted of a persecuted few, “earnestly contending for the faith once for all delivered to the saints.”

A mass of testimony, not always within the reach of the general

reader, has been introduced, bearing upon the origin of the dogma of the natural immortality of the human soul, and the cognate dogma of eternal torments, also in reference to the long continued controversy respecting them, including also a sufficient amount of testimony to shew, that the doctrines of Scripture have too often been made subservient to the exigencies of statecraft and priestcraft, and the selfish aims of princes, kings and legislators.

While believing, in its fullest acceptance, the declaration of Paul, that the Scriptures are able to make men wise unto salvation, it must be admitted that the great mass of mankind know little of, and care less for, the teachings of the Bible. They are quite content to accept the state or system of religious opinion, into which they happen to be born, without question or examination, and to believe that, in this respect, "whatever is, is right." In the case of the great majority of the men and women of Christendom, their prejudices, preconceived opinions, and foregone conclusions are so deeply rooted, and their faith in the traditions of their fathers so firmly established, as to entirely exclude the light of divine truth, as shed forth from the sacred oracles, properly understood, and interpreted in the light of their own teaching.

It must be clear to the reader of Mr. Wollaston's sermon and the following compilation, that the erroneous conceptions at present, and in past ages, entertained respecting the nature of man, and the way of life, have had much to do in bringing about that want of unity in faith so generally prevalent, and which thinking men here and there perceive and deplore. And these conceptions, as already shewn, are due to a pernicious system of interpretation. Whosoever readeth the Scriptures aright can find neither place, nor necessity, nor authority, for the dogmas of inherent immortality and eternal torment. The origin of these dogmas, and the manner of their engraftment on the Christian system, are shewn in the following compilation. It is also hoped that imperfectly as the work may be done, sufficient matter has been adduced to aid men and women in correcting those false conceptions of faith and doctrine, and to stimulate them in the great and important work of emancipating themselves from the oppressive and galling bondage imposed upon the world of Christendom through the doctrines, traditions and commandments of men.

Besides the matter collected, bearing on the dogmas in question, a large amount of testimony is submitted in reference to the destiny of this earth, and this race of men who inhabit it; also of God's way of life, the Great Salvation, and the mode of attaining thereunto. Testimony also of an important character respecting the great crisis now close at hand, is also given.

This is the crisis of the world's history—Daniel's time of trouble, and its consideration affords strong reasons for the study, investigation, and acceptance of the Truth ere the door is shut. Men instinctively feel that a time of calamity and distress is at hand. This feeling presses strongly on men of mere political prescience and forecast, although they cannot define the nature of the struggle between nations that is close at

hand. The Bible properly understood leaves us not in ignorance of the nature of the events most momentous in their character, now impending. The Bible teaching with reference to Life, Death, Resurrection, Judgment, Immortality, the Kingdom of God, or millennial reign of Christ, and the duty devolving upon us, or what we must do to be saved, is very clearly set forth in the following compilation. Here and there, where deemed necessary or desirable, the compiler has inserted affirmative or explanatory remarks, which he trusts the reader may appreciate and profit by.

The learned men of the schools, the reader must admit, have succeeded in rendering the important subjects herein treated of, unintelligible, either to ordinary or metaphysical minds, and in involving the doctrines of the gospel in inextricable confusion. Surely, an unlearned man, relying on the light of Scripture and human exposition in harmony with Scripture, may hope to succeed in making them plain, to simple, unsophisticated men and women, of good and honest hearts.

We live in an age of mammon. The love of riches is one of the characteristics of our day. Many sacrifice everything to the accumulation of wealth. They comport themselves and are esteemed and lauded by the world in proportion to their affluence, or the display of wealth they can make. Let the reader, however, attend to the words of the spirit in Jeremiah (ix. 23, 24): "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glories, glory in this, that he *understandeth and knoweth Me*, that I am the Lord which exercise loving-kindness, judgment and righteousness, *in the earth* for in these things I delight, saith the Lord."

Let not the reader rest satisfied with human testimony, but search the Scriptures to see whether these things are so. Take the word of no man, unless it can bear to be tested by the law and the testimony. The Bereans of old acted thus with reference to the teachings of inspired men, how much more necessary is it, to act so now, when there is no open vision, no inspiration apart from that which proceeds from the enlightenment of the mind through a knowledge of the Holy Scriptures. This is the course of procedure which Christadelphians have adopted and act upon. This is what they ask of their fellow men, and which they would press with all the urgency which language admits of. They desire to learn and to hold the truth, the whole truth, and nothing but the truth. And the measure which they mete out to others, in this respect, they are willing to have meted out to them. All that they desire, urge, and enjoin is, that men and women should undertake to think for themselves, and to commence an independent, candid, honest, intelligent, rational, investigation of the Bible. "Search the Scriptures," said Jesus, "for in them ye think ye have eternal life, and these are they which testify of Me." If this be done honestly, carefully, candidly, deliberately, diligently, and prayerfully, faith and obedience will follow in due course, as the inevitable result of the truth believed, that is union with Christ, through water immersion into the glorious Name,

predicated upon the one faith of the gospel, then by a continuance in well-doing, pressing toward the mark for the prize of the high calling in Christ Jesus, seeking, and in due time obtaining, glory, honour, immortality, and eternal life. Let not the reader lean to his own understanding, but relying faithfully on the mercy, favour, and love of God, let him endeavour to realize the true import of the declaration of Jesus; "The words I speak unto you, they are spirit and they are life." Remember that when a Paul planted, and an Apollos watered, the increase was of God. "Prove all things—Hold fast that which is good."

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

A CHRISTADELPHIAN.

TESTIMONIES.

FROM human sources, ancient and modern, with reference to the heathen origin of the dogma of natural or inherent immortality in man ; the engraftment of that dogma upon the Christian system at a very early period in the history of the church ; the Hebrew doctrine of a future life, only through a resurrection from the dead ; the conflict waged, more or less violently, in all ages between the advocates and opponents of the doctrine of the natural mortality of the human soul, and the cognate dogma of eternal torments ; showing also that those dogmas were never generally accepted, nor acquiesced in, together with copious extracts, and explanatory passages, exhibiting Christadelphian views of the scripture doctrines of Life, Death, Resurrection, Judgment, Eternal Life, and the Kingdom of God, or millennial reign of Christ upon earth, as taught in Moses and the Prophets, and by Christ and his Apostles.

Before proceeding to the quotation of testimony, the compiler begs to state, that having largely availed himself of the labours of Mr. Hudson, as contained in his work, "Debt and Grace, as related to the Doctrine of a Future Life," and feeling indebted to this author for much matter placed within his reach, which, otherwise, might have been inaccessible, and although differing from Mr. Hudson in reference to many of his inferences, as well as in regard to his main conclusions, he considers that he cannot do better for the reader, than by transcribing Mr. Hudson's opening remarks, as an introduction to what follows, recommending to the anxious enquirer a perusal of Mr. Hudson's book, in which will be found much interesting matter relating to Life, Death, Resurrection, and Immortality, although lacking the more complete scriptural fulness, distinctiveness and direct, personal, practical character of the writings of Dr. Thomas and Mr. Roberts, both Christadelphians, which Mr. Hudson was not. His work, nevertheless, contains much important matter which, the casual, or even the general reader does not come in contact with, and which will surprise and astonish many—COMPILER.

Mr. Hudson commences his interesting work, by asking, in the language of the psalmist :

"What is man that thou art mindful of him ?" What is man in his essential nature ? And what is his relation to God, to His government, and to an eternal world ? What principles of justice and honour, of goodness and grace, determine the relations of God to man ? What does God owe to man, and what does man owe to God ? What claim of human character entitles man, or what demand of divine law appoints him, to existence without end ? Is immortality God's debt or His

gift? Or may it be either? And if a debt, is it due to man's nature, or to his conduct, good or bad? Whence does eternity become man's own?

"What is man? Respecting his nature and constitution there are various questions not essential, yet very important, to be answered. Is the human personality simple or complex? What are the mental relations of soul and body? Is immortality a native vigour of man's being, or a life to be sustained by adventitious aids? What is the divine image in which man was created? Is it still retained or was it lost in the fall? Man was made a little lower than the angels; what is now the rank and order of his being? What is the dignity of man, either in his proper nature or in the character he may form? Does it compel him to become either angel or fiend, or is it peculiar to himself as man?"

"These questions are all asked in one other—Is man's immortality contingent, or absolute? Was man created strictly immortal, or as a candidate for immortality? Is this his destiny, or his privilege? Is it the stamp of his very being, or is it the sign of his maturity? Is it the retribution either of holiness or of sin, or is it the gift of divine favour? Is it of law, either in the economy of natural or moral government? Or is it of grace, and never to be charged as debt, though the offered boon should be refused and come to naught? And if it be of grace, and be so regarded by men, is eternal life more likely to be rejected and scorned, or redeeming love to be abused, or are the ranks of the blessed likely to be less full, or later filled, or God's plans to be frustrated, and the harmony of the world to be deranged?"

"Postponing the discussion of these fears until the truth shall be determined, we propose first to show that the dignity of man is not impaired, but enhanced, when we regard him as *invited*, not *compelled*, to be immortal."

Mr. Hudson proceeds to rest the discussion on the basis of two theories, the Rationalist, and the Christian, or Scriptural. Of the former he remarks:—

"We here reckon as Rationalists, not only those modern Neologists who reject an alleged revelation of Immortality, but all who rest the soul's Immortality upon metaphysical or logical proofs, as if they were sufficient without a revelation. The Rationalist theory seeks a general law of human Immortality—a necessity or nature of things, as distinct from the free methods of Divine action. It subordinates the moral argument for an after life to the ontological. It regards the former as valid, only to show the *condition* of the individual in the immortality which he shares with the race. It infers the after life from an *essence* or a *nature*, rather than from a *character*."

"This theory, preferring the laws of nature to the assurances of its Author, consistently seeks man's dignity in what he *must* be; that is, in a destiny. In the estimation of the advocates of this theory, the adornments of virtue and holiness, and the attainment of heavenly glory, may enhance this dignity: but they do not constitute it. It may be tarnished by vice and sin, or obscured by the darkness of an eternal

doom ; but it is not destroyed. If man cannot altogether die, though his powers be ever so much impaired ; yet, as a moral being, he retains an imperishable dignity. If the first man was " a son of God," so are all men ; and they even claim the honour, however remote their descent from the Common Father, and how far soever removed from likeness to Him. They may be bankrupt in virtue ; still they are rich in the inheritance of ages. They may be decrepit with vice ; but the centuries of their being are countless. They may be hoary with guilt ; but He who made them shall not outlive them. Their being may be worthless and worse to themselves ; but they are immortal ; and however mean the place they hold in the universe, they may not be dispossessed of it even by the " King of Kings."

The early history of the Rationalistic theory is evidently Platonic. Plato himself regarded the soul as not only immortal, but a divine essence ; and because divine, it was pre-existent and eternal. And the Jew Philo, speaking in the manner of Plato of the idea of man, says that the breath of life was nothing less than the breath of God, and that the soul of man was produced from nothing created, but from the Father and Ruler of all. This view was first tolerated in the Christian church in the person of a remarkable man in the fifth century, Synesius. His personal history is interesting for the struggles he endured in exchanging some of his philosophic views for the faith of Christ. Bred in the Platonic school, but by his natural temper an Eclectic, he had been attracted by the peculiar virtues of the Christians. While yet far from Christ, he sought relief from the bondage of sin in prayer. But he looked for the cause of his bondage, in a foreign element—the gross earthly matter by which the heavenly essence was detained as in a prison, and not in any corruption of the inward nature. He prayed, not to Him who appeared in lowliness as a redeemer from death, but to the " purifying God," enthroned on high By severe duties and trials, he was brought at length to hear the glowing words of Chrysostom and to the profession of Christ in baptism.

For his amiable qualities, and the hopes of his usefulness, he was offered the Bishopric of Ptolemais, in Cyrene, which he accepted with great reluctance, avowing his dissent from several of the characteristic doctrines of the Christians. " I shall never be able to persuade myself " said he " that my soul is younger than my body ; or to say that the world and all things in it will perish. As to the Resurrection of which so much is said, I regard it as a sacred doctrine, one of the secret things ; I am far from approving the common opinions concerning it." An able writer says of Synesius :—" The old aristocratic intellectualism of the heathen world reigns in him to the last ; but a kind heart often gets the better of philosophic pride, and he has much more of the Christian in him than the name."—*Neo-Platonism in British Quarterly Review*, 1853.

" But even Synesius seems to confess, for once, the paramount importance of the redemption, and, in one of his letters, to assert this as the ground of man's dignity. ' Man,' he says, ' is a creature of high worth ; and he is such because Christ was crucified for him.' And here

we are told to say, that throughout the Scriptures, the dignity of man is based on the work of Christ, and nothing else. It was lost from the moment of the Fall. Man's glory then departed. The race became culprit, under sentence of death. The common opinion that in the absence of a redemption the race would have utterly perished in Adam, is a concession that man's whole being and all its glory are due to Christ; and it is simply consistent to say, that his immortality was from the first *contingent*, and not *absolute*, and that out of Christ, he still has no immortality.

"The characteristic of this (the Christian theory) is, that it finds man's dignity in what he may be. His immortal life, in the light of this theory, is not a destiny, but a privilege. It may have been also a birthright; but, once forfeited it is due to Him by whom it is recovered. Whatever the Divine Image may have signified, it claimed the attention and regard of God no longer than it was cherished by man. Did it denote holiness? It was lost in the act of sin. Was it a *capacity* for holiness—a moral and responsible nature: It was worthless when man became immoral and sinful. Was it lordship and dominion over the earth? Every child of Adam has come into the world to suffer, because this dominion was impaired or but partly regained. Whenever the Bible speaks of Redemption, it finds the occasion of it in no high quality of man; he is never described as a lost child of wealth, or as a captive prince; but ever as beggarly, poor, and vile. His only star of destiny was the sentence of death. Not destiny, but deliverance from it, gives him dignity. The Gospel offers him everything and invites—with all the earnestness of Divine Love, it urges—his acceptance. But it obtrudes upon him nothing; it compels no other choice than that which denotes the most perfect freedom—the choice of all things, or of nothing, and of the attendant glory or shame. And it is the highest dignity of man, that, though he has once lost all, he may now, by free adoption, and a new birth, come to a boundless estate, a heavenly inheritance: where the good fortune of one shall not dispossess another, but each one may be joint heir with the first born, the heir of all."

"Combination of the two theories—the Rationalist and the Christian."

"What was wanting in the doctrine of Immortality by nature, could certainly be supplied by the Gospel. And the doctrine of immortal life as a gratuity to be accepted, seemed, in the view of the men of that time, capable of philosophic improvement. Hence it was natural that some views of the early Christians and of the philosophers of their day should be interchanged. In the spirit of a patronizing Eclecticism, the latter, admiring the virtues and embracing the hopes of Christianity, were ready to defend it by their own modes of argument. And they were willing that man's supposed inherent worth should be enhanced by a closer union with the Incarnate Divine Word. The Christians in their turn, were pleased with the weapons offered them to parry the assaults of the sceptic; too often, perhaps, they hesitated to venture man's

entire dignity on the work of a crucified Nazarene. The philosopher could welcome the assurance of an Immortality which he had deemed rational; the Christian could accept a rational defence of what might otherwise appear an implicit, and blind faith. The union of the two doctrines would be assisted by the proneness of man to rest in second causes, and to derive the weightiest results from 'some nature of things.' Why should not all created powers—all laws of being, contribute to so great a work as the endless life of a human soul? Why need this depend, either in fact or in argument, upon the resurrection of a human form in Palestine, or upon the attestation of that fact, and of the promise that He who had risen from the dead, should, at the last day, appear as judge of both the quick and the dead?

"By a process so gradual, that it is marked only by an occasional shudder at the remote consequence, and an occasional sigh at the beclouded glory of Christ, Immortality and Eternal Life came to mean two different things. The former became a natural endowment, the birthright of every human soul. The latter denoted rather an eternal happiness, and this alone was the especial gift of God, through Christ. The one was made a law of nature, the other a superadded grace. The Christian scheme of man's dignity, instead of supplanting the rationalist, was built upon it. The new wine was put into old bottles; the new cloth was put upon the old garment."

The following testimonies, or evidences, will indicate, to the careful, thinking, reader, how this came about:—

As to the origin of the dogma of inherent Immortality in man:—

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

Gibbon, the celebrated historian, says:—

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

Rollin, in his *Ancient History*, Book 1st Part 2d, says:—

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

Diodorus, Book 1st, page 88 says :—

“It is to Egypt that Pythagoras owed his favourite doctrine of metempsychosis, or transmigration of souls.”

Lempriere, in his classical dictionary, speaking of Pythagoras, says :—

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

“This man Pythagoras, who is styled the Prince of Philosophers, is said to have taught his disciples at Athens, that every man is immortal because immaterial, and for teaching this and kindred doctrines, he was condemned to drink the poison of hemlock, shewing that the doctrine was not popular then, as some imagine.”

Fenelon, in his “Lives of the Ancient Philosophers,” has these words :—

“Socrates greatly improved the philosophy taught by Pythagoras and others. He taught that every man is Immortal because Immaterial.”

In a note appended to Dacien’s translation of “Plato’s Dialogue on the Immortality of the Soul,” the following occurs :—

“Plato supposed the human soul to be an emanation from the Divinity, and that after purification by various transmigrations, it was again re-absorbed into the Divine essence.

“Plato also held the Pythagorean doctrine of the soul’s eternity ; for that “the immortal is definite in number, and it is impossible that there should be more than there actually are ; so that whatever be the number of souls, they must have existed from eternity.”

It may be stated, that in England and other portions of Europe, believers in the transmigration of souls are to be met with here and there. The following paragraph went the rounds of the newspapers in the autumn of 1873 :—

METEMPSYCHOSIS.

“A lady,” says the *Court Journal* “is about to publish a book containing the details of a doctrine resembling the metempsychosis, or transmigration of souls, of the Ancients. According to this author, a soul released by death, wanders about through space for any number of years, until it is to be embodied again. The duration of these wanderings depends upon the conduct of the wanderers before death. The more wicked a soul is, the longer it has to travel. The author herself is informed by a communication from a former female attendant, that more than three thousand years before Christ, she was an Abyssinian Princess, and a very ugly and disagreeable one too.”—*Toronto “Mail,” Aug. 25th, 1873.*

ENGRAFTMENT OF THE DOGMA UPON THE CHRISTIAN SYSTEM.

“Clemens Alexandrinus, Origen and others, of the ‘Fathers,’ as they are called, attempted to accommodate the truths of revelation to ‘the wisdom of the world,’ or philosophy of the Greeks. This is highly

commended by Clemens in the first and sixth books of his *Stromata*, in which he represents that a knowledge of it is almost indispensable to an understanding of the Gospel, and exhibits it as a revelation from God, and a law and rule of justification to the Gentiles, as the scriptures of the Prophets were to the Israelites under the law. 'We cannot err,' says he, 'in saying that all things that are necessary and useful to life, come from God, and especially that the philosophy given to the Greeks, as a peculiar covenant, is the foundation of that of Christ' (*Book 6. p. 648*). 'The law to the Jews; but philosophy to the Greeks until the advent of Christ, when all were called into the church by the teaching of faith,' (*p. 650.*) 'Before the advent of Christ philosophy was necessary to the Greeks, in order to justification, and still subserves the piety of those who found their faith on demonstration; for it led the Gentiles to Christ, as the law did the Hebrews, and prepared the way for that which is perfected under Him' (*Book 1st. p. 282*).

"Origen, the disciple of Clemens, adopted this theory, and followed it in his speculations, treating the dogmas of the Greek philosophy as a key to the history and doctrines of the Scriptures, and employing them to solve the mysteries of the Divine administration. He introduced, accordingly, into his theology a great number of false, absurd and impious controversies and dogmas, which obscured, adulterated, or set aside the truth, and formed emphatically, another gospel; and he was followed by a vast crowd of disciples and imitators. (See *Mosheim's Christianity*, pp. 604—629. and *Dupin's Bibliothèque*, Book 1, pp 190—224.)

"Thus within a little more than a century of the death of the last apostle, did the ministers of the church begin to neglect and depreciate the Scriptures, and to adopt that wisdom by which the world knew not God, as a more efficacious instrument of leading them to salvation" (*Lord's Exposition of the Apocalypse*, p. 112).

"It was not a hundred years after John's death, but contemporary with the apostles' ministry, that these preachers of another Jesus and another gospel began their work of corrupting the simplicity that is in Christ. They gave the apostles much trouble, being the Judaisers on the one hand, and the men of false science on the other, the former enjoining circumcision and the observance of the law as well as belief of the gospel and baptism for salvation; the latter overthrowing the faith, by commingling it with the dogmas of the Greeks about immortal souls, elysium, tartarus, and a host of similar absurdities too tedious to mention. It was to correct the errors coming in like a flood upon the churches from these two sources, that the New Testament epistles were written. Had men continued faithful and mindful of that 'certain word' which was first delivered to them, the four testimonies, Acts, and Apocalypse, with Moses and the Prophets, would have been amply sufficient to 'make wise unto salvation;' but seeing the errors had taken root, and exist in great force until this day, the epistles are indispensable to our emancipation from their dominion"—"*Herald of the Kingdom and Age to Come*" for 1853, pp. 44, 45.

Again, Clemens Alexandrinus, a disciple of Pantæus, A. D., 192,

who besides the office of Catechist, filled also that of a Presbyter in the church in Alexandria, tells us what his course of instruction was—he says :

“As the husbandman first waters the soil, and then casts in the seed, so the notions which I derive out of the writings of the Gentiles serve first to water and soften the earthy parts of the soul, that the spiritual seed may the better be cast in, and take vital root in the minds of men.” Well may Dr. Thomas observe that this was putting the flesh above the spirit ; and Milner justly remarks upon this, “that the apostles neither placed Gentile philosophy in the foundation, nor believed that it would at all assist in raising the superstructure of Christianity.” “On the contrary,” remarks Dr. Thomas, “they looked on the philosophical religion of their own time as so much rubbish, but in all ages the blandishments of mere reason deceive us.”

The general reader who has never devoted any consideration to this subject, will, no doubt, be greatly surprised at the foregoing statement, as to the relative positions assigned by the great teacher, Clement, to the traditions of men, and the doctrines of the Gospel. All, however, who are conversant with the general course of instruction followed at nearly all schools of divinity, are aware that the foundation is laid deep in heathen mythology and heathen philosophy, upon which are built the professed doctrines and teachings of Christ and His apostles ; Moses and the Prophets being generally, almost, or altogether, ignored. In proof of this, reference is made to the following extract :—

Taylor Lewis, LL.D., Professor of Greek in the New York City University, has edited a book entitled “Plato, against the Atheists,” and in the preface to that work, he says :—

“Our object is to recommend Plato to the student or reader by every means through which attention could be drawn to our favourite author ; believing that in no other way could we render a better service to the cause of true philosophy *and religion* ! We believe that in this age there is a peculiar call for a deeper knowledge of Plato ! We speak with confidence on this point. The young man who is an enthusiastic student of Plato can never be a sciolist in regard to education ; a quack in literature ; a demagogue in politics ; or *an infidel in religion*. Our main object, then, is to recommend this noble philosopher to the present generation of educated young men, *especially to our theologians*.”

History, and especially ecclesiastical history, read aright, in the light of the sacred oracles, clearly shews, that about the year A. D. 200, the leaven of apostasy which had commenced to work in Paul's day, had made great and rapid development. The messages of the Spirit, by John, to the Seven Churches, or Ecclesias, of Asia Minor, reveal the process of declension from the “One Faith,” a prominent element of which faith was, a Future Life by a Resurrection from the dead, and the award of eternal life as the gift of God, through Jesus Christ, to all passing the scrutiny of the Judgment. And it unmistakably appears, that the development of the apostasy was greatly accelerated by the engrafting upon the doctrines of the Gospel, of the ancient philosophy of Egypt

and Greece, together with the traditions of the Jewish scribes, by which Israel had in all ages nearly made void the Word of God(C).

It is not surprising, therefore, to find Origen, a renowned religious teacher of that time, giving to the apostasy a distinct form, and a sort of systematic consistency. Of him it is said that he taught that "the Scriptures were of little use if we understand them as they are written;" that "words in many parts of the Bible convey no meaning at all;" that "the Scriptures are full of mysteries, and have a three-fold sense, viz. A literal, a moral, and a mystical, and that the literal sense was worthless."

"He also taught the pre-existence of human souls previous to the Creation, and perhaps from eternity; their condemnation to animate mortal bodies, in order to expiate faults committed in their pre-existent state; a spiritual, or ethereal resurrection of the body; the universal restoration of the wicked after a limited punishment and probation." Dr. Clark says of Origen, that, according to his plan of interpretation, "The sacred writings may be obliged to say anything, everything, or nothing, according to the fancy, peculiar creed, or *caprice*, of the interpreter."

Spanheim says "that Origen inclined to allegory, and fell into several doctrinal errors, which afterwards supplied fuel for the fires of discord, and produced deplorable effects in the church." Mosheim observes that "by an unhappy method of interpretation, Origen opened a secure retreat for all sorts of errors." Milner declared that "no man, not altogether unsound and hypocritical, ever injured the Church of Christ more than Origen did. From the fanciful mode of allegory introduced by him, uncontrolled by scriptural rule and order, arose a vitiated method of commenting on the Scriptures. The learned alone were looked to as guides implicitly to be followed, and the vulgar, when the literal sense was hissed off the stage, had nothing to do but to follow the learned. All his philosophy was taken from the ideas of Plato." Porphyry says that Origen "continually perused Plato, Numenius, and the rest of the Pythagoreans; and that from all these masters he borrowed the Grecian manner of allegorical interpretation, and applied it to the Jewish Scriptures."

It is scarcely necessary to remind the reader that the allegorizing principle has maintained its ground from the days of Origen until our own time, and that it is in full blast at the present day—notwithstanding the strong advocacy and support rendered to the literal interpretation of Scripture in nearly all the centuries of the Christian era. Notably among these, in modern times, we find the Bonars, McCheynes, Smiths and others in the Church of Scotland; Chalmers, Candlish and others in the Free Church of Scotland; Dr. Wolfe, Mr. Elliott, Brooks and a host of others in the Church of England. Mr. Wilson and others in the Baptist Church of Canada. And among that wonderful class of laymen in the Highlands of Scotland, known as *Na Daoine*, emphatically "The men," the literal interpretation was always held in great repute.

These men were generally ranged against all of the clergy who held to the allegorical interpretation(C).

Dr. Wolfe, a minister of the Church of England, a celebrated oriental linguist, says:—

“The greater part of the Christian Church has swerved from the plain sense of Scripture, and turned to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air. These blinded minds suppose that when they read ‘*Jews*,’ they must understand ‘*Gentiles*,’ and when they read ‘*Jerusalem*’ they must substitute the ‘*Church*.’ And if it is said: *Earth* it means *sky*; and for the *Coming of the Lord*, they must understand the *progress of missionary societies*; and *going up to the mountain of the Lord’s house*, signifies a grand meeting of religious sectaries.”

In an article in the *Montreal Witness*, some years ago, contending for the literal interpretation in reference to the signs of the times in which we live, the following occurs: “At the time of the Reformation and long after, it was a prominent part of the teachings of the pulpit to describe and to explain what God was doing in the world, and what were the duties of hearers with reference to actual events. It was reserved to a later and less vigorous age, so to sublimate the preacher’s office, that he would not be at liberty to apply the lessons of Scripture to passing events, or in view of them to teach his hearers what were their duties to their country and their race.”

Luther contended for the literal interpretation. In a letter to a friend he says:—

“You say it *may* be interpreted thus, it *may* also be understood thus, it *may* also be answered thus, it *may* also be literally interpreted thus, it *may* also be mystically interpreted thus;—away with all these *may be’s*. These, my friend Catharinus, are all refuges of lies, mere loop-holes of escape, and evidently go to confirm the truths I maintain. Speak thus: ‘This is the meaning of the passage, and it cannot be understood otherwise.’ You will thus keep to one simple and uniform sense of Scripture, as I always do, and always have done. This way of proceeding, is to be a divine; the former a sophist. For you know in every controverted subject we must abide by the literal sense, which is uniform throughout the whole Scriptures.”

The Church of Scotland sent a mission or committee in 1839, consisting of Rev. Dr. Smith, and Messrs McCheyne and Bonar, to examine and report on the condition of the Jews. In their narrative of the mission, they declare (page 193) that a missionary to the Jews should hold the literal interpretation of Scripture, both in order to give him hope and perseverance, and to fit him for reasoning with the Jews. And surely if this qualification be proper and necessary as regards the Jews it must be equally so as regards the Gentiles, seeing there is only one and the same salvation for both Jew and Gentile.

With reference to the literal interpretation of Scripture, a writer in the *Prophetic Expositor*, says:—

“The great question which, after fourteen hundred years, is again brought into public and open issue before the whole church concerning the literal accomplishment of every jot and tittle of the Law and the

Prophets, is a question of such vast importance—touching, as it doth, the veracity of God, the integrity of faith, the object of hope, and almost every other subject of the intercourse between God and man—that I have meditated very much in my own mind, how the merits of such a question might best be brought before the eyes of men, and an impartial judgment obtained for it. It is a question purely of interpretation, resolving itself into this simple issue, whether God's Word is to be interpreted after the same manner and by the same rules as the word of any man; whether the Holy Scriptures are to be understood according to the way of understanding any other book, by the natural meaning of the words, similitudes, metaphors, and other figures employed therein. We, who stand up for literal interpretation, hold that it ought to be so interpreted and understood; and only with the more diligent and exact study of the language, because it is the Word of God. Therefore we would examine every jot and tittle, because we know that 'one jot or tittle shall not pass away from the prophets, until all be fulfilled.' A figure of speech we hold should be treated as a figure of speech is elsewhere treated; an emblem as an emblem; a symbol as a symbol; all in order to come at the real thing which the word seeketh to express. That real thing may be a truth concerning God's own being, which is not visible; or it may be concerning God's image in the flesh—that is Christ—which is visible; or concerning our own body, which is visible; or concerning the destinies of nations upon the earth, and of the earth itself, which are likewise visible. But of whatever kind it is the only way, we maintain, by which the real thing intended to be made known, can be known, is through the exact, honest, and common-sense interpretation of the words in which it is made known. We do not mean to say, that when the real truth of the words hath been arrived at, we are then arrived at the ultimate end of God; which, to an intelligent and responsible creature, cannot be in the mere understanding of a fact, but must rise into the apprehension of the purpose God hath in communicating the same unto men; or rather embracing men, and through men returning again unto Himself. It is therefore, an error to impute to us, who stand for the literal interpretation of God's Word, the fault of stopping short when we have arrived at the knowledge of the visible or historical thing therein conveyed; which, indeed, we prize only as the ground upon which to stand, and from which to demonstrate the being and the purpose of God to His fallen and responsible and redeemed creatures. Far be it from us to object to the raising of every good doctrine, and the enforcing of every spiritual truth, upon the basis of every historical revelation of God. Nay, we are zealous for understanding the thing declared concerning men, and nations, and the church, for this very reason, that being firmly persuaded of the 'truth thereof,' we would use them 'for doctrine, for reproof, for correction and for instruction in righteousness.' It must be some such mistake concerning our purpose and design in literal interpretation, which moveth any honest hearted believer in God's Word to quarrel with us, to discountenance us, or to mistrust us, in our well meant endeavours to arrive at the

real thing which God intendeth to declare, and to use it for the end for which He hath declared that He caused it to be written.

"To suppose, with Origen and his followers, that there are subtle and recondite senses in the text of Holy Writ, is not only to degrade the understanding of men, as we see it degraded in the Rabbinical writers, and to introduce those Gnostic aberrations which misled the Christian Church in primitive ages ; but it is really to strike at a higher mark, even at God Himself ; and to suppose, that in revealing His mind to man, he adopted a cypher which a few might attain unto by erudition, or obtain the secret of by revelation, but which from the many should be for ever hidden, or, at least till some of the illuminated ones should disclose to them the matter. This is the very basis of the papal tenet ; most hateful to God, and pernicious to man, that the Scriptures are not to be interpreted by the people for themselves, but only through the medium of the Church. For if it be true that there are other principles of interpretation, than those which the common good sense of men would, by natural sagacity and ingenuity, guide them to, then those methods must be attained by some uncommon means ; and those only who have attained them can be allowed to interpret the writing unto the rest. Call those initiated ones the Church, or the assembled councils of the learned of the Church, and you have the papal tenet, which Protestants profess so strongly to object to, in all its perfection. But if as all Protestants profess to believe, the Scriptures are to be given in their mother tongue, according to the best translation which can be made thereof by the learned ; then have we done a great injury both to God and man, unless we believe that God wrote for the understanding of common men ; and that common men by the right use of their understanding, are able to comprehend Him. While thus we speak, we do no injury to the truth that 'the natural man apprehendeth not the things of the Spirit, which are spiritually discerned ;' for such spiritual discernment never cometh but through the revelation of the Word. It hath been lost by the fallen and rebellious will of man, and can not otherwise be attained save by a communication from God, spoken by the mouth of accidental messengers, or written in their inspired books ; and he who withdraweth himself from the hearing, or from the reading of the same, need not expect spiritual discernment, but will walk in that ignorance of God, wherein men, all men, are naturally found."

—From the "Prophetic Expositor" in the *Herald of the Kingdom*.

LANGUAGE EITHER LITERAL OR FIGURATIVE.

"Mr. Lord, an eminent philologist, says ; 'That language neither ever has nor can have, any other meaning than that which is either literal or figurative.'

"We have already defined the literal meaning of language to be that which mankind, by general consent, have agreed shall be the true and only meaning of certain words and sentences, as representatives of sounds and ideas ; and the figurative meaning of language to be that meaning which it acquires by being borrowed from objects, &c., to which

men have agreed it shall belong, and used to describe objects, &c., to which it does not conventionally belong. Words are used to represent the thoughts of the mind. Those words alone or connected together in a certain order so as to express a single idea or ideas, in their relation to one another, compose language. Those words, alone or connected, cannot have any but that meaning which mankind have agreed to attach to them, or that meaning which they have when borrowed from one object, &c., to describe another object, &c."

"But closely analyzing the words as used in the latter case, we shall find that even then they do not undergo any change in their meaning. They retain that meaning which men have agreed shall be their only true meaning under all circumstances. When it is said in consequence of Jehovah's blessing upon the earth that 'The little hills rejoice on every side,' we know that the little hills did not rejoice. They did nothing at all. Still the word rejoice does not lose its meaning. The only change that really takes place is an imaginary one in the object itself. The hills are, by an act of the imagination, converted into an intelligent being, and then described in language appropriate to that being. When our Saviour says, 'Come unto me all ye that labour and are heavy-laden,' he does not mean those who toil for a mere earthly livelihood, but sinful beings, distressed on account of their deplorable condition and danger. Still, the words, 'weary' and 'heavy laden' do not lose their meaning. By an act of the imagination the sinner is viewed as a labourer, and then language used to describe him, which is truly appropriate to describe a labourer. Thus should all the language that is called figurative be examined, the figure will be found to consist, not in a change in the meaning of the words, but in the view taken of the object described. So that language has but one meaning, and that a literal one, or that which mankind have agreed shall belong to it. This action is universally applied to all mere literary productions, in all languages, in all parts of the world. Just so far as mankind depart from it, they unsettle the laws of language, and render doubtful the meaning of any word or sentence. When, however, men come to the investigation of the meaning of the Word of God, they no longer regard universal usage. By some strange hallucination they proceed as though Bible language were something different from human; and having no key to its meaning, they launch out upon the sea of obscurity in the bark of the imagination, with no better helmsman than a fickle caprice"—*Ibid.*

Treating of the mystification of Scripture doctrine by the theologians, Milton says:—

"If, then Scriptures be in themselves so perspicuous, and sufficient of themselves to make men wise unto salvation through faith, and that the man of God may be thoroughly furnished unto all good works, through what infatuation is it that even protestant divines persist in darkening the most momentous truths of religion by intricate comments, on the plea that such an explanation is necessary; stringing together all the useless technicalities, and empty distinctions of scholastic

barbarism for the purpose of elucidating those Scriptures, which they are continually extolling as models of plainness? As if Scripture, which possesses in itself the clearest light, and is sufficient for its own explanation, especially in matters of faith and holiness, required to have the simplicity of its divine truths more fully developed, and placed in a more distinct view, by illustrations drawn from the abstract of human science, falsely so called."

Luther says:—"He who says that a theologian unacquainted with logic, is a heretic and empiric, makes an heretical and empirical assertion. There is no *form* of reasoning, or syllogism, suited to the things of God."

"At a conference, or convocation, summoned by the Emperor Constantine about the year A.D. 325, at which were present a great number of clerical dignitaries, an assemblage which afterwards became famed in history as the celebrated Council of Nice, while much disputation and reasoning were being carried on by the clergy, it is related that one of the laity, who was a man of unsophisticated understanding, reproved these reasoners, telling them 'that Christ and His Apostles did not teach us the dialectic art, nor vain subtleties, but single mindedness, which is preserved by faith and good works.'"

The committee of the Church of Scotland sent to Palestine in 1839, in the narrative of their mission, speaking of the literal interpretation of Scripture, mention a sect of the Jews who hold, and contend for the literal interpretation. They say:—"The Karaites, or Jews who keep by the text of the Word of God, and reject traditions, abound most in the Crimea. They have no literature of their own. In the Crimea and Turkey they are said to repeat their prayers in Turkish. Their prayer-book is a beautiful compilation, being taken almost entirely from Scripture, with some hymns! And they do not omit any book of the Bible in the Scriptures, as some have asserted. The other Jews hate this sect more than they hate the Gentiles" (p. 247). This amiable feeling exists elsewhere. The other Gentiles hate the few Gentiles, in this day, who contend for the literal interpretation, more than they hate the Jews or Infidels(C).

Treating of the literal and spiritual interpretations of Scripture, Dr. Thomas says:—

"Students of the Scriptures should bear in mind at all times, that there can be no foundation whatever, for a spiritual meaning to anything that has not first of all a literal fulfilment; for if God's promises are not literally true, neither can they be spiritually true. That which is spiritual was not first, but that which is natural, and afterward that which is spiritual.' This, though spoken by Paul of flesh-body, and spirit-body, is true also of speech, world, Jew, Christ, temple, Jerusalem, Babylon, and so forth. The literal first and then the spiritual. And see that you have a spiritual discernment of each; that you do not confound prophecies which refer to the literal with those that pertain only to the spiritual, and *vice versa*. The first man was the literal Adam; Jesus was the spiritual Adam; yet both these Adams were literal or real men, of whom the second was developed from the first."

In opposition to this wholesome mode of interpreting Scripture, a system, be it remembered, not so absurdly literal as to exclude the recognised department of figurative language, but fully appreciating the predominance of the figurative in the language of Scripture, and expounding it on the basis of the literal, in making Scripture its own interpreter, in opposition to this system, it is recorded of one Dr. Whitby, "an English theologian, who lived in the seventeenth century, that he applied his great abilities to a re-vamping and re-furbishing of the allegorizing system of Origen, which we have seen produced such disaster in the Church(C).

Bishop Russell gives the following summary of Whitby's teachings, and our limits will not admit of any more lengthened notice. He says :—

"Modern divines have concurred in the use of certain professional terms, which undoubtedly owe their reception to a feeling of convenience, rather than to the authority of sound criticism. For example, the phrase 'coming of Christ,' which in former times conveyed the most exalted ideas in regard to the destiny of the world, is conventionally employed in our days to mean the hour of every individual's death. The first resurrection again, according to Whitby and his followers, implies nothing more solemn than the conversion of the Jews; the reign of the saints with the Redeemer a thousand years on earth, denotes simply the revival of evangelical doctrine; and by the rest of the dead, we are to understand a generation of bad men who are to be born about the end of the millennium, and to annoy the congregation of the faithful."

The committee from the Church of Scotland, in their narrative of the mission to the Jews (page 245) state that : "The Jews feel their dispersion to be literal; and therefore if you explain unfulfilled prophecy by saying it is spiritual (or allegorical), they reckon you a kind of infidel. If you say that a 'wolf' does not mean a 'wolf,' but a bad man, that Zion means the Church, and 'redeeming Israel,' not redeeming Israel, but something else, and yet try to convince them of the truth of Christianity from the Bible, they think that you yourself do not believe the Bible."

Much more might be quoted in this connection but quite sufficient has been given for the present to afford the reader some idea of the fearful injury inflicted on mankind through the introduction of the allegorizing principle, by Origen.

"Of Justin Martyr, one of the Fathers who had been a Platonist, it is said that when he wrote his first apology for Christianity, and which was occasioned by the persecutions against the early Christians which commenced about the year A. D. 138, he still wore the philosopher's pallium, or cloak, and bore the name of 'the Philosopher.' He hoped in the salvation of upright heathens, such as Socrates, by their virtual faith in Christ, as the source of all divine illumination. He claimed for the truths of philosophy and Christianity a common source, ascribing the former to a diffused traditional revelation from God."

The following statement is very important, in relation to the testimonies concerning the origin of the dogma of inherent immortality :—

"It is a favourite argument with him (Justin Martyr) that the Greek Sages were indebted to the Jews, the chosen people, for doctrines which they held in common with Christians."

Thus in his "exhortation to the Greeks" he alleges that Plato received from the Hebrew prophets his doctrine of the punishment of the soul in a future body, which he regards as involving the doctrine of a resurrection. In the same treatise he names as truths held in common by the philosophers and the Christians, "the doctrines of the divine origin of the world, and creation of man, of the soul's immortality, and of judgment after this life."

It is not only possible, but exceedingly probable, that the ancient heathen doctrine of the natural immortality of the soul, may have arisen from vague notions based upon imperfect information acquired by their "wise men," respecting the grand distinctive Hebrew doctrine of a future life by a resurrection from the dead. Holy Writ assures us that man cannot find out God. Neither can he of himself fathom, nor attain to a knowledge of his ways. It would be strange indeed, if from an imperfect knowledge of the future life through resurrection, dimly shadowed forth in the Old Testament, the heathen philosophers of Egypt should have constructed the dogma of inherent immortality in man, and that afterwards, through this very dogma, based upon a perversion of the Hebrew doctrine of resurrection, ancient and modern Jews in multitudes, as well as Gentiles, should have been led astray through the influence of that reciprocal action attributed to error in all ages.

In the days of Christ the Jews were deeply tainted with the perverted tenets of Egyptian and Grecian philosophy. Christ, quoting Isaiah (Matthew xv. 6), charges them with teaching for doctrines the commandments of men. Paul before Agrippa asks:—"Why should it be thought incredible with you that God should raise the dead?" And there can be no doubt that the fifteenth chapter of first Corinthians was written to correct their views concerning the dogmas of Plato and others, as well as to combat the views of the Sadducees, who denied the resurrection altogether (C).

Dr. John Thomas, an English physician, afterwards of New York, lately deceased, who in his lifetime devoted much time to the study and investigation of this subject, summarizes in the following manner the belief of the ancients respecting the origin, nature, and destiny of man:—

"1. The Oriental, or Gentile philosophers of Asia, taught that the earth, originally dark, was constituted and populated with men, and the lower animals by one Demiurgus, a deity of subordinate nature and rank to the Supreme Being, whom they styled Buthos, and who inhabits the 'Aioon Pleroma,' or 'everlasting region of light.'

"2. They taught that after he had formed men, Demiurgus communicated to them 'particles of the divine essence,' which particles are the immortal souls of a *kindred nature to the Deity*, and without which, though living men, they would have remained destitute of reason, and uninstructed, except in what relates to mere animal life.

"3. They maintained, that while he continued in this world, man was compounded of TWO PRINCIPLES, acting in direct opposition to each other; the one an earthly, corrupt and vitiated body; and the other a divine soul, derived from the region of purity and light.

"4. That this pure, intelligent, ethereal, and immortal soul, being through its connection with the corrupt and vitiated body, confined as it were, within a prison of matter, was constantly exposed to the danger of evil propensity, from the impulse and contagion of the vitiated mass by which it was enveloped.

"5. That to extricate these immortal souls from the evil matter in which they were confined, Buthos, the Supreme God, sent inspired teachers into the world, much to the displeasure of Demiurgus, and his associate genii, who had rebelled against Him. These divine particles of the Deity, which listened to the calls of Buthos by His messengers, they supposed to be directly borne away on the dissolution of their bodies, pure, ethereal, and disengaged from everything gross or material, to the immediate residence of God Himself.

"6. That these ethereal and immortal particles of the Deity, which would not listen to the admonition of their kindred essence, were denied the hope of exaltation to the skies, and could only expect at death to migrate into new bodies, either of reptiles, beasts, or men, as might be best suited to their base, sluggish and degraded condition.

"7. That when the work of setting free all those souls should be accomplished, so that none of them should be lost, but all restored to the Divine Essence, from which they originally emanated, Buthos, they supposed, would dissolve the fabric of this lower world.

"Such," says Dr. Thomas, "was the creed of the magicians, astrologers, sorcerers, and Chaldeans of the ancient Oriental world. It was a part of the wisdom of the princes of that age which God has proved to be vain and foolish. It was the parent symbol of western lore; in other words it gave birth to 'Jewish fables,' and Grecian philosophy. The science of the Chaldeans and Egyptians, 'falsely so called,' was transferred to the Isles of the Gentiles by the Greeks. On the north, south, east, and west of Israel's land, the people 'dwelt in the shadow of death, and walked in darkness.' Their teachers, notwithstanding their 'wisdom and understanding,' their science and philosophy, were 'blind leaders of the blind.' They knew nothing as they ought. Their notions about God, souls, immortality, religion, were consummate foolishness, as the Word of God declares. Paul refers to them when he says, 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ'—(Col. ii. 8).

"DOGMAS OF THE WISE MEN OF ISRAEL."

"The principal sects of Philosophy among the Jews were the Essenes, the Sadducees, and the Pharisees.

"1. Of the Essenes, Josephus says, that 'their doctrine is this, that bodies are corruptible, and that the matter they are made of is not

permanent, but that the souls are immortal, and continue for ever; and that they come out of the most subtle air, and are united to their bodies as to prisons into which they are drawn as by a certain natural excitement; but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward; while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishment, which is built on this first *supposition* that souls are immortal'—(Book 2. C. 8. 11).

"2. Of the Sadducees, he says:—'The doctrine of the Sadducees is this, that souls die with their bodies' (Book 18. C. 1. 4). 'They also take away the belief of the punishments and rewards in Hades' (War, B. Q. C. 8. 14), added to this Luke says (chap. xx. 27), 'The Sadducees deny that there is any resurrection; also in Acts xxiii. 8, he remarks in addition, that 'they say there is neither angel nor spirit.'

"3. Of the Pharisees, he saith, 'they believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments according as they have lived virtuously or viciously in this life; and the vicious are to be retained in an everlasting prison, but that the virtuous shall *shall have power to revive and live again*'—(Antiquities, B. 18. C. 1—3).

"In another place he says, 'they say that all the souls are incorruptible, that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment'—(War. B. Q. C. 14).

"From the testimony of this historian, it would seem that three distinct opinions prevailed among the Jews concerning souls. The first, that it was immortal, or deathless; the second, that it was incorruptible, or had an imperishable vigour in it, by which it *revived, and lived again*; and the third, that it was neither immortal nor incorruptible, but perished with the body."

The Essenes, who taught the immortality of the soul, concluded that it re-ascended to the celestial regions of light and purity immediately on the dissolution of the body, and hence the resurrection did not enter into their system, for resurrection has reference only to body. This is obvious, seeing that resurrection signifies to *rise again*. It is, therefore, affirmed of that which previously arose from the dust at creation, and returned to the dust at death, and shall come forth from the dust a second time a new creation; this, as we all know is a substantial man, who was fashioned from the dust by the Spirit of God.

"The writings of Moses do not speak in *unveiled* language of the resurrection. It is not surprising, therefore, that the Sadducees should deny it; for the Mosaic doctrine of eternal life requires a spiritual investigation to discern it. The written law they contended was to be interpreted without regard to figures or types, and it was this law only they admitted as authority. The Prophets and the Psalms were of no consideration with them. Being men of carnal minds, and rejecting the light of these testimonies, they could not discover where Moses taught the doctrines, therefore they boldly avowed

the dogmas of the Stoics and Epicureans, which are summarily expressed in the saying; 'let us eat and drink for to-morrow we die.'"

Two sects of philosophy, then in Israel, rejected from their systems, the resurrection of a mortal body to immortality, the one inferentially; the other avowedly. The Essenes taught dogmas which subverted the faith of their followers in a resurrection; while the Sadducees denied immortality of soul, resurrection, future state, angels or spirits at one sweep, as untaught in the Mosaic Law. The opinions of the Pharisees however, were opposed to these conclusions. From the history of Josephus we do not learn what the Pharisees considered the essence of the soul of man to be.

The Essenes regarded it as an emanation from the most subtle air; but we have no reason to believe that this was the Pharisaic notion. The nearest we can come to their view is, that they regard it as the germ of the body; that in this germ there was an imperishable vigour, which did not, however, amount to life itself, in active manifestation. The diverse dogmas of the Sadducees and Pharisees may be illustrated by Paul's metaphor of a grain of corn. The implanted naked grain consists of a body, and a seed bud, or germ. If set in the earth and it remain there without vegetating, the seed body and its germ would both be destroyed. This illustrates the opinion of the Sadducees.

But if there be vigour in the germ, though the seed body die, the bud will put forth, germinate and acquire a new body, and thus the seed revives and lives again. This seems to have been the idea of the Pharisees in relation to the revival of the souls of virtuous men.

"DOGMAS OF THE ANCIENT GREEKS AND ROMANS."

"1. Pythagoras was the first man who styled himself a *philosopher*, which signifies, a *lover of wisdom*. He flourished about 550 years before Christ. He spent about twenty five years in Egypt, which in that age, was renowned for its 'science falsely so called.' From this source he learned that the souls of all mankind lived in some pre-existent state, and that for the sins committed there, some souls were sent into human bodies, and others into brutes, to be punished, and purified from sin. As to the essence of these souls, he taught that they were an emanation from the substance of God, who was the mover and soul of the world.

"2. Socrates lived 400 years before Christ. He taught that *souls were immortal because immaterial*.

"3. Plato flourished 348 years before Christ. He affirmed that there was a certain invincible malignity and corruption in matter insuperable by the power of God; that man's soul is a particle of the divine essence; and therefore immortal; and that evil must necessarily exist from the union of matter and soul in the same person. Demons, he said, were an order of beings inferior to the Deity, but superior to men, and that they governed the world. Some of them he views as mediators, 'carrying men's prayers to God, and His answers to men.'

"4. Opposed to these opinions, were those of Epicurus, who taught that the soul is mortal; and of Zeno, the Stoic, who supposed that the existence of the soul was limited to a certain period of time.

"5. The Academics despaired of finding the truth in such a variety of opinions, and therefore came to the conclusion, that it was uncertain whether the gods existed or not; and whether the soul was mortal or immortal. This illustrates the saying of the apostle, that 'the world by wisdom knew not God.' Their 'wisdom and understanding' could not elaborate the truth concerning the Divine Nature and constitution of man. Not knowing the Scriptures, or catching only indistinct reports of what they contained, they could form no definite conceptions of these matters, which are too high for the finite and grovelling faculties of animal man. The revelation of God can alone remove the veil; and this being so incompatible with the things which 'man's wisdom teacheth,' they rejected it as 'foolishness,' or corrupted it in endeavouring to harmonize it with their own hypotheses.

"But as absurd as we may esteem the vagaries of the 'vain philosophy' and 'science' of the ancients, the theological opinions of our contemporaries, being, in truth, the offspring of the 'wisdom of the wise and the understanding of the prudent' men of Persia, Egypt, Syria, Chaldea, Greece and Rome—the light of paganism, and Hebraistic heresy, which shone with a faintness that only made conspicuous a darkness which might be felt—the opinions, I say, of the moderns, being only a transmutation of ancient pagan dogmas in the crucibles of the schools, are not less objectionable when tried by reason, Scripture, and common sense.

"That your memories may be refreshed, and that by comparison, you may be enabled to prove the truth of this remark, we present you with a summary of the opinions of our 'wise' and 'prudent' doctors on these important topics.

"DOGMAS OF THE 'WISE' AND 'PRUDENT' OF NINETEENTH CENTURY."

"1. Theologians teach that man is a trinity of principles, or three beings in one man, a body, a living soul, and a living spirit. That the body is corruptible, because material; and that in this body is contained the soul and the spirit; the one being the *animal soul*, and the other the *rational soul*. This is the Oriental dogma of the *two principles*.

"2. They teach that man was created immortal, and that his immortality consists in the possession of the rational soul, which they say is a particle that emanated from the Divine essence, immaterial, and of a kindred nature to the Deity, and, therefore, immortal. This also was the opinion of the pagans.

"3. That, as the Deity is unembodied or immaterial, and as the soul existed in Him before it transmigrated into man, so it can retransmigrate from man to God, or, into other men; and thus exist, either as a disembodied spirit, or a demon in the evil bodies of the wicked. These were the notions of Pythagoras and the Egyptian priests.

"4. They teach that death dissolves the union between the immortal

soul and the mortal body. That the souls of all mankind being immortal, their existence is continued. Hence they inculcate, that at dissolution, good souls go to heaven, and bad souls to a place of torment which they call hell.

"5. Some theologians teach, that immortal souls do not enter into mansions of the highest bliss, or extreme woe, at dissolution; but that the good souls are borne away to paradise, which they say is not in heaven, but in a something they call hades; and that the bad souls go, not to hell, but to a sort of vestibule, or place of woe in hades, intermediate between woe on earth, and the perfection of woe in hell, which they style tartarus. Some denominate these mansions of dead-alive souls 'purgatory,' because they are there purged from sin; others style it the intermediate state, or hades, in which they suppose souls are rewarded and punished to a degree. Some appear to have embraced this hypothesis to save them from the imputation of altogether rendering the resurrection of none effect by their tradition. Hence, they teach a reunion of the immortal soul with the dust at the end of all things. This they pretend is a 'resurrection to life.' We need hardly add, that the substance of all this is pure mythology.

"6. 'Divines' teach, that after the soul has tenanted for thousands of years, 'the mansions of the skies,' bathing itself 'in seas of heavenly rest,' it will return to the dust of the earth, and enter into a new body with which it will arise to happiness, and then go back to God from whence it came!

"7. They teach, that those immortal particles of the Divine essence which have for ages been suffering the torments of hell, are, in effect, to have respite from their pains; seeing, as they say, that they also are to return to the dust of the earth, and to take on new bodies, in which they are to be hurled back into 'the lowest hell,' there to burn throughout the endless duration of ages!

"8. Some teach, that certain of the wicked particles of the divine essence, which they style 'departed spirits' of wicked men, after death take possession of the bodies of living bad men, whom they torment with madness, and other demoniacal afflictions!

"9. Others, such as Mr. Bush, Professor of Hebrew, in the New York City University, deny the resurrection of the body, considering it absurd upon the hypothesis of orthodox divines"—*Dr. Thomas in "Christadelphian" in 1870. pp. 65, 69, 98, 99.*

"Such we believe, is a fair statement of the wisdom of the schools; which has become so respectable from age, that it has come to be regarded as sacred, and even of a divine original." *Dr. Thomas proceeds to dilate at considerable length upon the foregoing summary, but want of space prevents further quotations at present.*

THE DOGMA OF INHERENT IMMORTALITY NOT GENERALLY RECEIVED
NOR IMPLICITLY BELIEVED BY ITS HEATHEN PROPOUNDERS.

Some writers maintain that many of the heathen philosophers, while urging upon the common people the reception of the dogmas of the im-

mortality of the soul and eternal punishment in tartarus, did not place much reliance on their own teachings ; stating that at the near approach of death, and under the pressure of sudden calamity, their hopes founded on the natural immortality of man, and a life beyond the grave, failed to sustain them in the practice of virtue ; that this dogma did not, at first, nor for some time after its introduction into Greece by the Pythagoreans, meet with anything like a general reception at the hands of mankind ; and that it was only through its incorporation with the Christian system, as it existed at that time, that its acceptance subsequently became at all general, although the dogma was never universally received or accepted.

And not only so, but the extraordinary fact is brought out, that even their immortality was conditional, not so much on individual effort, as on natural endowment, being contingent upon the individual possession of certain qualities of mind and reason (C). Hudson says :—

“The Platonists sought the proof of man’s immortality in man’s intellectual nature. It was not the stern heroism of virtue, but rather mind and reason that (with them) allied man to Deity ; with them the capacity of knowledge was a divine thing. Not to say that this was the original error of mankind, desiring to be ‘as Gods, knowing good and evil,’ it is certain that with the latter Platonists, the argument became an occasion for haughty and supercilious pride. He was most assuredly divine (in their estimation) who gave most evident proofs of intellect, and the common herd of men were (in their eyes) simple and brutish. They were of no account in their estimate of humanity. The philosophic were of high caste ; and philosophy knew of no redemption for the unthinking.

“But the Platonic argument itself was as unsatisfying as it was flattering. No one could have prized it more than Cicero ; but he says : ‘I have read Plato’s book (the Phædo) over again and again ; but I know not how it comes to pass, so long as I am reading, I agree with it ; but no sooner is the book out of my hands, than I begin to doubt whether man is immortal ?’

“In the mind of Socrates duty was paramount ; and with this was connected a more definite notion of the personality of God and man. He held that the human soul was indeed derived from God, as a spark of divinity ; but that it then ceased to be a part of God. It was, he held, a divine being, or similar to God. In respect of its reason and invisible energy, he said it approximated to the divine, and was, therefore, immortal. But that by its freedom of will, it might forsake its allegiance to God. He held that there was a future reward for the good and punishment for the bad. He says, ‘Those who appear to be incurable through the magnitude of their offences, either from having committed many and great sacrileges, or many unjust and lawless murders, or other similar crimes, these a suitable destiny hurls into tartarus, whence they never come forth.’ ‘Those who can be cured are subjected to the needful punishments.’ ‘Those who have lived an eminently holy life are set free from hades and dwell on the upper parts of the

earth.' 'This was the culmination of the hope of the ancients.' He proceeds: 'To affirm positively that these things are exactly as I have described them, does not become a man of sense. That, however, either this, or something of the kind takes place with regard to our souls and their habitations—since the soul is certainly immortal—this appears to me most fitting to be believed, and worthy the hazard for one who trusts in its reality; for the hazard is noble and it is right to allure ourselves with such things, as with enchantments.' Afterwards, however, he betrays the wishful nature of his hope when he says, 'Though I should be mistaken, I gain at least thus much, that the expectation makes me less uneasy while I live, and my error will die with me.' And he concludes his defence before his judges with this remark: 'I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God.'

"On the authority of Plutarch, Aristotle is said to have held the dogma of the Immortality of the soul, whereas in the Nichomachean Ethics, Aristotle uses the following language: 'There seems to occur to the dead man something both good and evil, just as to a living man, though he has no perception of it; such as honour or disgrace, or the fortunes or misfortunes of friends.' And again, 'Death is most dreadful, for it is the END; and beyond it there seems to be for the dead man nothing more, either good or bad.'

"Seneca, writing to one bereaved, says: 'Death is the relief and end of all pain, beyond which our evils do not pass. It restores us to the same tranquillity in which we were before our birth.' And in another letter he says: 'I was pleasing myself with enquiring, yet believing in the immortality of the soul. I could easily fall in with the opinions of great men, promising, rather than proving, a most desirable thing. I gave myself up to the splendid illusion. I began to weary of myself, and to despise the remnant of my happy life, ready to enter upon that unbounded time—the possession of a whole eternity—when suddenly I was interrupted by the receipt of your letter, and lost so fine a dream.'

"Pliny says: 'The vanity of man, and his insatiable longing after existence, have led him to dream of a life after death. A being full of contradictions, he is the most wretched of creatures, since the other creatures have no wants transcending the bounds of their nature. Man is full of desires and wants that reach to infinity, and can never be satisfied. His nature is a lie; uniting the greatest poverty with the greatest pride. Among these two great evils, the best thing God has bestowed on man is the power of taking his own life.'

In reference to the foregoing, Mr. Hudson, justly observes:—that "this last witness suggests the true state of the case. Man had long waited for palpable proof of an after life of the dead, so that Christ, as the first born from the dead, was indeed, 'the desire of all nations' (seeing that He brought life and immortality to light through the Gospel). Just as now, eighteen centuries after that resurrection; men are growing weary of faith in it, and eagerly catch at audible indications

of life among the dead. But men's faith failed then, as it is likely to fail again."—*Hudson, Future Life. pp. 78, 79.*

It is unnecessary to cite further testimony in reference to this matter. It has been shown clearly, from their own evidence, that however much, in their lifetime, they may have contributed to the promulgation of the dogma of natural immortality in man, and its establishment in the popular mind, Cicero, Socrates, Seneca, and Pliny, four of the most eminent heathen philosophers, died in unbelief—died firmly believing that there was no future life for man—that he is not, by nature endowed with immortality. And when Christadelphians are unjustly reproached with being on a par with those heathen philosophers and modern atheists, atheistic materialists and infidels, let it be remembered that the Christadelphian belief in the Scripture doctrine of Eternal Life through a resurrection from the death-state, makes all the difference. Those believe that man dies never to live again. Christadelphians believe that man dies—ceases to exist, and that the responsible classes, who have been rendered amenable to judgment, through the light of the truth, and the privileges of the Gospel, shall rise again at the sound of the last trump; when the *dead* shall hear the voice of the Son of God, and shall come forth out of their graves; they that have done good to the resurrection of life; they that have done evil, to the resurrection of condemnation. A vast, a wonderful difference, indeed!

But the contradictions alleged to exist in the writings of many of the ancient heathen philosophers, may be accounted for, from the changes which the minds of thinking, progressive men, whether in more prominent, or more humble spheres of life, undergo, from conscientious convictions of new truth, or truth, at least new to them—so that it is quite possible for a man to contradict at one period of his life, what he may have said and written at a former period. Indeed men who thus act are to be commended, for if the change be very marked it requires the exercise of no small amount of mental independence, and moral courage.

Too little consideration, and too little latitude are allowed for mental change, more especially in matters of faith—mental change so necessary, and so conducive to mental health (C).

Edwards, in his "Essays on the Divine Power," says, that "mental conservatism, like arsenic, preserves form, but is inimical to life and progress. The man who never changes his opinions (if such an anomaly exist) is a mere intellectual mummy. Man, in his intellectual, as in his physical entity, is an imperfect being; and that which is imperfect is mutable."

Mr. Wollaston's sermon may be taken as an illustration of this explanation of the charge of contradictory teaching, for we must infer that at one time he held views diametrically opposite to those therein inculcated. And this unquestionably is the case with all, or nearly all, who, in these days hold similar views in relation to the nature of man. The compiler of these pages, trained, after the strictest manner of the sect, a Presbyterian, can certify to this.

Archbishop Whately seems to think that not only did many of the heathen philosophers die in doubt and in unbelief of their own teachings, respecting the natural immortality of man, but that the dogma did not take such deep root in the popular mind, as we are sometimes led to imagine.

He says :—

“It does not appear however, that they (the heathen philosophers, the originators of the dogma of inherent immortality) had much success in impressing their doctrine on the great mass of the people ; for though a state of rewards and punishments was commonly talked of among them, it seems to have been regarded as little more than an amusing fable. It does not appear, from the account of their own writers, that men’s lives were ever influenced by any such belief. On the contrary, we find them in speeches publicly delivered, and now extant, ridiculing the very notion of any one’s seriously believing the doctrine—and, when they found death seemingly unavoidable and near at hand, as in the case of a very destructive pestilence, we are told that those of them who had been the most devout worshippers of their gods, and had applied to them with various superstitious ceremonies for deliverance from the plague, finding that the disease still raged, and that they had little chance of escaping it, at once cast off all thoughts of religion ; and resolving to enjoy life while it lasted, gave a loose rein to all their vicious inclinations. This shows that those who had the firmest faith in the power of their gods, looked to them for temporal deliverance only, and for their preservation in *this* life, and had not only, no belief, but no suspicion even, that these Beings had any power to reward and punish beyond the grave ;—that there was any truth in the popular tales respecting a future state. The lamentation of a Greek Poet over his friend, which I subjoin, strikingly illustrates what I have been saying :—

‘The meanest herb we trample in the field,
Or in the garden nurture, when its leaf
In Autumn dies, forebodes another Spring,
And from brief slumber wakes to life again,
Man wakes no more, man peerless, valiant, wise,
Once chilled to death, sleeps hopeless in the dust,
A long, unbroken, never ending-sleep.’

—*Moschus, Translated by Gisborne.*

“It may be thought, however, by some, that the wisest of the heathen philosophers, though they did not hold the notions of the vulgar as to the particulars of a future state of rewards and punishments, yet had convinced themselves (as in their writings they profess), of the immortality of the soul. And it is true that they had in a certain sense ; but in such a sense as, in fact, makes the dogma amount to nothing at all. They imagined that the souls of men and of all other animals were not *created* by God, but were themselves parts of the divine mind, from which they were separated, when united with bodies ; so that the soul, according to this notion, was immortal both ways ; that is, not only was it to have no end, but had no beginning ; and was to return after death

into the same condition in which it was before our birth ; a state *without any distinct personal existence*, or consciousness. 'It was the *substance of which the soul is composed*, that (according to this doctrine) was eternal, rather than the soul itself ; which, as a distinct being, was swallowed up and put an end to. Now, it would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of *such* a future state as this, which consists in becoming after death, the same as we were before birth. To all practical purposes, this is the same thing as Annihilation."

"Among the heathen philosophers, Plato has been appealed to, as having believed in a future state of reward and punishment, on the ground that the passages in his works in which he inculcates the doctrine are *much more numerous* than those in which he expresses his doubts of it. I cannot undertake to say that such is not the case ; for this arithmetical mode (as it may be called) of ascertaining a writer's sentiments, by counting the passages on opposite sides, is one which had never occurred to me ; nor do I think it is likely to be generally adopted. If, for instance, an author were to write ten volumes in defence of Christianity, and two or three times to express his suspicion that the whole is a tissue of fables, I believe few of his readers would feel any doubt as to his real sentiments. When a writer is at variance with himself, it is usual to judge from the nature of the subject, and the circumstances of the case, *which* is likely to be his real persuasion, and which the one he may think it decorous, or politically expedient to profess."

Again : "It may be said of the ancient Heathen, that they did but conjecture, without proof, respecting a future state. And there is this remarkable circumstance to be noticed in addition ; that those who taught the doctrine (as the ancient heathen lawgivers themselves did from a persuasion of its importance for men's conduct) do not seem themselves to have believed what they taught, but to have thought merely of the *expediency* of inculcating this belief on the vulgar"—*Whately's Future State*, pp. 24—27, 30—34.

The allusion, by Archbishop Whately, in the last cited passage, to what the ancient heathen deemed the *expediency* of inculcating on the common people, doctrines which the teachers did not, themselves believe, is also noticed by Mr. Hudson under the caption of

PIOUS FRAUD.

He says, quoting Gibbon, the historian, that "the ancient systems of religion were 'with the people equally true, with the philosophers equally false, and with the statesman equally necessary.' 'The Pious Fraud,' so often charged upon Christianity, was, in fact, a part of the heathen establishment. This was the 'double doctrine,' the esoteric and exoteric faith of which the former might be safely imparted to the wise men, but the populace must be instructed in the latter.

"Thus Timæus is represented by Plato as saying : 'For as we sometimes cure the body with unwholesome remedies, when such as are most wholesome have no effect ; so we restrain those minds by false relations,

which will not be persuaded by the truth. There is a necessity therefore, of instilling the dread of those strange (eternal?) punishments.'

"Plato, in a passage, in his 'Republic,' contains an explicit, though guarded sanction of the Pious Fraud. 'If falsehood be indeed of no service to the Gods, yet useful to men in the form of a drug, it is plain that such a thing should be touched only by physicians, but not meddled with by private persons. To the Governors of the state then (if to any) it especially belongs to speak falsely, for the good of the state, whereas, for all the rest, they must venture on no such thing.' Plato is also censured by Chrysippus, as not wisely deterring men from injustice by frightful stories of 'future punishment.' And Strabo confirms the charge, in saying that the Brahmins had 'invented fables in the manner of Plato, concerning the immortality of the soul, and a future punishment in the shades below, and other things of the same nature.' It is stated in Roman History, that Scævola declared 'that societies should be deceived in religion.' And Varro, 'that there are many truths which it is not expedient that the vulgar should know; and many falsehoods which yet it is not expedient for the people to know as truths.' Cicero, on the authority of Plato, thought that *not* to deceive for the public good, was a wickedness.

"Pomponatus held with Plato, that 'the legislator, intent on public good, may establish the doctrine of the immortality of the soul, that thus seeking the common weal, *rather than truth*, he may draw mankind to virtue.'

"We have given," says Mr. Hudson, "this detailed proof of the 'double doctrine' of the Ancients for two reasons; first, to shew that the 'Pious Fraud' is not of Christian origin; though it did begin to corrupt Christianity when evil began to be deemed eternal. And secondly, because it bears upon the question, 'What was the popular faith respecting an after life?'"—*Hudson's Future Life*, pp. 276, 279.

We see then, that under the religious systems of the ancient heathen, much of what is justly termed "Pious Fraud," was practised upon [the people. Teachers, who, themselves doubted the dogma of future punishment, in league with the rulers and lawgivers of the state, made use of this doctrine to terrify the people and keep them in order, for the public good. And although the "Pious Fraud" was, as Mr. Hudson shows, of heathen origin, will the candid reader say that it has not been perpetuated under the religious system of Christendom, and extended to the times in which we live? One or two illustrations may suffice—(C). Mr. Hudson, *Future Life*, p. 352 says:—

"Isaac Watts deserves praise for his exposure of a flagrant instance of Pious Fraud by Thomas Burnet, who had advised a preacher, in sly Latin, 'to use the common doctrine and the common language,' concerning future punishment, whether he thought them eternal or not.

"Fitch in his Review of Tyler, on Future Punishment, gives the following translation of one of the early 'Fathers,' in reference to eternal torments:—

"Allowing our tenets to be as false and groundless presumptions as

you would have them, yet I must tell you they are presumptions the world cannot well be without. If they are follies, they are follies of great use, because the believers of them what under the dread of eternal pain, and the hope of eternal pleasure, are under the strongest obligations to become the best of men.'"

Of the numerous objections so strenuously urged against the Scripture doctrine of man's entire mortality, soul, body, and spirit, none is more frequently urged now-a-days than this:—"If the soul of man is not immortal, and there be no eternal torments, how are rulers, governors, and magistrates to keep mankind in order?" This question we will not here discuss, but will rather leave with the thoughtful reader, the following more important queries:—

If Eternal Life be the free gift of God, and Immortality a thing to be invested with through Jesus Christ, how am I to attain thereunto? And in holding that man is immortal and cannot die, in the face of the declarations of Holy Writ to the contrary, do I impugn the veracity of Deity, and the teachings of His word, which declare that "He only hath immortality?" An honest, conscientious consideration of these two questions leaves no room for the introduction of the "pious fraud," or the "double doctrine," invented as we see, by the heathen philosophers, and continued under the Christian system to the sad detriment of millions of our race(C).

The following remarkable circumstance is related by Judge Halsted, Ex-Chancellor of the State of New Jersey, in his "Theology of the Bible."

"The Rev. Dr. Theodore Clapp, in his autobiography, says he had preached at New Orleans a zealous sermon for endless punishment; that after the sermon Judge W., who, says he, was an eminent scholar, and had studied for the ministry, but relinquished his purpose, because he could not find the doctrine of endless punishment and kindred dogmas, asked him to make a list of texts in the Hebrew or Greek on which he relied for the doctrine. The Doctor then gives a detailed account of his studies in search of texts to give the judge; that he began with the Old Testament in the Hebrew; and prosecuted his study during that and the succeeding year; and yet he was unable to find therein so much as an allusion to any suffering after death; that in the dictionary of the Hebrew language he could not discover a word signifying hell, or a place of punishment in a future state; that he could not find a single text, in any form of phraseology, which holds out threats of retribution beyond the grave; that to his utter astonishment it turned out *that orthodox critics of the greatest celebrity were perfectly familiar with these facts*; that he was compelled to confess to the judge that he could not produce any Hebrew text; but that still he was sanguine that the New Testament would furnish what he had sought for without success in Moses and the Prophets; that he prosecuted his study of the Greek of the New Testament *eight* years; that the result was that he could not name a portion of it from the first verse in Matthew to the last of Revelation, which fairly interpreted, affirms that

a part of mankind will be eternally miserable. The Doctor concludes by saying that it is an important and most instructive fact, that he was brought into his present state of mind (the repudiation of the dogma of eternal torments), by the Bible only—a state of mind running counter to all the prejudices of his early life, parental precept, of school, theological seminary and professional caste.”

The foregoing is inserted under this head because of the words italicized, namely the extraordinary statement of Dr. Clapp, that in his investigations he discovered that orthodox critics of the greatest celebrity were perfectly familiar with the fact, that the Bible, in the original languages contains no such doctrine as eternal torment, and yet encourage the preaching of such a doctrine to the people. If this does not constitute “pious fraud,” no matter what the motives may be, pray, reader, by what language can such action or conduct be designated ?(C).

THE DOGMA OF THE NATURAL IMMORTALITY OF THE HUMAN SOUL,
NEITHER CONCEDED NOR ACCEPTED BY ALL OF THAT PORTION
OF MANKIND WHO HAVE RECOGNISED THE AUTHENTICITY AND DI-
VINE CHARACTER OF THE HOLY SCRIPTURES.

In the discussion of this subject, no assertion is more generally, more confidently, or more recklessly made than this:—“That all mankind, heathen and Christian alike, believe in the natural immortality of the soul of man, therefore the dogma must be true.” It has already been shewn that, in so far as regards the ancient heathen, the assertion is not true. And it is now proposed to show by indubitable testimony, that, with reference to professing Christians in all ages, the assertion is untrue, and contrary to the facts of history. We shall commence with the following, taken from *The Christian Examiner* (England) vol. 2. pp. 204, 205, &c.

“It is affirmed by many that there is a *common sentiment of all mankind* in favour of the constitutional immortality of man. We pause not now, to remark on the kind of immortality and soul-nature asserted by the ancient speculators on this subject, viz.—their *pre-existence*, and transmigration theories, which we presume, the advocates of natural immortality will not be willing to accept as they ought consistently to do, when they appeal to the opinions of the ancient philosophers, in evidence of their theory. This we pass by for the sake of the assumption that *all mankind have ever accepted the doctrine of natural human immortality*. Certain philosophers of Egypt, Assyria, Persia, Greece, and Rome, who, by the way, ought not to be regarded as so many *independent testimonies*, taught this opinion without doubt, but that it was the common opinion in all even in these countries, is by no means true.

“Socrates, the intellectual champion of the immortality of the soul (Phædo, 68) asks: ‘Can this soul of ours being such, and of such a nature, when separated from the body, be immediately dispersed and destroyed, *as most men assert?*’ According to Socrates, then, ‘*most men,*’

in his day asserted the destruction of the soul in death. Socrates knew that no such common consent existed, and hence the necessity of his elaborate argument to produce that consent. But why in the enumeration of the opinions of mankind should the Hebrews and Arabians be omitted? Both these people had their philosophic sects, as the Pharisee among the former, who subscribed to the oriental conceit of the soul's separate state and immortality; but the faith of the people generally was not identical with that of their speculative schoolmen. When Phariseeism flourished among the Hebrews, which was not even known till after the Babylonish Captivity, then this Hebrew faith in the non-immortality of man was pushed, in some cases, as is natural to an extreme, even to the denial of any kind of spiritual existence and any future life at all; as in the Babylonish fancies of the newly imported philosophy, Sadduceeism."

We have alluded also to Arabia, as furnishing another exception to the assertion of a common consent among mankind: Dr. Good says:—

"If we turn from Persia, Egypt, and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Yemen, from which it is certain that Persia, and, highly probable, that Hindostan, derived its first polite literature, we shall find the entire subject of the immortality of the soul, left in as blank and barren a silence as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief, in such a doctrine. Ecclesiastical historians have marked the fact, that the philosophers of Arabia denied the natural immortality of man, and tell us that Origen was sent thither to teach them the Pythagorean philosophy of immortal soulism. Here are then considerable exceptions to the alleged common consent of mankind, and, consequently, such as it is, it falls to the ground."

For further proof that the ancient Arabians did not believe in any present immortality, or possibility of a separate existence, of either soul or spirit after death, reference is made, in the remainder of the article, which I curtail, to an inscription found engraven on the face of a rock 215 miles east of Aden, on the Red Sea, and which was copied, in 1829, by Lieutenant Wellsted and Captains Elwen and Moresby of the British ships "Benares" and "Pallinurus," while engaged in making a survey of the Red Sea. So difficult, however, were the characters, composing the inscription, to decipher, that they baffled the skill of the best antiquarians, who could not make out the first two words. In this state they remained for years, till quite recently, the Rev. Charles Forster, of Stisted, Essex, England, has succeeded in giving a translation of this primeval poem, in his "Historical Geography of Arabia," from which the following item, expressive of the faith of this ancient people, who inhabited the district of south-western Arabia, known in the Bible as *Sheba*, and now called Yemen and Hadramant:—"Over us presided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us, according to the doctrine of

Heber, good judgments, written in a book to be kept; and we proclaimed our belief in miracles, *in the resurrection, in the return unto the nostrils, of the breath of life.*" The literal rendering runs thus: "And we proclaimed our belief in mysteries; in the miracle-mystery; in the resurrection-mystery, in the nostril-mystery."

Mr. Forster expresses himself as having been perplexed for some time with the last phrase, the "nostril-mystery." "But having," he says, "weighed the meaning more thoughtfully, the sense of the Adite poet broke in upon me in all its fulness, when I remembered that it is by the *nostrils* and the *breath of the nostrils* that God Himself, in Scripture, defines the *life in man*; that, at his creation, the Lord God *breathed into his nostrils the breath of life*; and (hence) man became a living soul; that at the Deluge, the same language occurs, in describing his destruction. 'And every man, *all in whose nostrils was the breath of life*, died;' that when Isaiah would describe the nothingness of the life of man, his exhortation is, 'Cease ye from man, *whose breath is in his nostrils*;' that when Jeremiah speaks of death, his language is; 'The *breath of our nostrils was taken*;' and when Job defines his own life, his words are these: 'All the *while my breath is in me*, and the Spirit (or breath) of God *is in my nostrils*' (Gen. ii. 7; vii. 22; Isa. ii. 22; Lam. iv. 20; Job xxvii. 3). How simple and patriarchal this faith, and how closely it resembles the style of Job and Moses."

The importance of the attitude attributed to Arabia in respect of these dogmas, will be admitted, when we come to know that, as Mr. Hudson has it (*Future Life*, p. 344): "the learning of the world was once Arabic; and Christendom owed to the sons of Ishmael debts of literature and theology, which are not yet discharged. An able writer remarks, upon the times of which we are speaking: 'The works of many of the most distinguished Moorish authors became the text books of the Christian schools. The works of their leading authors, on logic and metaphysics, were studied in the Sorbonne.' 'Their scholasticism,' says Mr. Berrington, 'was the genuine philosophy of the Arabian schools in the common questions of human research, and accommodated, in those of theology, to the specific objects of the Christian Code.' 'Surprised we must be,' observes Denina, 'when we learn that our ancestors derived from those very Mahomedans, whom they perpetually reviled, the greater part of the doctrine which, during many ages, was taught in the Christian schools.'"

The Rev. Dr. Barclay, in his book, "The City of the Great King," p. 456., gives a copy of an old Greek inscription from a rock in the cave of Pelagius, near the top of Mount Olivet, claimed by the Jews to have been that of Huldah the Prophetess, the translation of which is as follows; "Put thy faith in God, Domitela, NO HUMAN CREATURE IS IMMORTAL."

Inscriptions from tombs of the early Christians who suffered martyrdom, and were buried in the catacombs of Rome, shew most unmistakeably that their faith in a Future Life, did not consist in the natural immortality of man, but through a resurrection from the dead. Extracted chiefly

from the "National Magazine," for 1854. "In Christ, Martyrius lived ninety one years. He chose this spot in life. In peace." "He sleeps in the peace of the Lord." "Arethusa in God." "The sleeping place of Elpis." "Victoria sleeps." "Here lies Paulina, in the peace of the blessed. Pacuta, to whom she was nurse, buried her. An amiable and holy person. In Christ." "Here lies Gordianus, Deputy of Gaul, who was murdered with all their family for their faith. They rest in peace. Theophila his handmaid set up this." "In the time of the Emperor Adrian, Marius, a young military officer, who had lived long enough, when with his blood he gave up his life for Christ. At length he rested in peace." "You well deserving one, lie in peace—in sleep—you will arise—a temporary rest is granted you." The phraseology here used has evident reference to that of the New Testament, sleeping in Christ, and the quiet rest of the grave, described in the Old Testament.

The Jewish Rabbies indicate their non-belief in the dogma of inherent immortality in their frequent references to the "second death."

Rabbi Jalkut Rubeni says: "Every thief, or robber of his neighbour's goods, shall fall by his iniquities, that he may die the second death." "Let Reuben live, and not die the *second death*? by which the ungodly die in the world to come." "They shall die the *second death*, and shall not live in the world to come."

Rabbi Eliezer says; "Every idolator who says that there is another God besides me, I will slay with the *second death*, from which no one can come to life again."

Abarinet, one of the most learned of the Hebrew Rabbies is said to have stated thus:—"The wicked in their life-time are called dead, and their soul is to be destroyed with the ignoring of the body, and will not have immortality in eternity."

Mainonides denied the immortality of the soul, but speaks of the righteous as living for ever.

Rabbi Nachmanides speaks of what he calls the third excision, by which the body is cut off in this life, and the soul in the life to come, agreeing with Maimonides in the general view, as did also the following Rabbies, viz. :—Bechai, Kimchi, Jehuda bar-Elai, Solomon Jarchi, Joseph Albo, Manasseh Ben Israel, and perhaps also Rabbi Gerthom, (A.D. 230.) In reference to the foregoing Mr. Hudson says that "these examples plainly warrant the remarks of Hammond on the phrase *second death*, that it seems to be taken from the Jews who use it proverbially for *final utter irreversible destruction*. . . . It seems to denote such a *death from which there is no release*."—*Hudson's Future Life*—Page 179.

Arnobius, who lived in the third century, arguing against the immortality of the soul, asks, "who does not see that what is immortal and uncompounded can feel no pain, and that which feels pain cannot be immortal? For souls are of middle nature, as Christ has discovered to us, and such that *they can die* if they know not God, or be delivered from death if they embrace his gifts and favours?"

He proceeds with keen satire, and with lively description, to refute the arguments then and now current for the soul's immortality. Is man, he asks, divine? Why is he half animal? Is the soul a thing of reason? Let man show himself rational. Are souls indeed a divine and royal offspring? 'how unroyally they behave.'

Pomponatus, an eminent Peripatetic, who lived in the fifteenth century, while holding the ethics of Aristotle, avowed that immortality must be taught in another school. He evidently believed that immortality was to be conferred, because he says; "If the good man is already recompensed, where is his claim to an after life, and where, out of the Scriptures is his proof of it."

The following extract from a canon passed by the Council of Lateran, shews that there was a class at that time who did not believe in inherent immortality."

"Some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we do condemn and reprobate all such seeing the soul is immortal; and we strictly inhibit all from dogmatizing otherwise."—*Caranza P.* 412, 168.

Mr. Hudson says, that "The church was now (A.D. 1500 to 1600,) fully committed to a philosophic faith; and bent her energies to the harmonizing of faith and reason upon that basis. Of reasoning such as it was she had plenty; the faith must be created by authority. Leo the Tenth issued his bull instructing the philosophers not to teach the mortality of the soul. The distinctions which had been made between the deductions of reason and the decrees of the church incurred censure, and was declared untenable by the Lateran Council; A.D. 1513, when also the proper immortality of the soul was made an article of faith."

"The attempt to reduce the glorious hope of Immortality to a dogma by an edict was met by Luther with a vigorous recalcitration; and in language more energetic than polite, he rejected the dogma of man's inherent immortality."

"Sir Thomas More wrote against the views of Luther, which brought a reply from William Tyndale, the Reformer, author of an early edition of the Bible, and who suffered martyrdom for his faith, he says; 'And ye, in putting their souls in heaven, and hell, and purgatory, (for which Sir William contended) destroy the arguments wherewith Christ and Paul prove the Resurrection. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be, and then what cause is there of the Resurrection?'"

This is quite in the strain of Justin Martyr, one of the early Fathers. He says; "If you meet with some who are called Christians, who dare calumniate the God of Abraham and Isaac and Jacob, and who say that there is no resurrection of the dead, but that at death their souls are received up into heaven, *do not regard them as Christians.*" Irenæus also censures the dogma, he says; "How shall they not be confounded, who say that the hinderworld (Inferos) is this world of ours; and that their inner man on leaving the body here, ascends to the supercelestial place."

—*Hudson Future Life.*

Taylor, in his "Voice of the Church," quotes, from the celebrated German philosopher, Müller, this passage:—"The Christian faith in immortality is indissolubly connected with the promise of a future resurrection of the dead, and this we abundantly prove elsewhere."

Bishop Tillotson (Sermons, Vol. 2, 1774) says: "The immortality of the soul is rather supposed or taken for granted, than expressly revealed in the Bible."

Bishop Watson, also Church of England, in his Institutes, Vol. 2, page 250, says: "That the soul is *naturally* immortal, is contradicted by Scripture, which makes our immortality a gift dependant on the Giver."

Rev. Isaac Watts says: "There is not one place of Scripture that occurs to me where the word death, as it was first threatened in the law of innocency, necessarily signifies a certain miserable immortality of the soul either to Adam, the actual sinner, or to his posterity."—Ruin and Recovery of Mankind, Q. 11, S. 3.

Archdeacon Blackburn, of the Church of England, says:—"The more any man is convinced of the immortality of the soul, from the principles of Aristotle or Descartes, the less will he concern himself about the Gospel account of futurity." Again he says:—"All those finespun notions of the immortality of the soul, and all the artificial deductions from that principle, teach nothing but the art of blowing scholastic bubbles."

Such is the deliverance of a man of note, in his day, who evidently understands whereof he speaks, and who is not afraid to express his opinion. I am not aware that any Christadelphian ever uttered more severe language concerning the dogma in question.

In an article in the *Edinburgh Review*, October, 1857, Macaulay, the historian, says:—

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

If this be true, and that the Scriptures contain no foundation for the dogma of natural immortality, what becomes of the dogma? It has been shewn that mankind are indebted to the heathen philosophers for its inception, and away from Revelation, their speculations could only have been guess work.

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

"The light of nature can never scatter the darkness in question. This light has never yet sufficed to make even the question clear to any portion of our benighted race whether the soul of man be immortal? . . . If there be any satisfactory light then, on the momentous question of a future state, it must be sought from the Word of God. After all the

toil and pain of casuists and philosophers, it remains true, that the Gospel and the Gospel only has brought life and immortality to light in a satisfactory manner."

REV. JOHN ALEXANDER, WHO DIED 1765.

I am indebted for the following extracts, which are quoted rather fully, to Mr. J. J. Andrews, of London, England. They are taken from a notice by him in the "Christadelphian" for 1871, of "certain writings including a Sermon on Eccl. ix. 10," by Rev. John Alexander, son of a dissenting minister who resided at Stratford-on-Avon, England, "a person of first note in his time for Oriental learning," who kept an academy at the birth-place of Shakespeare. This young minister who died in 1765, before completing his thirtieth year, imbibed a strong taste for the study of religion and the Scriptures, which is said to have been his principal employment. Mr. Alexander wrote against the dogma of inherent immortality, and placed the future life where the Scriptures place it, namely, through a resurrection from the dead. He disposed in a masterly manner of certain texts that are generally supposed to indicate the immortality of the soul, such as 2 Cor. v.; Rom. viii., 2, 3; Phil. i., 23; and the Thief on the Cross. He devotes much attention to the doctrine of Resurrection, and in reference to the passages usually quoted in support of the prevailing belief, he makes some general observations, in the course of which he gives an outline of Christ's Mission; he says: "I will venture to affirm that the texts which have been so often quoted by the advocates of an intermediate state do not assert any such thing, and do not deserve to be urged as proofs in confirmation of this point, because of their very great ambiguity. From reading these sacred books then, we find that the Messiah left the world, and ascended up to heaven, at the very time when he was expected by his followers to erect a mighty kingdom, and reign victorious pointed over the whole globe; that, as they afterwards understood, he was appointed of God to judge the world, both living and dead, and to confer not the perishing honours of this life, upon favourites selected out of a single people, but immortality of life and happiness, upon such men, of every nation and party, as were pleasing to the Father of all, who without respect of persons, judgeth every man according to his works; that the same Jesus before His ascension, confirmed the minds of His disciples with the promise of His certain return to them, not that the gates of heaven should be open to them at their death, or that they should then be permitted to see and partake of His glory, in the mansions he was going to prepare for them, but that He Himself would return after an indefinite time to raise the dead and receive all his faithful servants to Himself, that where He was there they might be also; and, in that day they should know by sensible demonstration, the truth of all they heard from Him, and find that they were dear and closely united to Him, as He was to His God and Father; that these men afterwards went about the world, proclaiming Jesus to be the Messiah,

the Judge and Saviour of mankind, who should appear again to judge (or rule) the whole world in righteousness ; and exhorting men to repent and forsake their sins, that they might have confidence and not be ashamed before Him at His coming. What now, must we imagine to have been the sentiments of men, thus instructed and instructing others, who knew and spoke of nothing—but that which is to be revealed at the coming of Christ ; and expected salvation from no other name or power but His ? What departure can they be supposed to desire and long for, or what going out of the body could they have in view, when mentioned in connection with the going to, or being with Christ, but that which was to take place at His coming ? Had they any other or better hope than that which they derived from the Gospel, or any sources of intelligence besides the promises of Christ ? And is anything more likely than that they should have these promises continually in view, and speak and write agreeably to such information ? Can it then be right when we interpret the Scriptures, to build a new doctrine on one, two or three dubious passages, and not rather explain them by the constant tenor and scope of the other parts of these writings, especially when such explanations are clear and easy, and imply nothing inconsistent with the design and continuation of the whole ? And is it a small advantage by this method to remove difficulties which have perplexed the minds of many, to reconcile the Scriptures with themselves, and to make them speak one consistent uniform language ?”

Writing about the theory that Christ's coming to Judgment takes place at the death of each individual, Mr. Alexander says : “This notion which Christians have adopted is more conformable to the poetic descriptions of the tribunals in Tartarus, where the judges are represented as sitting continually to take cognizance of every new ghost that arrives, than to the representations and language of the New Testament.”

On the subject of death he says : “Death is not represented in Scripture as a matter of favour to good men, which they may long for and embrace with joy (which it would indeed be, if it were an immediate opening to heaven and the pangs of a few hours led up directly to the gates of eternal bliss), but a constitution to which God has been pleased to appoint mankind, because of sin and their imperfect nature, and from which good men are at length delivered, by the mercy of God, and the ministry of Jesus Christ.

“The time which passes between death and resurrection may be very short ; and though it should be some ages longer than we apprehend ; yet to them that sleep and are unconscious of what passes, it will appear less than a moment ; and the same instant which separates them from this mortal life, must, to their thought and apprehension, be that which unites them for ever to their Saviour and their God.

“This is not a scheme which recommends itself by its agreeableness to our inclinations, but which, if true, must make its way, only by its own evidence, and the necessity of the case.”

Mr. Alexander points out that the reason why people are so “ready to look with displeasure, upon a scheme which deprives us of these flat-

tering notions, or promises anything less than uninterrupted consciousness and enjoyment, is, that we have been accustomed to consider this immortality as our birthright and an inheritance entailed upon our nature, not as the immediate gift of God, by Jesus Christ to such as he approves. Yet it would be certainly better, if ceasing to argue from our prejudices and wishes to the real nature of things, and that which is, or ought, in our estimation, to have been the constitution of Providence, we confine ourselves to an impartial, sober examination of the Scriptures, forming our judgment and hope by the light which they afford us; and if it appear from them that the coming of Christ, his raising the dead to life, and his conferring on all the righteous the reward of Immortality, are the objects to which we are continually referred for our expectation and comfort, it is, without doubt, our duty and wisdom to bind our views entirely by these events; and to conform our minds to wait with patience for the hope of the Gospel, and the revelation of the righteous judgment of God from heaven by Jesus Christ."

Speaking of the nature of that state upon which we enter at death, Mr. Alexander says: "It is a state of perfect ignorance and inactivity, in which we retain no sense of our present condition, no memory of our former transactions, nor any of the pleasing capacities for action and enjoyment, 'Man dieth, and where is he?' 'His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.' The work which engaged his whole attention, which employed the labours of the day and the meditations of the night is come to a period. The wisdom of the wise, the knowledge of the learned, the devices of the ingenious, are heard no more. They are separated from human society, deprived of all commerce with the living, 'neither have they any more a portion for ever in anything that is done under the sun.' Their bodies are committed to the ground, 'and the breath, or spirit, returns to God who gave it.' *Their memory also is forgotten, and their love, and hatred, and envy are now perished.* The time of planning and executing weighty designs is over, and the very talents for deliberation and action are destroyed.

"What we do to better our own or others' condition must be done while life continues, for in the house of silence and death there is no counsel; the noise and tumult of business is at an end; and universal quietness obtains. There is a total cessation of labour and invention; the hand of the industrious is bound fast, and the quick enterprising thought of the prudent is taken away; the tongue of the eloquent is become mute, the strength and vigour of the mighty is brought low. These accomplishments of body and mind in which we so much rejoiced, and which paved our way to reputation and success, are as if they had never been. The sweetness of youth, the firmness of manhood, the authority of age, the valuable qualities of the understanding and heart, wisdom, generosity and virtue—are vanished and lost. And though *we hope to live again*, and recover these noble powers of thought and action, of which *we are deprived in death*, yet this *second life* to which we aspire by the favour and goodness of the Creator, is not of such a nature as to lessen those motives of diligence which our mortality so naturally suggests to us.

"The reviving prospect of Immortality, and that glorious hope of a resurrection which is promised in the Gospel, as it is a powerful antidote against despair, and dispels the gloomy comfortless thought of losing ourselves in death, and *sinking into everlasting oblivion*, so it furnishes an argument which ought to influence us beyond any other industry and carefulness; for upon our present condition depend, not only the ease and enjoyment of this life, but our expectations of another, and the hope of that blessedness with which it is accompanied.

"The grave presents no scene of trial and imprisonment, gives no place of repentance to the wicked, nor advancement of goodness to the righteous. The exercise of justice, charity, and temperance, and of piety, resignation and trust in God, is excluded. These are the virtues of the living, for the dead praise not God, nor trust in Him; they perform no works of liberality or beneficence, nor improve in the graces of the Christian character. Life is appointed us for action, for the employment of our faculties, and the exertion of those dispositions and habits by which our state hereafter must be determined."

Mr. Andrews well observes, that "as the natural sequel to these discriminating remarks, the author concludes by pointing out that the preparation for another life is not the work of a moment; death-bed repentances were not in favour with him; 'we are grossly deceived,' says Mr. Alexander, 'if we think we can become fit for eternal happiness within the compass of a few moments, or expect to secure ourselves and gain the favour of our Maker, by the short preparation and repentance of a departing hour. We must live to God, and lead an heavenly life.....' We must form the habits of goodness and holiness, in order to spend a happy eternity in the presence of God, and the company of holy and righteous beings. To day, then, while it is called to-day, let us lay hold upon life, and improve the blessings which are put into our hands, that we may die the death of the righteous, and that our latter end may be like theirs."

It has been found impossible to curtail these extracts from the writings of Mr. Alexander, expressing as they do, in such Scriptural language, the sentiments of a noble, truly pious, and independent mind, setting forth in such comprehensive language, one hundred years ago, the exact views entertained by Christadelphians now, in reference to the present life, death, resurrection, and the life to come. No one who values Scripture teaching on these important subjects can fail to regret that the talented author was cut down at such an early age.

Mr. Alexander's vigorous, clear and comprehensive style, reminds one forcibly of the terse emphatic language used in the composition of those beautiful and affecting verses composing the fourth Scriptural Paraphrase attached to the Scottish version of the Psalms of David, being "Translations and Paraphrases, in verse, of several passages of Scripture, collected and prepared by a Committee of the General Assembly of the Church of Scotland, and appointed to be sung in Churches."—Job. iii., 17—20.

"How still and peaceful is the grave;
Where life's vain tumults past,

Th' appointed house by Heav'n's decree,
 Receives us all at last.
 The wicked thro' from troubling cease,
 Their passions rage no more ;
 And there the weary pilgrim rests
 From all the toils he bore.
 There rest the pris'ners now releas'd
 From slavery's sad abode ;
 No more they hear th' oppressor's voice,
 Or dread the tyrant's rod.
 There servants, masters, small and great,
 Partake the same repose ;
 And there in peace, the ashes mix
 Of those who once were foes.
 All levell'd by the hand of death
Lie sleeping in the Tomb ;
 Till God in judgment calls them forth,
 To meet their final doom."

And the last four verses of the fifteenth Paraphrase founded on Eccl. ix.,
 5, 6—10 :

"The living know that they must die ;
 But all the dead forgotten lie :
 Their memory and their name is gone,
 Alike unknowing and unknown.
 Their Hatred and their Love is lost,
 Their envy buried in the dust ;
 They have no share in all that's done
 Beneath the circuit of the sun,
 Then what thy thoughts design to do
 Still let thy hands with might pursue ;
 Since no device or work is found,
 Nor wisdom underneath the ground.
 In the cold grave, to which we haste,
 There are no acts of pardon past ;
 But fixed the doom of all remains,
 And everlasting silence reigns."

Do the people who so often in their public services and in their private devotions, sing these touching stanzas, who have been repeating them from the days of lisping childhood, to the years of manhood and womanhood, and extreme old age, ever bestow a thought on the plainness of the language therein employed, and the prominence therein given, without any ambiguity to the Scripture doctrine of man's entire mortality ? And the unconscious sleep of death ? Surely, if they did they could not continue to hold the dogma of inherent immortality, or a never-dying soul, in man ; or speak in such harsh and uncharitable terms of Christadelphians who endorse the language, doctrine, sentiment and expression contained in the verses just quoted.

In the present day the dogma of natural immortality in man is receiving very extensive rejection. In England, which may be considered the centre of religious enlightenment at present, I am led to believe

that hundreds of ministers, churchmen and dissenters, reject the dogma unequivocally, while the views of many others are somewhat modified by certain notions they hold concerning "Hades." The reaction takes its rise there principally from the agitation in Britain as elsewhere, respecting the cognate dogma of Eternal Torments, which is now moving the religious world to its very foundation. It was stated in the public papers that of the Sermons preached during the year, 1864, in St. Paul's Cathedral, London, by leading ministers from all parts of England, the greater portion were on the subject of Eternal Torments. It is stated also, that there are several religious periodicals in England, at present devoted, in great part, to the discussion of what they style, "No life out of Christ," and "No immortality out of Christ." This very designation of the subject implies much, and virtually, no matter how greatly modified or confused, or beclouded the doctrine in their hands may be, it virtually concedes and admits man's mortality by nature. It would also appear that, in many localities, the ministers holding these views with all their modifications are in advance of popular knowledge and public sentiment in relation to the dogma in question. From an English periodical for 1871, I extract the following:—

"The Rev. E. White, who teaches no immortality out of Christ, and finds such doctrine a great barrier to himself and other ministers who believe with him, writes to the *Nonconformist* appealing to such of its 'readers who may be Deacons of Churches destitute of Pastors, to use their influence to obtain a hearing (with a view to appointment) of 'A few able and worthy ministers of the Baptist and Independent persuasions, who are at this moment deprived of opportunities of exercising a settled ministry, through the circumstance that they have embraced the doctrine of immortality in Christ alone.' 'How long,' he enquires, 'will the churches continue to make a test of the dogma of eternal misery, which so few in private seem earnestly to believe?' Surely the names of some of the very leading men amongst us who make no secret of their faith on the question of natural immortality, might shew the elective bodies, that it will not be possible much longer to exclude from pastorates, good men who dispute that doctrine, or to maintain, as one of the articles of trust deeds, the assertion of it."

A remarkable feature in relation to the subject of the inherent Immortality of the soul is the amazing readiness with which many advocates of the dogma, who have never bestowed a moment's consideration upon it in the scriptural aspect, nevertheless, rush to its defence, and the facility with which they proceed to quote Scripture, in copious measure in its support. Such persons imagine that it is one of the easiest things in the world to prove, not merely in the light of nature, reason and analogy, but also in the light of Scripture. Learned men, however, of good and honest hearts, conscientious, merciful, and of teachable dispositions, who have taken to the study of the Scriptures before their heads were crammed and their minds poisoned by heathen philosophy, sophistry and science, falsely so called, are more cautious, and do not find the task so easy, as we see in the case of Rev. Theodore Clapp (C).

The following incident, which I quote from an English periodical, illustrates in a remarkable and curious manner, what I mean : " Some-time ago, in a paper published in the South of England, a Reward of £100 sterling (\$500) was offered to any person who should produce a single passage of Scripture proving the Immortality of the soul. An old man who had been among the pastors all his life, in the capacity of gardener and servant, but who had just been thrown out of employment by the death of his last employer, and who had also come to the conclusion that they were wrong upon this question, presumed upon his clerical associations so far, as to address a letter, substantially to the following effect, to the Archbishop of Canterbury :—

" Maldon, March 11th, 1867.

" ARCHBISHOP—I believe, from what I have heard, that you are very kind to the poor, and willing to help the needy. Upon this consideration I take the liberty to apply to you. I do not ask you for any money, though I greatly need that at present. I was church clerk at Bulphan, in Essex, in 1821 ; I was domestic servant to Rev. Asko, of Orseth, in 1824 ; I was servant to the Rev. Mr. Smith, of West Tilbury, in 1825 ; I was church clerk of Childerditch, in 1830 ; I was servant to the Rev. Robinson, in 1832 ; I have been servant to Dr. Robinson, at Great Warley Rectory above thirty years.

" I have had a very large family to provide for ; but the doctor dying in 1866, has thrown me out of employment, and I am now considered too old to obtain a situation. Under these distressing circumstances I shall feel very grateful if you will take the trouble to help me in the matter I have to apply to you about. I believe that you will if you can.

" There is £100 offered to any one who can show any passage of Scripture to prove that man is Immortal, or has an Immortal Soul. Can you tell me where to find such a passage ? I assure you if I can get the £100, it will be of great service to me. An answer will greatly oblige

" Your humble servant,

" JAMES BARRETT MANN."

THE ARCHBISHOP'S REPLY.

In a few days the Archbishop's chaplain wrote to Mr. Mann, to say that his letter had been received, and that his lordship suggested 1 Cor. xv. 54, "*This mortal must put on Immortality,*" as a likely passage to secure the reward ! " I was satisfied" says Mr. Mann, " that he had done the best he could for me."

Let this incident in the life of this learned man, and the result of Mr. Mann's application act as a caution to such as are so ready to rush, full of zeal, without knowledge, to defend by Scripture a dogma which men of the first minds, and of stern, unbending integrity and piety, declare to have no foundation in the sacred oracles. The Archbishop of Canterbury, the highest personal ecclesiastical authority in England, after a delay of some days, replies to Mr. Mann's urgent request, by pointing out to him a passage, which above all others in the Bible

proves the inherent *mortality* of man, and that there is no immortality for any until the resurrection, when the trumpet shall sound, and the dead in Christ being raised to life, shall stand before the judgment seat, with the saints living at the time of His appearing, and having passed the scrutiny of the Grand Inquest, shall have been changed in the twinkling of an eye, from the mortal to the immortal spirit nature, by the *putting on*, by this Mortal, of Immortality, and by this Corruptible of Incorruptibility. Now what are we justly to infer from Mr. Mann's narrative? simply this, that this learned man high in authority in the Church could not find a passage in the whole Bible proving man's natural Immortality, or that man has an immortal soul. The passage he sent to Mr. Mann, proves that man is mortal now, but that when invested with eternal life, the gift of God, to be conferred hereafter, he shall *become* immortal.

On this side the Atlantic this subject is creating some excitement and discussion, and light is at length beginning to dawn on some of the clergy in reference to the nature of man and the question of eternal torments.

In the Toronto Daily *Globe* of January 3rd, 1873, the following account appears of a meeting of Methodist ministers held in the City of New York, a few days previously :

"At a regular Monday morning meeting of the Methodist preachers of New York, held in the Mission Rooms, at Broadway and Eleventh streets, the subject for discussion was Annihilation, and the Rev. Mr. Terry, of Poughkeepsie, opened with a written essay in support of the Orthodox Methodist opinions in relation to the eternal character of the Future Punishment of the wicked. * * *

"At the conclusion of Mr. Terry's remarks, Dr. Crawford called upon the Rev. Dr. True. The latter was for many years a professor in the Wesleyan University of New York, and has one of the most scholarly minds in the church. The call having been repeated by many voices, he came forward, having in his hand an essay, which he said he would not read, but give a brief statement of his views.

"He was not, he said, an annihilationist, but a distinctionist. He did not believe that God would cause matter which he had created to cease to exist, but that the penalty of the incorrigibly wicked would prove to be the destruction of his conscious existence—the total cessation of all his functions. Man was made naturally immortal, and designed to live for ever. (Dr. True falls into error here, in stating that man was created Immortal, because that which is Immortal *cannot die*. See testimony as to the nature of Adam.—*COMPILER*.) The penalty of the law, was the destruction of this Immortality. (The penalty of the law, was death through dissolution of the organism, man, and its resolution into dust—C.) At three great epochs in the history of the race, there were three great men, through whom the law was given to man,—Adam, Moses and Christ. With the law the penalty would have been given, and if the penalty of eternal punishment is not found and given by them, it should not be looked for in parables, figures, or in the definition

of words. God gave a penalty to each. To Adam, or representative, he said 'In the day thou eatest thereof thou shalt surely die.' This is physical death, for Adam was not damned. This is not a damned world in which we live, and in which you preach repentance and the hope of eternal life. Death passed upon Adam and upon all his race, for all have sinned; but through the intercession of Christ judgment has been postponed. I cannot be objected to thus far in my theology."

Rev. Mr. Curry did object, and some confusion here arose. When quiet was restored, Rev. Dr. True proceeded: "By the mediation of the Lord Jesus Christ, the stroke of the law was prevented (rather a way of escape from the effect of the strokes of the law, death, was opened up, Christ himself the Way, being the first fruits from the dead—Com). God said to Adam, 'In the day thou sinnest, thou shalt surely die.' If he had meant other than physical death—if he had meant, 'Thou shalt continue to live in sin, and misery, and despair for ever,' that was the time. Pass to the time of Moses. God warned against a violation of His law by the people, 'lest they die.' 'I set before you life and death.' No eternal death was decreed through Moses. * * * I agree

with the received views of the church as to the state of the soul up to the time of Judgment. I am heretical (as brother Corbett says) only on the question of the final disposition of the sinner. Dr. Warren, President of the Methodist Theological Seminary in Massachusetts, said in a sermon which I heard him deliver, that there was scarcely a whisper 'of Eternal Punishment' up to the sermon on the Mount. Scarcely a whisper on so important a subject! I go further and say, there was not a whisper up to that time, nor in the sermon on the Mount. If you can find it then I will receive it. If it were there it would be in conflict with God's justice, for it would be an *ex post facto* law. The issues there employed denote rapid and complete *destruction*. 'The worm which dieth not, and the fire that is not quenched,' may gnaw and burn for ever, but each victim is utterly consumed. John Wesley who was a wise man, considering he lived a hundred years ago, believed that the fire of hell was material fire. You say he was wrong. I say he was right, but that he made a mistake in supposing that that fire didn't burn (consume). In neither Adam, Moses, nor Christ, do we find authority for the doctrine of 'Eternal Punishment.' The Apostles did not teach it. The Fathers of the Church in the first century neither advanced nor suggested it. It was first promulgated in the year 131; till then the Christians had been constantly looking for the coming of Christ, and the destruction of their persecutors."

The following extract should have been inserted earlier, it will answer here however:—"The prevailing belief among Christians in the second century, in regard to the state of the dead, is thus set forth by Dr. Giesler:—

"Till then (that is till 'the first resurrection'), the souls of the departed were to be kept in the underworld (*Sheol or Hades*) the receptacle of dead bodies, and the opinion that they should be taken up to heaven immediately after death was considered a Gnostic heresy."—*Ecll. History, Vol. 1. p. 167.*

"I am credibly informed that the unconscious state of the dead is admitted and proclaimed from pulpits in Montreal, Toronto and other places in Canada. Mixed up in some cases with certain views concerning 'Hades,' which is held to be something different from the Hebrew '*Sheol*,' or the English '*Grave*.' I am also led to believe that in a Town in the North-west Peninsula of Ontario, a visiting Presbyterian minister in 1873, used words in his sermon to the following effect:—

"When we die, there is nothing more of us until the Resurrection. Then, the dust of God's people being precious in his sight, He will raise them up from the dead, endow them with life and fashion their vile bodies like unto the glorious Body of Christ."

ADAM'S NATURE.

A great amount of mystery and mystification has been imposed upon mankind in reference to the Nature of Adam, when he came forth fresh from the hand of his Creator. The statement contained in Gen. iii. 22, should be sufficient in the judgment of all honest, candid, and reasonable men, to decide this matter: "And the Lord God (*Hebrew*, *Elohim*) said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever: therefore, the Lord God sent him forth from the garden of Eden, to till the ground whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way to keep the way of the tree of life." We here see plainly, that in the Divine arrangements in force at that early period in the history of our race, a certain tree in the garden, the tree of life, was endowed with the property or virtue of conferring on the partaker of its fruit, immortality or evidently eternal life; in a certain possible contingency, so to speak, as for instance in the event of Adam having succeeded in maintaining inviolate the Eden law; but having transgressed it, and having become amenable to the threatened penalty, God in His Mercy, as we have every right to infer from the record, having no desire to perpetuate man's existence in misery, removed him beyond the reach of the tree of life, so that he might not have access thereto, "and eat and live for ever." This is exceedingly plain and emphatic, how is that men cannot see its evident and only meaning? I beg to submit a few testimonies in relation to this question, which has an important bearing on the subjects now under discussion, because it lies at the very foundation of those views respecting the nature of man, which we hold to be diametrically opposed to the teachings of the sacred oracles.—(C.)

Archbishop Whately says: "There is nothing improbable in the supposition, that the Tree of Life was endued with the virtue of fortifying the constitution against the decays of age; and that it is not at all incredible that the Creator may have bestowed on some fruit such a virtue."

Theophilus, of Antioch, discoursing on this subject, cites Gen. ii. 7.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." On this he remarks, "Whence the soul is called by many immortal." "Man was placed on probation, that growing and finally attaining unto perfection, and being manifest as a God, he might thus ascend to heaven in the possession of eternity—for man had been made intermediate; neither absolutely mortal, nor altogether immortal, but capable of either.

Death was a merciful provision; God bestowed it as a great blessing upon the man, that he might not remain for all time in sin;

Death is reconstructive. Just as a vessel, if, when finished, it has some blemish, is recast and made over, so as to be new and whole, death does the same for the man, for he is after a sort, broken in pieces, that in the resurrection he appear sound; by which I mean, pure, just and immortal." (Book 2, c. 19, 26.) And again, "some one will ask, 'Was Adam by nature mortal?' 'By no means.' 'Immortal?' 'Not thus either.' 'What then—nothing at all?' I answer, neither mortal, nor immortal; for if the Creator had made him from the first, immortal, He would have made him a God. If mortal, then God would appear as the author of death. He made him then capable of becoming either; so that by keeping the command of God he might attain Immortality as his reward and become a God. But if he should turn to mortal things and disobey God, he would be, himself, the author of his own death. For God made man free and with power of self-control."

Lactantius says: "The other animals look downward, because they are of the earth, not having immortality, which is from heaven; but man stands erect and looks upward, because Immortality is offered him, though it comes not unless given from God. For there would be no difference between the just and the unjust, if every man that is born were made immortal. Immortality, therefore, is not a law of our nature, but the wages and reward of virtue. . . . For this reason, God seeks to be worshipped and honoured by man, as Father, that he may attain virtue and wisdom, which alone impart Immortality."

In the fifth century, the same view is stated by *Nemesius*, who, from a Neo-Platonist, became bishop of Emesa. He says: "Since the soul is not yet known in its essence, it is not suitable to determine respecting its energy. The Hebrews say that originally man was made evidently neither mortal nor immortal; but on the confines of either nature; so that if he should yield to the bodily affections, he should share also the changes of the body; but if he should prefer the nobler affections of the soul, he should be deemed worthy of immortality."

And Nicholas, of Methone, so late as the twelfth century, whom Neander, the historian, regards as the most learned theologian of his age, speaks as follows:—"It is not every soul that neither perishes nor dies, but only the rational, truly spiritual and divine soul, which is made perfect through virtue by participating in the grace of God. For the soul of irrational beings, and still more of plants, may perish with the things which they inhabit, because they cannot be separated from the bodies which they are composed of, and may be dissolved into their original

elements. When anything created is eternal, it is so, not by itself, nor *in* itself, nor *for* itself, but by the goodness of God ; for all that is made and created has a beginning, and *retains* its existence only through the goodness of the Creator."

The same doctrine is contained and advanced in these words of Jeremy Taylor : " Whatsoever had a beginning, can also have an ending, and it shall die, unless it be daily watered from the stream flowing from the fountain of life, and refreshed with the dew of heaven and the wells of God ; and, therefore God had prepared a tree in Paradise, to have supported Adam in his artificial immortality. Immortality was not in his nature, but in the hands and parts, in the favour and superadditions of God."

"Such," says Mr. Hudson, " was the view of the most cultured and philosophic minds, abandoning their old hope of immortality in the soul's inherent nature. But this doctrine of man's middle nature was gradually disparted and corrupted, to end in the modern doctrine of man's *united* nature, of body mortal and soul immortal, each in the absolute sense. This notion seems to have been matured as early as the time of Pelagius, against whose view of physical death as natural the Synod of Carthage framed its canon in the twelfth century. Upon which the scholiast *Balsamon* comments thus : applying to the body only what former writers had asserted of man's entire being ; God made man neither mortal nor immortal ; but midway between greatness and humility ; and having made him master of himself, with power of free-will, he left him to choose either virtue or vice, and to receive either Immortality or mortality."

"Such," says Mr. Hudson, " has been, until recent times, the doctrine of the Church, Protestant as well as Catholic."—*Hudson—Future Life*, pp. 309-311.

In answer to the question, " suppose man had become obedient to the Eden law, would he have died, seeing that his nature was terminable of itself ? " Dr. Thomas says, " To this we reply yes, and no. Yes, if Jehovah Elohim had left him in *statu quo* ; No, if he had sent him to eat of the tree of the Two Lives, to which he denied him access because of transgression. Had he continued obedient, he would, doubtless, have been admitted to this tree, that in eating thereof he might have been ' changed,' like Enoch, ' in the twinkling of an eye,' though, not like him, removed from earth undefiled by sin."

Mr. Roberts says : " Adam was neither mortal nor immortal, so far as declared destiny was concerned ; he was in that state in which death would come with disobedience."

John Milton, author of " Paradise Lost," on the constitution of man.

" The visible creation comprises the material universe, and all that is contained therein ; and more especially the human race. The creation of the world in general, and of its individual parts, is related in Gen. i. It is also described in Job xxvi. 7, &c., and chap. xxxviii., and in various passages of the Psalms and Prophets—Psalm xxxiii. 6-9 ; Ps. civ. ; Ps. cxlviii. 5 ; Prov. viii. 26, &c. ; Amos iv. 13 ; 2 Peter iii. 5. Previ-

ously, however, to the creation of man, as if to indicate the superior importance of the work, the Deity speaks like a man deliberating: Gen. i. 26. 'God said, let us make man in our own image, after our own likeness.' So that it was not the body alone that was then made, but the soul of man also (in which our likeness to God principally consists); *which precludes us from attributing pre-existence to the soul which was then formed*—a groundless notion sometimes entertained, but refuted by Gen. ii. 7; 'God formed man of the dust of the ground, and breathed into his nostrils the breath of life; thus man became a living soul.' Job xxxii. 8: 'There is a spirit in man, and the inspiration of the Almighty giveth him understanding.' Nor did God merely breathe that spirit into man, but moulded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. xii. 1. 'He formed the spirit of man within him.'"

We may understand from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the Divine virtue or influence, which was commensurate to the capabilities of the recipient. For it appears from Psalm civ. 29-30, that he infused the breath of life into other beings also; "Thou takest away their breath, they die. . . . Thou sendest forth Thy Spirit, they are created." Whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to Himself that spirit, or breath of life, they cease to exist. Eccl. iii. 19. "They have all one breath." Nor has the word spirit any other meaning in the sacred writings, but that breath of life which we inspire, or the vital, or sensitive, or rational faculty, or some action or affection belonging to those faculties.

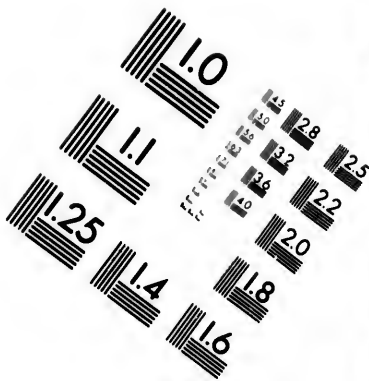
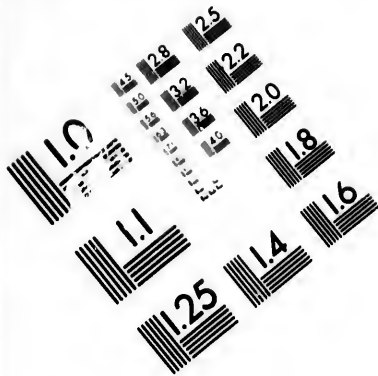
Man having been created after this manner, it is said, as a consequence, that man became a "living soul;" whence, it may be inferred, (unless we had rather take the heathen writers for our teachers respecting the nature of the soul,) that man is a living being, intrinsically and properly one individual, not compound or separable—not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man—that is to say, a body, or individual substance, animated, sensitive and rational; and that the breath of life was neither a part of the Divine essence, nor was it the soul itself, but as it were, the inspiration of some Divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms, a "living soul"—(The reader will not fail to remark how plain the language of Gen. ii. 7, is: "The Lord God formed *man* of the *dust* of the ground, and *breathed* into his *nostrils* the *breath* of life, and *man* (not the *breath*) became a "living soul," (or "being," as Dr. Conquest, in his edition of the Bible, hath it)—so that the living soul consisted of the "dust" or "clay" man, and the breath of life, in combination, and must therefore be a

a very different thing from that immaterial entity, of which our natural immortality friends have so much to say—(*Compiler.*) Hence the word used in Genesis to signify soul, is interpreted by the Apostle, 1 Cor. xv. 45, "Animal." Again, all the attributes of the body are assigned in common to the soul; the *touch*, Lev. v. 2, "If a soul *touch* any unclean thing"; the act of *eating*, Lev. vii. 18, 20, "The soul that *eateth* of it shall bear his iniquity;—"The soul that *eateth* of the flesh"; and in other places *hunger*—Prov. xiii. 25 :—Prov. xxxii. 7, "To the *hungry* soul every bitter thing is sweet;" *thirst*, Prov. xv. 25, "as cold waters to a *thirsty* soul; Isaiah xxix, 8—*capture*, Sam. xxiv. 11, "Thou *huntest* my soul to *take* it;"—Ps. vii. 5, "Let the enemy persecute my soul, and *take* it."

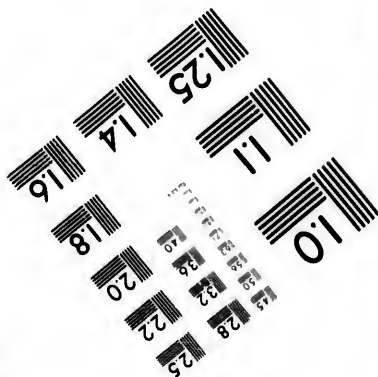
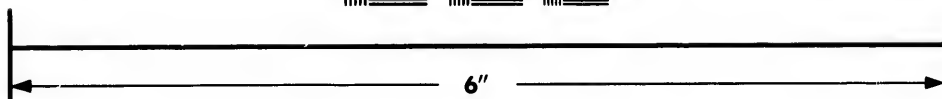
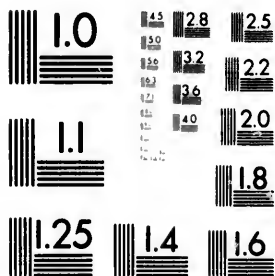
Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or secondary faculty for instance. Thus it is as often distinguished from the spirit, as from the body itself. Luke i. 46, 47; 1 Thess. v. 23, "Your whole spirit and soul and body—Heb. iv. 12, "To the dividing asunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason; as will be shown more fully hereafter. For the word "soul" is applied to every kind of living being; Gen. i. 30, "Every beast of the earth wherein there is life," ("Hebrew, a "living soul.") Gen. vii 22, "All in whose nostrils was the breath of life, (Hebrew, *living soul*,) of all that was in the dry land died; yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation."—Dr. Adam Clarke in his Notes on Gen. i. 24, says "That the words 'living soul,' is a general term to express all creatures endowed with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the polypus, which seems equally to share the animal and vegetable life."

"On the seventh day God ceased from his work, and ended the whole business of creation"; Gen. ii. 23.

It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered the more probable opinion by Tertullian, and Appolinarius, as well as by Augustine, and the whole western church in the time of Jerome, as he himself testified; Tom. 2, Epist. 82, and Gregory of Nyssa in his treatise "On the Soul." God would in fact have left his creation imperfect, and a vast, not to say a servile task, would yet remain to be performed, without ever allowing time for rest on each successive Sabbath, if he still continued to create as many souls daily, as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitious wantonness of man. Nor is there any reason to suppose that the influence of the Divine blessing is less efficacious in imparting to man the power of producing after his kind than to the other parts of animated nature: Gen. i. 22-28. Thus it was from one of the ribs of the man that God made the mother of all



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mankind, without the necessity of infusing the breath of life a second time, Gen. ii. 22; and Adam himself begat a son in his own likeness after his image, Gen. 5, 3. Thus, 1 Cor. 15-49. "As we have borne the image of the earth"; and this not only in the body, but in the soul, as it was chiefly with respect to the soul that Adam was made in the Divine image. So, Gen. xvi. 26. "All the souls which came with Jacob into Egypt, which came out of his loins." Heb. vii, 10, "Levi was in the loins of Abraham"; whence in Scripture an offspring is called seed, and Christ is denominated "the seed of the woman." Gen. xvii. 17, "I will be a God unto thee and to thy seed after thee." 1 Cor. xv. 44-46, "It is sown a natural body. . . . that was not first which is spiritual but that which is natural."

But besides the testimony of revelation, some arguments from reason may be alleged in confirmation of this doctrine. Whoever is born, or shapen, and conceived in sin, (as we all are, not David only, Psalm li, 5,) if he receive his soul immediately from God, cannot but receive it from him shapen in sin; for to be generated and conceived means nothing else than to receive a soul in conjunction with the body. If we receive the soul immediately from God it must be pure, for who in such a case will venture to call it impure? But if it be pure, how are we conceived in sin in consequence of receiving a pure soul which would rather have the effect of cleansing the impurities of the body; or with what justice is the pure soul charged with the sin of the body?

But it is contended, God does not create souls impure, but only impaired in their nature, and destitute of original righteousness. I answer, that to create pure souls destitute of original righteousness,—to send them into contaminated and impure bodies,—to deliver them up in their innocence and helplessness to the prison house of the body, as to an enemy, with understanding blinded and with will enslaved—in other words, wholly deprived of sufficient strength for resisting the vicious propensities of the body—to create souls thus circumstanced, would argue as much injustice, as to have created them impure, would have argued impurity; it would have argued as much injustice as to have created the first man, Adam himself, impaired in his nature, and destitute of original righteousness.

Again if sin be communicated by generation, and transmitted from father to son, it follows that what is the original subject of sin, namely, the rational soul, must be propagated in the same manner; for that it is from the soul that all sin in the first instance proceeds, will not be denied. Lastly, on what principle of justice can sin be imputed through Adam to that soul which was never either in Adam, or derived from Adam? In confirmation of which, Aristotle's argument may be added, the truth of which is, in my opinion, indisputable. If the soul be equally diffused through any given whole, and throughout every part of the whole, how can the human seed, the noblest and most intimate part of all the body, be imagined destitute of the soul of the parents, or at least of the father, when communicated to the son by the laws of generation?

It was probably by some such considerations as these, that Augustine

was led to confess that he could neither discover by study nor prayer nor any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls. The texts which, are usually advanced, Eccles. xii. 7 ; Isa. lvii, 16 ; Zech. xii. 1 ; certainly indicate that nobler origin of the soul implied in its being breathed from the mouth of God ; but they no more prove that each soul is severally and immediately created by the Deity, than certain other texts, which might be quoted, prove that each individual body is formed in the womb by the immediate hand of God. Job x. 8-10, "Thine hands have made me. . . hast thou not poured me out as milk ?" Psalm xxxiii, 15. "Did not he that made me in the womb, make him ?" Isa. lvi. 24, "Thus saith Jehovah, . . . he that formed thee from the womb." Acts xvii. 26, "He hath made of one blood all nations of men." We are not to infer from these passages, that natural causes do not contribute their ordinary efficacy for the propagation of the body ; nor on the other hand, that the soul is not received by traduction from the father, because at the time of death it again betakes itself to different elements than the body, in conformity with its own origin.

With regard to the passage, Heb. xii. 9, where "the fathers of the flesh" are opposed to the "father of spirits," I answer, that it is to be understood in a theological, not in a physical sense, as if the father of the body were opposed to the father of the soul ; for *flesh* is taken neither in this passage, nor probably anywhere else for the body without the soul ; nor, the "father of spirits" for the father of the soul, in respect of the generation ; but the "father of the flesh" here means nothing else than the earthly or natural father, whose offspring are begotten in sin ; "the father of spirits" is either the heavenly father, who in the beginning created all spirits, angels as well as the human race, or the spiritual father, who bestows a second birth on the faithful ; according to John iii. 6, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The argument, too, will proceed better, if the whole be understood as referring to edification and correction, not to generation ; for the point in question is not from what source each individual originated, or what part of him thence originated, but who had proved most-successful in the employment of chastisement and instruction. By parity of reasoning, the apostle might exhort the converts to bear with his rebuke, on the ground that he was their spiritual father. God is as truly the father of the flesh as 'of the spirit of the flesh,' Numb. xvi. 22, but this is not the sense intended here, and all arguments are weak which are deduced from passages of Scripture originally relating to a different subject.

"With regard to the soul of Christ, it will be sufficient to answer that its generation was supernatural, and therefore cannot be cited as an argument in the discussion of this controversy. Nevertheless, even he is called 'the seed of the woman.' 'The seed of David according to the flesh,' that is, undoubtedly, according to his human nature."

"There seems, therefore, no reason why the soul of man should be made an exception to the general law of creation. For, as has been

shown before, God breathed the breath of life into the other living beings, and blended it so intimately with matter, that the propagation and production of the human form were analogous to those of other forms, and the proper effect of that power which had been communicated to matter by the Deity."—From the "*Herald of the Kingdom and Age to Come*," for 1855, pp. 164-167.

The foregoing is so important, and so much to the point, that, for the sake of the reader, I have not felt at liberty to curtail it.

Dr. William Morris, of Philadelphia, in his book, entitled "What is Man?" says: "Man, the race of Adam is born of 'corruptible seed.' The apostle Peter contrasts the spiritual generation of 'the children of God,' with the natural or psychical generation of 'the children of men.' Concerning those who are born of the spirit he says: 'Being born again, not of corruptible seed, but of incorruptible.'—1 Peter, i. 23. And in this way he indicates the truth, that the children of men are born of 'corruptible seed.' . . . The souls of the offspring of man, are derived from man. They are generated by the paternal parentage; as it is written; 'And all the souls that came out of the loins of Jacob, were seventy souls.'—Exod. i. 5. And concerning Levi, it is said by Paul, that he was in the loins of his forefather Abraham, when Melchizedeck met him.'—Heb. vii. 9. Such is the uniform testimony of the Word of God; and by the modern discoveries of science in the department of physiology, men are now beginning to understand that which has been taught from the first in every department of the inspired book. The truth that the children of men were born of corruptible seed, was properly understood in ancient times, and was confessed by Job in these words: 'I have said to corruption, Thou art my father.'—Job xvii. 14. The microscopic germ in which the man is originated, and from which he is born, contains within its mysterious minuteness, the vital and active principle that is essentially the future man. By virtue of the laws of Psychical Evolution, this soul becomes evolved and embodied in the process of gestation, and in due time a child is born, and is progressively manifested in the babe, the youth and the man. And *he* must be a puerile thinker, who could suppose that 'the human body is produced in the womb, without the presence and formative activities of this vital principle; and that the entrance of the *material* atmosphere into the lungs of the new-born babe, is that whereby the babe is endowed with an *immaterial* and immortal soul.' And *he* must be an inconsiderate man, who could believe and say, that 'the Lord God *creates* by a new and separate act of creation, a soul for every child that is begotten, and conceived, and born, and that in this way the Holy Creator co-operates; even with the incontinence of 'the adulterer and the harlot!' And *he* must be a teacher of strange doctrines, 'who can believe and teach that an immortal soul proceeds from God by way of Emanation—a portion of the life of the Lord God, and coming down from heaven, comes into the world in every living child that is born; and from the dawn of reason, at least, that soul—that portion of the Lord God—becomes a sinful soul, estranged from God and from his holiness; having a heart and mind that

is at enmity to God ; and being obnoxious to His wrath, will, according to this doctrine, be hated and tortured of God, with inconceivable torture for evermore!"

In connection with the two last extracts, I quote at some length from the writings of Dr. Thomas, on "Man as a Living Soul," and a "New Theory of Animal Life," to which I invite the especial attention of the reader, and his careful examination in the light of Scripture and true science. I give the Greek and Hebrew quotations as I find them in the English characters :

"MAN AS A LIVING SOUL."

"1.—We purpose now to present a synopsis, as it were, of the truth in relation to man as a physical being, as we find it displayed in the Holy Scripture, and *confirmed* by experiment and observation of the natural laws, in contradistinction to the Plato-Hymenean hypothesis of ancient and modern days.

"2.—In the beginning, the Word spoke by the Elohim, and by the Spirit created all things which constitute this terrestrial system through; and for Christ—*di auto kai eis auton*.

"3.—In this Word was life, spirit, or energy, which moulded the substance of man into the image, after the likeness, or form of the Elohim.

"4.—The highest of the Elohim, styled Yahweh-Elohim, organized the dust of the ground, and fashioned it into the Human Form ; and breathed into the nostrils the breath of lives, and it became A LIVING CREATURE of the species 'Man.'

"5.—The living creature in the words of Moses is styled *nephesh chayiah*. NEPHESH signifies *creature*, also *life, soul or breathing frame*, from the verb *to breathe* ; CHAYIAH is *living*—the participle of the verb *to live*. Nephesh chayiah is the *genus* which includes all *species* of living creatures, namely, *Adam*, man ; *beme*, beast of the field ; *chitu*, wild beast, *remesh*, reptile ; and *ouph* fowl ; etc. In the common version of the Scriptures, it is rendered LIVING SOUL ; and under this form of expression, the Scriptures speak of all flesh which breathe in air, earth, and sea.

"6.—This living soul, body of life, or breathing frame, styled man, was placed in a garden, where his Creator set before him *death and unending life*, as expressed in the attributes of the Tree of Knowledge and the Tree of the Lives, that is of himself and wife. As the *fruit* of the Tree of knowledge was forbidden under penalty of loss of life, death would be the result of eating thereof ; therefore he was forbidden to touch it ; and as the fruit of the Tree of the Lives was curative, and impartative of endless life, he was placed beyond its reach, lest he should inflict upon himself and his posterity immortality in a state of sin.

"7.—We have in effect said, that the natural man—*nephesh chayiah*, Adam—has no abstract essence within, which gives him pre-eminence over the living creature of the air, earth, and sea ; for Moses terms them all living souls, breathing the breath of lives. Thus, in Gen. i. 20, the

reading is literally, 'and the Elohim said, the waters shall produce abundantly the *reptile living soul*, (or creature—*sheretz chayiah nephesh*)'—and in verse 21, 'every living soul or creature—*nephesh chayiah*—after its kind, cattle and creeping thing, and beast of the earth,' &c. ; and in verse 30, 'and to every thing creeping upon the earth, which has in it living breath or soul—*uleket ru mesh of earetz asher hu nephesh chayiah*.' In the common version *nephesh chayiah* is rendered 'life.' Also Gen. ii, 19, the animals are brought to Adam, 'and whatsoever he named the living soul, or creature—*nephesh chayiah*—that was the name of it.'

From these passages, it is clear, that in the Mosaic sense of "living souls," all fle^s, whether of men or quadrupeds, are upon equality as far as relates to everything deducible from that phrase ; all living creatures are souls ; and he that denies it in the face of these testimonies, is beyond the reach of evidence.

"8.—Quadrupeds and men are not only 'living souls,' but their 'souls' are vivified by the same breath and spirit. In proof of this we remark that the Breath of Lives,—*neshemet chayim*—is said to be in animals as well as in man. Thus, in Gen. vi. 17, God says, 'I bring a flood of waters upon the earth, to destroy *all flesh* wherein is *ruach chayim*—SPIRIT OF LIVES.' Also in chapter vii. 15, 'they went in to Noah into the Ark, two and two of *all flesh* in which is '*spirit of lives* ;' and in verse 21, 'And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing, and every man, all in whose nostrils was *neshemet ruach chayim*, BREATH OF SPIRIT OF LIVES.'

It was the *neshemet chayim* with which God is said to have inflated the nostrils of Adam ; if, therefore, this be the "Divine essence," or Immortal Soul, which was breathed into man, then all other animals have immortal souls likewise ; for they all received "Breath of Spirit of Lives," in common with man.

"9.—From these premises, it is obvious, that the argument for the inherent immortality of sinful flesh, or an immortal soul in man derived hereditarily from the first sinner, predicated on the inspiration of his nostrils with the 'breath of lives'—by the Spirit—Creator, and the consequent application to him of the phrase 'living soul,' if admitted, proves too much, and therefore, nothing to the purpose ; for if man is proved to be immortal upon such grounds as these, then all quadrupeds are immortal, which none but disciples of the Brahminical Theology would be disposed to admit.

"10.—All quadrupeds and man were created 'very good.' They all emerged from their common mother earth ; they were all animated by the same Spirit ; and were all formed, that they might be living breathing frames, creatures, or souls, though of different species ; and in God live and move, and have their continued being.

"11.—By a figure in which the container is put for the contained *nephesh* 'breathing frame', is put for *neshemet ruach chayim*, which when in action, the frame respire. Hence *nephesh* signifies 'life,' also 'breath,'

and 'soul'—*Life*, or that combination of principles in man and quadrupeds *causing motion of and in their frames*. One of these principles is that which in Gen. i. 2, is styled *Ruach Elohim*, or the spirit of Him 'who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see, and which, in obedience to the creating word, first caused a motion upon the waters, and afterward disengaged the light, evolved the expanse, aggregated the waters, produced vegetation, manifested the celestial universe, vitalized the breathing frames of the dry land, expanse and seas, and created man in the image and likeness of Elohim. This *Ruach*, or spirit, is neither the uncreated one who dwells in light, nor the Elohim, his co-workers, who co-operated in the elaboration of the natural world; it was the *instrumental principle* by which they executed the commission of THE GLORIOUS INCREATE to erect this earthly House, and furnished it with the living souls of quadrupeds and men.

"12.—In Dan. iv. 8, this *Ruach* is styled 'the Spirit of the Heavens,' *Shemayiah*, or the Elohim. '*All flesh*' is used by Moses for all living creatures, including men. It is this '*Ruach*' or *spirit*, together with the '*Nesheme*' or *breath*, which keeps them all from perishing, or returning to the dust. Thus, in Job xxxiv. 14, it reads, without the pointing, *Amishim aliu le buruhu uneshemetu aliu iuseph, &c.*, which is, 'if He set His heart against him, He will withdraw to Himself His *spirit* and His *breath*; all flesh shall perish together, and man shall turn again to dust.' In Job xxxvii. 10, 'by the breath of God—*Neshemet El*—frost, is given.' Speaking of the reptiles and beasts, David saith, in Psalm civ. 29, 'Thou withdrawest their breath, *ruhem*, they die; and to their dust they return. Thou sendest forth Thy spirit, *ruheck*—they are created;' and in Psalm cxxxix. 7, 'whither shall I fly from Thy spirit—*meruheck*?'

"13.—From these texts we learn that the *Ruach* or Spirit, is all pervading. It is in heaven, in sheol, or the dust of the deepest hollow, in the uttermost parts of the sea, in the darkness, in the light, and in all things animate and without life—it is a universal principle, in the broadest, or rather in an illimitable sense. It is the substratum of all motion, whether manifested in the diurnal and ellipsoidal revolutions of the planets, in the flux or reflux of the sea, in the storms and tempests of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air; plants and animals, bipedal and quadrupedal, breathe it, but it is not their breath; yet without it, though filled with air, they would die."

"14.—We also learn, that the *Nesheme*, or breath of God, contains the *Ruach* or spirit, but the *Ruach* does not contain the *Neshemeh*. Hence the reason why it is written that Jehovah Elohim breathed into man's nostrils the *Neshemet Chayim*, instead of the *Ruach Chayim*. To have vivified man with pure *Ruach Chayim* or *spirit of lives*, would have made him incorruptible and immortal, had the human nature as such been suited to its action, which, however, it was not. This is apparent from the

position of the Tree of the Lives being made for the purpose of changing if occasion should require, the sanguineous constitution of the two living souls whom Jehovah Elohim had created to one more adapted to the action of the Spirit. Pure *Ruach Chayim*, instead of causing man and quadrupeds to become living creatures merely, would have constituted them ever-living souls, or if intensified in its action, would have destroyed them in the twinkling of an eye. But the Nesheme of the expanse, or breath of heaven was caused to expand the breathing frames of all animals; they were inflated with it; and because it contains the Spirit of Lives, it is styled in Gen. vii. 21, *Neshemeh Ruach Chayim*—breath of the Spirit of Lives.

"15.—From the premises before us, we perceive that the spirit and the breath, which, in combination, all living creatures and vegetables require, are styled God's Breath and Spirit. This wonderful compound, was combined in its due and relative proportions, on the first and second days of creation. The uncombined *Ruach Elohim* or 'Spirit of God,' it was, which caused the motion of the waters before the light appeared (Gen. i. 2); but by the end of the second day it had commingled with the expanse, by which the air or nesheme was vitalized, or became life-imparting or life-sustaining. This *Neshemeh* in its mechanical atmospheric combination forms no integral part of animal and vegetable structures, though without it they die, and return to the dust. It is lent to them for the defined period of their living existence. It is, though lent to them, God's breath, and the *Ruach* still His spirit; nevertheless, to distinguish them from the expanse of the air and spirit in the aggregate, they are sometimes styled 'the spirit of man,' and 'the spirit of the beast,' and 'their breath.' Thus, in Eccl. iii. 19, it reads, 'they have all one *breath* or spirit; so that man hath no pre-eminence over a beast, for all is vapour. All go unto one place, all are of the dust, and all turn to dust again. Who knoweth the spirit of the sons of Adam, *Ruach beni heahulam*, which exalts itself to the highest, and the spirit of a beast which inclines to the earth.' And it is in this sense, namely, that of supplying to every living creature or soul, 'spirit' and 'breath,' that Jehovah Elohim is styled 'Elohim of the *Spirits* of all flesh.'—Numb. xxvii. 15.

"16.—Thus, accurately is the narration of Moses, in harmony with the most recent discoveries of our day. Modern science, which is the knowledge of truth and fact reduced to system, has unfolded to us the constituents of the *Neshemeh*, and most interesting and important facts connected with the *Ruach*. As we have said, the *Ruach* does not contain the *Neshemeh*, but the *Neshemeh* contains it. The *Neshemeh* is the atmosphere expanded between earth and the pure magnetic ether which fills all space. It is a compound body, consisting, when pure, of nitrogen and oxygen, in proportion of seventy-nine of the former, and twenty-one of the latter in one hundred parts. These are considered as simple bodies, because they have not yet been decomposed; though it is probable they have a substratum or base, which may be the *Ruach*."

While compiling these pages I notice that an eminent chemist, in

Europe, has succeeded, or fully hopes to succeed, in decomposing Nitrogen.

"17.—The Ruach or spirit, may exist 'free,' or combined with the elementary principle of the Neshemeh. Uncombined, it is that wonderful fluid, whose explosions are heard in the thunder, whose fiery bolts overthrow the loftiest towers, rive the sturdy monarch of the woods, and gives polarity to light, the needle, and the brain. These three combined, the oxygen, nitrogen, and electricity, constitute the breath and spirit of the lives of all God's living souls. In the next section we shall speak of life as the result of the decomposition of the Neshemeh, and of the combination of the oxygen and Ruach with the carbon, hydrogen and iron of the blood."

NEW THEORY OF ANIMAL LIFE.

"1.—To these external agents there are certain principles within all living creatures, which sustain a fixed and appropriate relationship. The light to the eye, and the eye to the light; so also the breath and spirit of God to the constituents of blood, and the blood to them. These acting and re-acting upon each other in the lungs of all breathing frames according to certain laws, cause that motion throughout their structures which we term life." A few passages of Scripture will throw some light upon this part of our subject.

"2. 'Flesh with the blood thereof, *benepeshu*, which is the blood thereof, shall ye not eat.' This teaches us that blood is the *nepesh*, or life of the flesh; hence it continues, 'And surely your blood for your lives, *lah nepesh tikam* will I require.'—Gen. ix. 11. We often find life put for blood, and blood for life, as elsewhere in the context. 'Be sure that thou eat not the blood, for the blood is the life, *nepesh*; and thou mayest not eat the life *nepesh* with the flesh.'—Deut. xii. 23. But an objector might say, that if the blood be the life then so long as it is in the body, the body ought to live, when on the contrary it dies with the blood in it. Truth, however, Moses does not teach the dogma of an *abstract vital principle*; but life resultant and consequent upon the combination of certain elements. The blood abstractly considered is not life; but relatively it is the 'life of the flesh.' The following text however, will show the sense in which the phrase 'the blood is the life' is used. 'I will set my face against that soul that eateth blood. For the life of the flesh is *IN* the *blood itself*. I have given it to you upon the altar to make a covering for your lives, *nephesetikim*; for it is the blood that atones for the soul, *benepesh*. Whoever catcheth any fowl that may be eaten, he shall even pour out the blood thereof, and *cover it with dust*. For it is the life of all flesh; the blood of it is *for* the life thereof. Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof'—Lev. xvii. 11—14.

"3. Physiologists have erred in assuming that life in man is an abstract principle. All the phenomena of life are common to men and quadrupeds; hence the cause producing them is identical in all species. Life is either animal, vegetable, or incorruptible. I say incorruptible,

as indicative of that life which spiritual bodies will be endowed with. It might with equal propriety be styled spiritual, but in this place, we use not the term 'Spiritual,' because it might then be confounded with that moral life a man possesses, when he passes from the sentence of death under the sentence of justification unto Life Eternal. At present we have to do with Animal or Natural Life, which is all the life the fleshly sons of the first Adam can boast of. It is a result, the existence of which is determined by motion. If it be doubtful whether a man be living or dead, we cause a strong light to fall upon the retina; if the iris contract, we say he is alive, because he moves; or, if in holding a mirror before the mouth, it becomes dimmed by moisture, he is said to be living, for the condensed breath indicates respiration, which is motion; but if none of these signs be present, we say he is dead for he has ceased to move. The cause of motion in animal bodies is the *nephesh* or life of the flesh. Blood is composed of many ingredients, but none of them separately from the rest is the life or *motive power* of the flesh; nor indeed are they in the aggregate when access is denied to the Ruach and Neshemeh, or '*breath, of the spirit of lives,*' which constitute the circumambient air.

"4. As we have given the composition of 'the breath of lives,' it may not be out of place to present the reader with an Analysis of the blood, as exhibited by Lecanu in the An. de Che. et de Ph. xviii. 308. He will then be able to see how impossible for one, more, or even all the constituents thereof, when insulated to be the cause of motion in animal bodies. But to the Analysis. In 1000 parts of blood there are of:—

Water, which is compounded of Oxygen and Hydrogen...	780.145
Fibrin " " " " ..	2.100
Colouring Matter " " " ...	133.000
Albumen " " " ...	65.090
Crystalline Fatty Matter " " " ...	2.430
Oily Matter " " " ...	1.310
Extractive Matter, Soluble in Water and Alcohol " ...	1.790
Albumen Combined with Soda " ...	1.265
Chloride of Sodium (Common Soda)	} 8.370
Chloride of Potassium	
Carbonates	
Phosphates	
Sulphate of Potass and Soda	
Carbonates of Lime and Magnesia	} 2.100
Phosphates of Lime	
Magnesia and Iron	
Sequioxide of Iron	
Loss in the Analysis.....	2.400
	1000.000

"These are the materials to be acted upon by the Neshemeh and

Ruach, 'Breath,' and 'Spirit' of God. How they combine to produce life or organic movements in animal bodies, will appear in subsequent paragraphs.

"5. It has been said by physiologists, that the blood is the store-house of organized bodies. It is doubtless, from the fact, that because all the organs of the living creature derive their appropriate excretions from the blood as the raw material common to them all, that its analysis exhibits such a number and variety of ingredients. These organic products, such as the bile, gastric and pancreatic juices, saliva, tears, mucous, perspiration, etc., being fluid, point out the necessity of a superabundant proportion of water over that which is necessary to its own fluidity as one of its components. Hence a reason why nearly 800 parts of 1000 consist of water, which is still further electrolyzable into Oxygen and Hydrogen gases. Bones, muscles, integuments, membranes, and tissues of all varieties are likewise deposited in the renewal of the continual waste to which the flesh is subject. Hence the fibrin, its albumen, its fatty and oily matter, earths, and earthly salts.

"6. But the blood must not only contain the supplies for the use and nourishment of the body; it must ebb and flow throughout the system. That which causes it to circulate is *the life in the blood*; while this circulation continues the man lives; when it ceases, he dies. Draw the blood from a man's vessels, and although it is still perfect blood, it soon loses its fluidity; it becomes solid, and therefore useless. It coagulates when in repose. What is it, then, by which its motion and consequent fluidity is maintained in the vascular system of all animals, both bipeds and quadrupeds? Let us see.

"7.—The lungs, which are common to all breathing frames, are the internal organs of respiration. They consist of tubes, which are divided and subdivided to great minuteness; and these minute tubes terminate in little vesicles or air cells. Upon these cells are distributed the capillary, or hair-like extremities of the pulmonary arteries, which bring the blood, loaded with chyle and carbon, from the heart; for the thoracic duct pours into the left subclavian vein the milky fluid precipitated by the action of the bile upon the chymous mass in the duodenum, from whence it is absorbed by millions of lacteal apertures. At the termination of these capillary arteries on the air cells, equally attenuated tubes are seen, by which the vitalized blood is reconveyed from the cells to the heart. These increase and diminish in number until they are lost in the four pulmonary veins. Thus we behold the mechanism by which provision is made for the continuity of the blood within, and 'the breath of the spirit of lives,' or the air from without the bodies of all breathing frames. Let us now examine what takes place there.

"8.—The membrane which forms the air cells has two surfaces—the one *mucous*, and the other *serous*. Exteriously it is serous, on the inner side mucous, hence it is a muco-serous membrane. The surfaces of these cells are excretory of different kinds of matter, from which *two forces* of divers kinds are continually elaborated. The arrangement of surfaces answers to that of the different metallic surfaces of a galvanic battery, which also maintains *two forces* of a like nature with the membranes.

"These two forces are supplied from the blood, from which the mucus and serum are excreted by the capillary glands. The serum is more or less acid, and, therefore, styled *negative* matter, while the mucous is more or less alkaline and, therefore, termed *positive* matter. From the *negative* matter or serum issues a force of an opposite denomination, namely, the *positive*, while from the *positive* matter or mucous a *negative* force is given off. This is true of all the muco-serous membranes of the body.

"9. Every air cell, then, is a muco-serous bladder, capable of elaborating a *positive* force. The wall of each cell is a negative electrode within and a positive one without, the papillary glands of whose surfaces are united by nervous filaments. It is in these cells the excitation ensues by which the machinery of the body is set in motion.

"10. The positive force is evolved in the metallic battery by chemical decomposition, which is effected by the relative innate forces peculiar to the matter to act and be acted upon. All bodies have inherent positive and negative qualities, and are positive or negative in relation to each other. The positive force is also generated from the air cells upon the same principle. In this process oxygen disappears. It unites with the hydrogen of the water and the carbon of the blood, and carbonic acid and vapour are given off. This part of the process changes the colour of the blood from a dark purple to a florid red, the former being venous and the latter being arterial. The purple colour depends on the excess of carbon, but whether of free carbon, or in what combination, chemists are not agreed. The water of the blood is decomposed or electrolyzed. The hydrogen is given off at the negative or mucous electrode, and unites electrically with a portion of the oxygen of the air in the vesicle and forms water, which is respired as the moisture of the breath. The oxygen of the electrolyte unites with the iron of the blood, and forms with the ruach, or magnetic principle, an electro-magnetic sesqui-oxyde, while the carbon, which is probably united in some way with the iron in venous blood, unites with another portion of the oxygen of the air, forming carbonic acid, which, in conjunction with nitrogen, are also respired with the vapour of the breath. These decompositions result from the attraction of bodies in opposite electrical states for each other; their primitive relations are disturbed and new ones formed, by which a *vibrating* force is generated, which is transmitted from the pulmonary vessels to the several organs by the nerves. These organs are rendered *magnetic* upon the same principle that steel is magnetized by a current of voltaic electricity when inserted in the axis of a helix formed by the conducting wire. (See *Turner's Chemistry*, page 114, fig. 26.) The matter of which these organs are composed differs in its constitution and disposition of parts, as is very apparent from the slightest glance—brain, heart, liver, lungs, and kidney being as different as things the most unlike. The brain is highly phosphoric, containing, in persons of sound intellect, from two to two and a-half per cent. of phosphorus. Besides this, much iron is always circulating through its vessels, which has itself acquired electro-magnetic properties at the vesicles of the

lungs. Thus the brain, in common with the rest of the organs, becomes *magnetic by induction*; but capable of a higher lucidity than they, because of its phosphoric constitution. Now, it is the property of magnetized discs, &c., to assume polarity, positive and negative; hence the brain, heart, &c., have their negative and positive poles. The brain has five principal ones, the heart five, &c. The poles are magnetic centres formed by the action of the two magnetic forces, and these by their *vibrations* endue every molecule of our bodies with sensation and motion, which we term LIFE.

"11.—*Sound*, which is magnetic vibration caused by percussion of the air, and *solar light*, which is also magnetic vibration, but excited by the electrical forces of the sun's phosphorescent atmosphere, are two of the external excitants of sensation in the great central pole of the brain; these sensations generate impulses to the convolutions, which are deflected to the centre, and from thence find expression in word and deed. Vibration, sensation, impulse, action, are related to each other as cause and effect. But without the nerves, which originate from the cerebrum, medulla oblongata, and spinal column, these impulses would be fruitless. They are like the button-wires of an electro-magnetic vibrating machine, the threads of communication between the cerebral armature and the organs to be set in motion, such as the tongue, the eyes, the mouth, the limbs, &c. They vibrate from the brain's centre to the extremest points, as those of the senses do from the circumference to the centre, and reflexively by the radiant stric to every pole of the phrenal convolutions.

"12. Paradoxical as it may seem, we do not see with our eyes, but with the magnetic poles of the anterior lobes of the brain. The eye is the *Camera*, on the walls of which the solar light delineates the objects of the world without. That we can see without our eyes, is proved by the fact, that we see distinctly in our dreams, and in the clairvoyant state.

"13. This internal sight is attributable to the inherent phosphorescence of the brain luminously excited by the vibration of the magnetic ether.

"14. As we have said, solar light is magnetic and vibratory. It falls upon the retinae, which are expansions of the optic nerves. By these its vibrations are transmitted to the thalami, from whence the brain perceives the landscape on the retinae, not inverted, but as it really is.

"15. If these external vibrations of the ether can be communicated to the brain through any other channel it can perceive without the eyes; but as these are not, and cannot be imparted *under ordinary circumstances*, the eyes are indispensable appendages to the body.

"16. Thus, by the electro-magnetic action, elaborated in the vesicles of the lungs, a relation is established between the positive force within us, and that magnetic sea without us, namely, 'the spirit of the atmosphere,' in Scripture styled the Spirit of God, in which 'we live and move, and have our being.' From these premises then, our conclusion is, that LIFE is the result of electro magnetic vibrations in organized bodies."

"This is ANIMAL LIFE, bipedal and quadrupedal, and all the life that any one can boast of in the present state of good and evil.—*Christadelphian*, 1870, pp. 161-170.

I submit, with all respect and confidence, that the foregoing extracts, which I have given in full, constitute an admirable sermon, illustrative and explanatory, in the light of true science, of the declaration of the Psalmist, "for I am *fearfully* and *wonderfully* made."—Ps. cxxxix. 14. And I further submit, in this connection, that we are enabled to attain to higher, clearer, and more enlarged conceptions of the power, goodness, and creative energy of Deity, from the reflection that, out of dead, inanimate matter, he formed and fashioned the wonderful organization, MAN, than we can by any possibility derive from any contemplation of the theory, that all mankind are mere scintillations from the Divine essence! for in that case there would, indeed, exist little cause for wonderment. The amazement would consist in the idea, that from such a pure and holy source, such a sinful race could emanate.—(C.)

Dr. T. L. Nichols, of Great Malvern, England, in a little work on "Diet," says: "Man, like all the animals to which he is supposed by our philosophers to be so nearly related, requires food to supply matter for the growth of the body in childhood, and to make up for its daily loss of substance by the exercise of muscles, by the action of the nerves, by the evolution of animal heat, and all the processes of life, and thought, and feeling, action and emotion, which is also action, cause, change of the forms of matter—waste—the formation of a *debris*, which must be expelled from the system. At every breath we exhale carbonic acid, thus losing a certain weight of carbon. Every moment from our lungs and the myriad pores of our skin, we throw off watery vapour—oxygen and hydrogen. Considerable quantities of solid and liquid matter, the waste of life, also pass off daily by other outlets. All this waste matter, carbon, hydrogen, oxygen, sodium calcium, potassium, phosphorus, &c., must be restored to the system day by day, and so all animals eat and drink; take in the matter which makes bone, muscle, brain, nerves, all the organs and tissues of the body. With this matter we support life, warmth, activity, energy—all that we call health or the enjoyment of life.

"Animals get the matter which supports life primarily from the vegetable kingdom. The lamb eats grass, the wolf eats the lamb, the wolf in turn is eaten by his fellow, or by birds, insects or worms. The animal kingdom rests on the vegetable, as the vegetable rests on the mineral kingdom, drawing its sustenance from the earth and air.

"The elements of all food for men and animals are few and simple, chiefly carbon, hydrogen, oxygen, and nitrogen. Carbon forms the solid bulk of wood, seeds, fruits, oil, &c. Hydrogen, a gas, combined with oxygen, another gas, to form water, and with carbon and oxygen to form oil, starch, sugar, &c. Nitrogen, also an atmospheric gas, enters into the composition of vegetables, seeds, fruit, eggs, fish and flesh. Lime, soda, potash, magnesia, phosphorous, sulphur, which enter into composition of the blood, and are furnished by it to the brain, nerves,

bones and muscles, are found in vegetables, and secondarily in animal substances, as milk, eggs, flesh."

"The primary elements of food, carbon, hydrogen, nitrogen, &c., are the same wherever they exist, or from whatever sources they are drawn. Thus every portion of an ox or a sheep—bone, sinew, muscle, nerves, fat, skin, horns, hair,—is made from grass, grain, turnips, their ordinary food. The blood of every animal, carrying the matter which builds up and sustains every organ of the body, contains the same elements, and nearly in the same proportions. Milk, on which every young mammal is first fed, is formed from the blood—it is in fact blood freed from its impurities; its fibrine changed to caseine. Milk has flesh-forming, bone-forming, nerve-forming, and heat-producing materials in the exact proportions required by each young mammal, all selected and provided in a manner not easily explicable on the theory of natural selection. In a similar way the bodies of animals; but whether we eat milk, or butter, or cheese, or a beef-steak, or mutton chop, we eat grass at second hand. '*All flesh is grass.*' The eggs of fowls are like milk in composition, and furnish the matter from which are formed the bones, flesh, nerves, feathers of the chicken as it comes from the shell. The egg is formed from the blood of the fowl, and this blood is made of the grains on which it is fed."

"Man finds his food in a wide range of the vegetable and animal kingdoms." Dr. Nichols proceeds to enumerate these, and then continues: "All these articles contain the elements of human food mingled in varied proportions, and several of them contain these elements in almost the exact proportions required to sustain the human body in its most perfect condition."

It seems now to be admitted by the foremost physiological chemists that the peculiarities of the soil in particular countries, drawn from the soil not only through the cereal and vegetable productions used for the sustenance of the people, but also by the sheep and cattle furnishing their beef and mutton, exert a direct influence on the general character, physical and moral, of the inhabitants of such countries—so that man in every respect is "of the earth earthy."—(C.)

DESTRUCTIBILITY—DESTRUCTIONISM.

In compiling the testimonies herein submitted, the intention is not to enter argumentatively upon the general subject in any of its phases. The limits of this pamphlet effectually prevent this. It may be well however, to notice, what is called the analogical argument, because it is much resorted to by certain sophists in their advocacy of the natural immortality of the human soul, and its consequent indestructibility. Hudson devotes some space in chapter six to the rational argument, under which general head he places the metaphysical argument, the psychological argument, the analogical argument, and the moral argument.

Commenting upon the metaphysical argument he says:—"The

attempt to prove the soul immortal from its very nature, is supposed to be so generally abandoned, and as worthy only of the schoolmen, that an examination of it in any form may seem gratuitous or invidious. We shall examine it nevertheless for three reasons:—1st. Because the subtlety of this argument often attracts the most acute minds; 2nd. because its traditional force in the community is not yet spent; 3rd. a fair view of the subject may correct the error produced by reaction. Augustine, shortly before his conversion to Christianity, wrote a book of sixteen reasons for the immortality of the soul. Afterward, in his 'Retractions,' he speaks of that book as obscure and perplexed, so that he himself could scarcely comprehend it; but we are surprised that he did not abandon and condemn the whole argument. We can explain—by adverting to the original arguments, which still pleased many converted philosophers, as much, as they had been admired by pagan Cicero.

Discussing the psychological argument he quotes Plato, thus:—"There is a certain abstract beauty and goodness and magnitude in nature; and so of all other things: which if you grant me and allow that they do exist, I hope that I shall be able from these to explain the cause to you, and to discover that the soul is immortal."

With reference to the analogical argument we all know with what intense satisfaction and exultant glee the wily sophist beholds the total and helpless discomfiture of his poor, simple-minded, unlearned, but honest, opponent, when he triumphantly shews him that the elements of nature are indestructible, therefore the soul of man is, by nature immortal. "In reply therefore," says Hudson, to the trite saying that all analogy is against the annihilation, or destruction of the soul, since all apparent destruction in nature, is only a change of form—there are several things to be said. "1st. The apparent annihilation of the brute soul furnishes no analogy, because it is a *similar* case. 2nd. Until the simplex or compounded nature of the soul is proven past all doubt, we may suppose it to be destroyed by derangement and dissolution. 3rd. Granting that it can be destroyed only by annihilation, then every case of a thing destroyed by derangement or disintegration, is strictly analogous. Not to insist upon the fact that the terms 'destruction' and 'annihilation' are often used interchangeably, things are variously destroyed or put an end to, according to their nature. The *methods* of destruction are manifold; the practical result is the same; the thing destroyed is no longer what it was, but as such a thing, has ceased to be—and in relation to this result, every mode of destruction is analogous to every other mode."

In this Forest Country we all know how little is left after burning of the towering giant trees that thickly studded a ten acre chopping. Through the contact of fire the watery and gaseous particles are set free in the atmosphere—a few bushels of ashes only remain. If these be scattered, they quickly decompose through the action of the elements, fertilize the soil, and disappear in the crops or herbage—and the atmosphere, to be again used in building up other organisms in the animal

and vegetable world. Everyone, even a child, knows that when you so burn up the forest it no longer remains ; but the sophist would have us believe that it is all there, because he says, " You know none of the elements of nature are destructible." What a mockery of man's intelligence ! When you destroy by fire a house, a ship, a waggon, a table, a chair, it no longer exists in such organized form. Yet persons of very limited intelligence know quite well that not one of the constituent elements composing the timber used in the construction of those articles has been lost or destroyed. They have all disappeared in the atmosphere, that great reservoir of life ; but never again will the identical atoms of those elements, combined or free from all others, compose or be used in the formation of a similar house, ship, waggon, table, or chair.

The metaphysicians, however, tell us that because the elements of which the soul is composed are indestructible, the soul is immortal, and cannot therefore die ; that the elements composing the mind of man are eternal, therefore thought cannot come to an end ; thus flatly contradicting Scripture, which emphatically declares that " The soul that sinneth shall die," (Ezek. xviii., 4.) ; and that in the day of a man's death " his thoughts perish," (Ps. cxlvi., 4.) As well might they assert the power generated by the union of fire and water in the boiler of the locomotive should retain a distinct tangibility when the fire has gone out and the boiler run dry ; or, as a writer of note has observed, as well might they assert that the strength of a strong man's right arm should remain an entity after that arm has been shot off by a cannon ball ; or that the sight retains its hold on external nature, after the eyeballs have been irrecoverably destroyed ; or the faculty of hearing when impenetrable deafness has set in ; or the musical accents of the voice when the tongue has been paralyzed into perpetual dumbness. All these manifestations relatively are but the result of certain causes, the powers inherent in certain organs, and, when the cause ceases to operate, the result comes to an end. So, when in death the connection of elementary principles which combine to form this wonderful human frame, resulting in LIFE, is broken or ceases to act, *Man dies and turns into dust.* (C.) But to return :

Hudson, in further discussing the analogical argument, says, " But the argument from analogy reaches further than the meaning of words. All things are, in fact, destroyed, that have either accomplished a temporary purpose or have failed in their proper design. A large part of the visible world is thus decaying. Many things exist only to be consumed, and are of use only as they perish. Many things are worn away by use, and are gone. Many things are abortive and come to nought. Thus the fashion of the world passeth away."

" Among living things we find striking analogies for the immortality of a class (only) of the human species. The vegetable and animal world teem with the germs of life of which a part only are matured. Every individual acorn is adapted to produce a mighty oak ; yet most acorns are consumed as food, many decay as they fall, a few find root

and germinate; these are decimated in their turn, and a few only grow up to be the strength and the glory of their species. And the same law holds good in all kinds both of vegetable and animal life, the difference being only in the ratio of the whole number of germs to those that are matured, and in the stage of progress at which the decimation and destruction takes place.

But if we were to judge of the acorn by its adaptation, we should say that the creative purpose will be frustrated, and the earth defrauded if it does not become an oak. If we count the myriads that perish we should say that God had overdone His work, and his skill and power are wasted. We must qualify the common remark that nothing is created in vain. What has been called the law of divine parsimony seems to be overruled by a higher law of the divine bounty. The seeds of varied life are sown broad-cast by winds and waves, and all moving things, so that no place may lack in what it can produce. The lavish abundance ensures the munificent designs of God, and, therefore, is not in vain."

"Now, in Christ's parable of the sower (Math. xiii. 3, 23), the analogy is applied to the destiny of the human species. The seeds that fall by the way side, or in stony places, or among thorns, are made to illustrate the end of various classes of men. Those who fail of eternal life may seem to have been created in vain; but the purpose of the race is accomplished in those who bring the fruit of the divine word to maturity; and here we find ourselves confronted with what may be called the cosmical argument for the immortality of the good alone, that is the argument from the economy of the world, which Aquinas, the ablest of the schoolmen, has unwittingly expressed thus: 'Nothing forbids that a portion, either of angels or of men, should perish for ever, because the purpose of the divine mind is accomplished in those who are saved.'

"But here we meet the objection that the soul of man is of especial worth, and may warrant an exception to the general rule that all should be saved. We reply, a true analogy would make the probation of mankind, not an exception to the rule, but the highest example of it. The law of selection in the case of man is different, the end is the same. The vegetable life is the sport of chance. The animal, with its spontaneity, can help and provide for itself; subject, however, to many dangers which it cannot avert, and to man's dominion. Man, by his free will, is elevated to a higher rank, beyond the reach of fate, but not of hazard. Indeed, the nations of men who have not heard the Word of Life are scarcely beyond the reach of fate, though strictly as moral beings they are salvable, and perish through unbelief in Him who is 'not far from every one of them.' Those who dwell in Christendom stand higher than they, and may fall farther. Yet the design of the species is accomplished in those who are perfected, and who shall never perish, because moral perfectness is an end in itself, and when attained may be ever maintained. Man, as a race, is still subject to the sifting analogies that underlie him. As free, he is called upon to choose for

himself; to make his calling and election sure, to acquit himself as a man. Failing of this he is rejected, or reprobate, as refuse and worthless. He is likened to tares, to the useless produce of the fisher's net, to the field of briars and thorns, whose end is to be burned. Condemned as *morally* unworthy, his reprobation has a higher ethical significance, while its literal import remains.

"And what we have just said of the sifting of the human race suggests some considerations respecting the difference in men's privileges and opportunities, and the great difficulties and hardships through which many must escape death and attain life. If man is created absolutely immortal, subject to the alternative of eternal happiness or eternal misery, he seems to have hardly a fair trial here. We should suppose that, instead of being exposed to any dangerous temptations, the Heavenly Father, who has furnished every motive to virtue, would have allowed no motive to sin; and we need not wonder if such fair trial for so fearful an alternative is sought in some pre-existent state. But if we suppose that man is put on probation, not to escape an infinite evil, but to attain an infinite good, then the difficulties that beset his course are justified at once; the greatest variety of conditions among men, encouraging or disheartening them in striving for a most glorious prize, do not at all impugn God's justice, or denote any departure from the principles of honour and right, they only mark the distinctions of Divine grace. And then all analogy confirms the notion of such an ordeal, since every form of life and growth is a struggle with difficulties—a war against opposing obstacles. All true life is activity, and activity is effort; it is only in keeping with the scheme of the created world, that the highest blessing should be offered on the condition of the highest activity—the working out of our own salvation with fear and trembling, with the contingency of an eternal loss of the offered boon in a proper death.

"But a just analysis will sustain not only the fact of a conditional immortality, and the justice of it, but perhaps also a philosophy of it. Here we must distinguish between the *rational* argument and the *rationalistic*. The latter seeks proof of an after life in a nature of things, and will only accept a known law, which must be either a physical law or something equivalent. Hence analogies which are not resemblances will not satisfy it. It cannot accept of a *reason* for Immortality in lieu of a *cause* of immortality. But the truly rational argument can do this, in a just faith that the reason and the cause are somehow in God's providence connected, and the analogies support the faith. As in the animal creation every instinctive impulse to furnish a home, or to provide for a future stage of life, is attended with a corresponding constitutional faculty, so the moral sentiment of an after life may, by the law of Christian faith, take hold upon the very essence of the future life. The transformation of insects not only gives an argument for the resurrection, but the exceptions from the rule support the notion of differences in the nature and results of the resurrection in the human species. An injury inflicted on the chrysalis produces a defect

in the future fly ; and in many species the greater number of nymphæ perish in their own pupæ. So an injury done to the moral constitution may render the future life an abortion. The stronger and more enterprising natures of men supplant the weaker and idler ; and wisdom and virtue are ever mightier than brute force. And although we cannot discover in all these cases by what connecting links the result is brought about, yet the analogy is here, and in a hundred other cases, complete, indicating that each human soul may live as long and no longer than it should."—*Hulson's "Future Life,"* p.p. 227, 241.

IMMATERIALITY.

No one who has devoted any consideration to the question of Inherent Immortality in man, can have failed to discover how impossible it is to discuss the subject without the introduction of the cognate dogma of the *immateriality* of the human soul. In fact, the advocates of the former dogma base their assertion of natural immortality in man, on the alleged immateriality of the soul. In a previous portion of this compilation, we found that the heathen philosophers, Pythagoras and Socrates, held that the soul of man was immortal because *immaterial*. And in these latter days a leading theologian, Dr. Adam Clark, summarizes the dogma in almost the exact language of Socrates. "The soul of man is *immaterial* and immortal, and can subsist independent of the body."

In the "Gospel Banner" for 1858, I find the following by some writer, whose name is not given :—

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

Thomas Jefferson, the framer of the American Declaration of Independence, in a letter to John Adams, in 1820, says : "When once we quit the basis of sensation, all is to the wind. To talk of immaterial existence is to talk of nothing. To say that God, angels, and the human soul are immaterial, is to say that they are nothing. At what age of the Church this heresy of immaterialism crept in I do not know ; but a heresy it certainly is—Jesus taught nothing of it."

The following from Archbishop Whately has a wider scope and reference than the mere discussion of the question of Immateriality, of which the reader will please take notice. He says: "Those who believe that the soul, when separated from the body by death, retains its activity and consciousness, and sensibility to pleasure and pain, and that it enters immediately on a state of enjoyment or of suffering, appeal to several passages of Scripture, which appear to favour this doctrine, though without expressly declaring it; among which is the parable of the rich man and Lazarus; the former of whom is represented as being in a state of torment; although the end of the world is plainly supposed not to have arrived, since he is described as entreating Lazarus to warn his surviving brethren, 'lest they also come into this place of torment.'

"And if all that is here told were to be considered as a narrative of a matter of fact which actually took place, it would be perfectly decisive. But all allow that the narrative is a *parable*, that is, a fictitious tale, framed in order to teach or illustrate some doctrine; and although such a tale may chance to agree in every point with matter of fact—with events which actually take place,—there is no necessity that it should. The only truth that is essential in a parable, is the truth of the moral or doctrine conveyed by it. Many, accordingly, of our Lord's parables are not, though many are—exactly correspondent with facts which actually occur. For instance, in the parable of the Sower, the account of the different success of the seed which fell on the trodden wayside, in the rocky ground, among thorns, and on good land, agrees literally with what actually takes place daily; though no particular sower is intended even here; the object is to illustrate the different reception of the Gospel by men of different characters. On the other hand, in the parable of the good Samaritan—in that of the king who destroyed the ungrateful guests who refused to come to his feast—of the husbandmen who killed the servants and the son of the lord of the vineyard—and in many others—there is no reason to believe that any such events did ever actually take place; it is enough for the object of the parable, that it is *conceivable* they *might* take place; and that we should be able to derive instruction from considering how men *would be likely to act*, or how they ought to act, *supposing* such circumstances *should* actually occur.

"The parable, therefore, of the rich man and Lazarus, is not, I think, decisive of the point in question. It seems to imply indeed, very plainly, that there is a future state of reward and punishment (a doctrine, however, which most of Christ's hearers had no doubt of); and also that those who have been devoted to the good things and enjoyments of this world, will have no share in those of the world to come, and will regret, when it is too late, their not having laid up for themselves treasure in heaven. This appears to have been the general moral design of the parable, in the detail of which many things are spoken figuratively, to give force and liveliness to the description, which are plain enough when figuratively understood, but could not have been meant, of course, to be taken literally, as, for instance, where the rich man is represented as holding discourse with Abraham, and entreating a drop of water to

cool his tongue, because he is tormented in flames; which is a lively figurative description of the future misery of the wicked, and is so employed by our Lord in other places; all which corresponds exactly with what *would* be said and done *supposing* such circumstances were actually and literally to occur; but does not imply that the fact is literally such as the parable describes. Indeed, the very circumstances of the torturing *flames* imply literally the presence of the body; and therefore cannot be literally true of a state in which the soul is separate from the body.

"It may be said that, as our Lord must have known what is the actual state of the departed, He might have been expected on such an occasion as this to reveal it. That he did *not*, however, in fact, give a literally true account of their state, is plain from what has just been said; nor does it appear to have been his design generally, to reveal all that He was able to reveal.

"The same view, I think, may be taken of the vision presented to the Apostle John (in the Revelations) of the souls of those who had suffered martyrdom for the Christian faith, calling upon God to avenge His Church, even as the blood of Abel is said, in Genesis, to cry to the Lord. We may collect from this that a notice was intended to be given to John (by the Spirit—C.) of the severe and bloody persecutions of the Christians, which took place not long after, and an assurance that God would give deliverance to His Church, and that those who had suffered in the cause of Christ, should be highly exalted and everlastingly rewarded by Him. But many of the circumstances of the vision are evidently such as can only be understood figuratively, as the *white robes* of the martyrs, which denote their being justified and accounted pure before God, through the blood of Christ, so that I think we cannot from this passage conclude, with any certainty, that these martyrs, or any other Christians, enter into a state of reward or punishment immediately after death. Indeed, if it were but recollected that nothing but *material bodily* substance can be an object of *sight*, it would be plain that all the passages in which a departed soul is spoken of as *appearing to the eyes*, so far from proving even the existence of a soul in a *separate* state from the body, and unconnected with any *material* substance, would, if they were to be understood literally, prove the direct contrary—that the persons so spoken of as visibly appearing, actually had bodies at the time."

In a foot note to the foregoing, at page 59 "Future state" Dr. Whately further adds:—"It is remarkable that a great part of mankind, and these not least, who profess to hold, not only the distinct nature of the soul from any material substance, but even its power of continuing active and conscious when disunited from matter, are nevertheless altogether *materialists*, and mean by a *spirit*, only some thin and delicate kind of matter like a cloud, or ray of light, &c., which is an object of the senses.

"This is plainly the case, not only with those who believe in the common stories of ghosts (that is spirits) appearing and speaking, but also with those who, although they disbelieve these accounts, yet perceive nothing

contradictory and inconceivable in the idea of the *appearing of a spirit*, which, of course, would be to them words without meaning, if they understood by 'spirit' something which does not consist of *matter*, and consequently cannot have (as a visible object must have) shape, height, colour, &c.,) whatever is actually seen or presented to any of the senses, whether naturally or supernaturally, must, of course be *material*."

An aged gentleman once informed the compiler, that if the Apostle Paul came down from heaven (where, by the way, he is not) and stated to him that there is such a thing as *materialism*, he would not believe him. In the foregoing extract Archbishop Whately makes it appear very clearly, that not only can there be no such thing as what is called *immateriality*, but that really those who contend for the Immateriality of the soul and spirit of man, are themselves actually *materialists*, and this accords with the testimony of all wise and candid men who have thoroughly investigated this subject. I do not mean Infidel materialists who do not believe in any future state.

Dr. Locke, in his remarks to the Bishop of Worcester, says:—

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

Dr. Lawrence in his lectures on man, says:—

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

In Sir George M'Kenzie's observations on the "Principles of Education," 1836, are found some excellent remarks on man; he says:

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

Milton, though a great idealist, seems to have had very consistent ideas on this subject. In his treatise on "Christian Doctrine," book

1, chap. 7, translated by Dr. Sumner, Bishop of Winchester, already quoted, he says :—

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

The learned and eloquent Dr. Robert Hall, in a letter to the Baptist church, of which he was pastor, Dec. 9th, 1820, says :—

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

Mr. Cockroft, from whose lecture “ On Man,” I have taken the last few quotations in this connection, says :—

“ We conclude, then, that matter organized as we behold it in man, and endowed with the breath of life, is capable not only of exhibiting emotions or feelings, but also moral and intellectual manifestations. And when the brain, which is the seat or organ of the *mind*, or *memory*, (for what is the mind but memory ?) becomes decomposed and resolved into its primitive elements, the mind becomes extinct.” See Psalm cxlix. 4 (in the day of a man’s death) “ his breath goeth forth, he returneth to his earth, in that very day his THOUGHTS *perish*.”

The objection which many entertain to what, by way of reproach, they term “ Materialism,” although the Bible is full of it, seems to be founded on the extraordinary idea that Materialism is necessarily connected, or tainted, with sin. Rev. Dr. Chalmers, of the Free Church of Scotland, the greatest mind perhaps that Scotland ever produced, completely disposes of this absurd theory. In a sermon on the New Heavens and the New Earth, he says :—

“ That in the New Economy, for the accommodation of the blessed, there will be *Materialism*, not merely New Heavens but also a New Earth. . . . That we know, historically, that a solid *Material earth* may form the dwelling place of sinless beings in full converse and friendship with Deity. . . . For we read that God framed an apparatus of materialism, which, on His own surveying, He pronounced to be ‘ all very good.’ ” Dr. Chalmers then proceeds to enumerate the substantial realities by which man, in Paradise, was surrounded, and the heavenly privileges he there enjoyed, and adds :

“ This may serve to rectify an imagination, of which, we think, all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin, and that when a spiritualising process had purged away all our corruption, then, by the stepping-stones of a death and a resurrection, we should be borne away to some ethereal region, where sense and body, and all in the shape either of audible sound or of tangible substance, were unknown. . . .

The common imagination that we have of Paradise on the other side of death, is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and colouring to our present habitation are attenuated into a sort of spiritual element, and certain unearthly ecstasies, with which it is felt impossible to sympathize. The holders of this imagination forget all the while that there is really no essential connection between materialism and sin—that the world which we now inhabit had all the amplitude and solidity of its present Materialism before sin entered into it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creative hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and He saw everything that he had made, and behold it was all *very good*. They forget that on the birth of *Materialism*, when it stood out in the freshness of those glories which the Great Architect of Nature had impressed upon it, that then 'the morning stars sang together, and all the sons of God shouted for joy.' They forget the appeals that are made everywhere in the Bible to this material workmanship—and how from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of His worshippers. No, my brethren, the object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. . . . A great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving that when once sin is done away, it consists with all we know of God's administration that *Materialism shall be perpetuated in the full bloom and vigour of Immortality*.

"There is much of the innocent and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of *materialism*—and we do hail the information of our text, . . . that the earth will be . . . decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and that instead of being transported to some abode of dimness and mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will be most profusely scattered over the new heavens and the new earth, wherein dwelleth righteousness—and between which and our present world the dissimilarity will not so much consist in the substitution of spirit for matter, as in the substitution of righteousness for sin."

Rev. Dr. Candlish, another eminent man (recently deceased) in the Free Church of Scotland, discussing the promise of Territory made to

Abraham, and the certainty of its literal and absolute fulfilment, because based upon the veracity (and also the PURPOSE,—COMPILER,) of God; as well as the time when the fulfilment is to be accomplished, clearly indicates the views he held concerning the dogma of heathen immateriality, and the Bible doctrine of materialism.

The future reward which both he and Dr. Chalmers looked for, consisted in a state of things which they hoped and expected to be inaugurated on this earth, renewed; a state of real, actual, tangible and substantial materialism; a state of things which an immaterial soul, did such an anomaly exist, could neither realize, appreciate, or enjoy. Surely no Free Churchman can refuse to accept of the teachings of two such eminent leaders of their denomination on the points here elaborated by them, notwithstanding, that so far as they go, they may be in accord with what Christadelphians claim to be the teaching of Scripture. While bearing directly on a tangible arrangement of things in the world and the life to come, the reader will observe that the extracts from Drs. Chalmers and Candlish, embrace other important matters, to which his attention is specially invited.

“THE EARTH THE FUTURE DWELLING-PLACE OF THE REDEEMED.”

(By Rev. Dr. Candlish, of the Free Church of Scotland.)

“Let it be well remembered and considered that the only hope connected with the future world, which Abraham had, was bound up in the promise that he was himself personally to inherit the land. When he went out at the call of God, not knowing whither he went, it was upon the faith of his receiving an inheritance. When he came into Canaan he was expressly told that this was the country destined to be his inheritance. But he was also told that while his descendants, four hundred years after, would possess the land he was to have no inheritance in it this side the grave. ‘He was to go to his fathers in peace, and be buried in a good old age.’ (Gen. xv. 15.) Still he had the outstanding promise that he himself personally was to inherit the land. He believed, and continued to believe, the promise. But he learned to interpret it as a promise to be fulfilled, not in the life that now is, but in the life that is to come. ‘For he knew that though he was to die before he obtained possession of the land,—and so far God might seem to fail in fulfilling the promise, on the faith of which he had called him out of Charran,—still that God was able to raise him from the dead, and to fulfil the promise in the resurrection state, or in other words, in the world to come. He acquiesced in that arrangement. He was reconciled to it. He reposed in it. He would willingly consent to the postponement of the promise, so that he should have his inheritance in the new heavens and new earth, rather than in this Canaan, as it now subsists, where, at the best, all is vanity.

“Still, let it be observed, it is the promise of that very earthly Canaan, which alone is the foundation of Abraham’s hope for eternity. There is no trace, no hint, in all the Patriarch’s history, of any other promise

whatever, relating to the world to come. It is scarcely possible to entertain a doubt on this point. What Abraham was taught to expect, was the inheritance of the very soil on which he trod, for so many long years of pilgrimage, as a mere stranger and sojourner. It was to be his at last. Nor was it to belong to him in any remote and indirect sense merely,—and as he might be held to be represented by a nation, that after all, never got full and absolute possession of it—‘for the Israelites, at the best, were but tenants in the land—tenants at will, upon their good behaviour, as God expressly testifies, using the very expression, ‘The land is mine; for ye are strangers and sojourners with me.’ (Lev. xxv. 23.) It was to himself personally that the land was to be given as an inheritance—to himself as an individual believer, and as it were in his own right. That very land was to be his inheritance. But when? Not in this state of being, *in which man is himself mortal*, and the ground is cursed for man's sake. But in that other state of being in which this mortal has put on immortality, and the face of the earth is renewed. (Although the fertility of the earth will be greatly increased during the thousand years: Ps. lxvii. 6; Ezel. xxvi. 27; yet the complete renewal of the earth, and the removal of the curse consequent on man's transgression, would seem to be concurrent with the abolition of sin and death after the expiration of the thousand years: 1 Cor. xv. 24, 25; Rev. xxi. 3-5.)

“Yes! it is when *death* is swallowed up in victory—it is when the *dead* in Christ are raised—it is when this globe already baptized with water, has undergone its final baptism by fire—it is then that the Patriarch is to possess that land—(“see note above—this purification by fire takes place at the time of the removal of the curse—when the earth shall be fitted up anew as the eternal dwelling place of the righteous of every age, and kindred and tongue and nation.) “And then at last in the possession of it—being himself raised incorruptible, and receiving his portion in the renovated earth—receiving it, moreover, for an everlasting inheritance—then is he to reap the reward of all his work of faith, and labour of love, and patience of hope here below, in God's open acknowledgement of him as a son, and therefore an heir—an heir of God, and joint heir with Christ—as well as in the full enjoyment of God throughout the ages of eternity.”

“Such, it would seem, was Abraham's high and heavenly hope—a hope heavenly in one sense, as having respect to the world to come—the heavenly or resurrection state; and yet in another sense, having a substantial local habitation and a name in the new earth, in which, as in the new heavens, righteousness shall dwell.” (The *new heavens and the new earth* is a phrase signifying a new civil, ecclesiastical and spiritual constitution of Israel and the nations, which will continue for one thousand years, and is then to be succeeded by another, which shall be unchangeable.—DR. THOMAS.)

“And now, does not this hope give a peculiar and precious meaning to Abraham's determination that Sarah shall not be buried in a strange, or in a hired, or even in a lent, or gifted tomb, but in a sepulchre, most

strictly and absolutely his own. He is taking infeoffment in his inheritance. It belongs not to him living. But it belongs to him and to his, when dead—while he is alive in this world, he has no interest in the land, but to walk in it as a stranger and pilgrim—to walk before God and be perfect. But death gives to him, and to his a title to it; and he will vindicate that title for his dead. Living he can but use it, as the strange country of his pilgrimage; but when dead he claims all a proprietor's right in it, and his kindred dust is entitled to repose in it as a home.—(*"Herald of the Kingdom and Age to come."* 1853. P. 10.)

Dr. Candlish further discusses this promise, but in a phase more strictly appertaining to the subject of Resurrection, and which will appear under that head. His concluding paragraph however, having special reference to Bible Materialism, I transcribe here.—(C.)

He says :—"There may be a risk of making the eternal state, in our conception of it, too gross and material; but there is danger also in the dreamy and ideal spiritualizing which would refine away all matter, and which ultimately comes very near the notion of absorption into the infinite spirit.

"The personal reality of hope, as well as the personal responsibility of sense, is turned into a dim abstraction. But the resurrection of the body, and the renewal of the earth realized as events still to come, stamp a present value and importance upon both; and the reflection that the very body I now wear is to rise again, *and the very earth on which I tread is to be my habitation hereafter*, arrests me when I am tempted to make my body the instrument or the earth the scene of aught that would but ill accord with the glorious fashion of the one or the renewed face of the other."

Surely no more emphatic language is required to convince us that neither of these great men entertained any hope of going at death to the heaven of the theologians "beyond the bounds of time and space," but that in this respect at least, their hopes were founded on very correct conceptions of the teachings of Scripture. Christ tells us (Matt. v. 5.) that "the meek shall inherit the earth." The Preacher informs us (Ecl. i. 4.) that "one generation goeth and another cometh, but the earth remaineth for ever."

The spirit through Isaiah, in setting forth the Mission of Messiah, intimates that one of the things He shall accomplish is "to *establish* the earth, and to cause the (present) desolate heritages to be inhabited." (Isa. xlix. 8.)

Likewise the Psalmist (Ps. cxiv. 16,) informs us that the "heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men" (the race of Adam). And the spirit in Isaiah, foreshewing the new heavens and new earth, to which Peter, in the text to Dr. Chalmers's sermon, plainly refers, uses the following language :—(Isa. lxv. 17—23.) "For behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create *Jerusalem a rejoicing*, and her *people a joy*. And I will rejoice in Jerusalem, and

joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days" (that infant mortality so characteristic of the time in which we live, and so indicative of the utter ignorance now prevailing respecting those laws instituted by God, for man's physical well-being). "Nor an old man that hath not filled his days, for the child (Henderson, a Scottish Commentator, says "that the man dying at the age of an hundred years, shall be esteemed a child, so great will be the longevity of man in the age to come") shall die an hundred years old ; but the sinner being an hundred years old shall be accursed. And they (Israel) shall *build houses* and *inhabit* them ; and they shall *plant vineyards* and *eat the fruit* of them," &c., &c.

"Thy people shall be all righteous," for a King (Jehovah's Anointed) shall rule in righteousness, and princes decree judgment. "The people shall inherit the land for ever" (Isa. lx. 21 ; xiv. 1) The apostle Paul also sets forth so clearly the nature and tangible substantiality of Christ's Kingdom and Reign in 1st Cor. xv. that it is wonderful how men can mistake his meaning, and the purport of the whole tenor of Scripture, and find any place in the arrangements of God for immaterial human entities, such as men contend for.—(C.)

The Rev. H. Harbaugh, in his "Heaven," page 61, says :—

"There seems something undesirable, if not repugnant to our hopes, in the idea that at death we are to be launched forth into a world with no other material substratum but ether, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representation of heaven, and sounds wild and unnatural to a deeply pious Christian consciousness."

"We should bring our religious conceptions into definite alliance with the real world, and with nature, and break up a little of those vague and powerless notions which place our religious expectations at a dim remoteness from whatever is substantial and effective. Let us rather persuade ourselves that the future and unseen world, with all its momentous transactions, is as simply natural and true, as is this world of *land* and *water*, *trees* and *houses*, with which we now have to do."—*"Physical Theory of Another World,"* c. 17.

MIND AND MATTER.

(*A continuation of the preceding subject : Immateriality and Materialism.*)

"It is contended that matter cannot think, and that as man thinks there must be some immaterial essence in him that performs the thinking, and that, being immaterial, this essence must be indestructible, and therefore immortal. Stated in this curt and peremptory way, there seems, at first sight, to be strength in the argument, but a little thought will reveal the weakness of it. It is quite correct to assume that matter cannot think ? Of course it is evident enough that stones, wood, iron and inanimate substances in general are incapable of thought. No one

would be so foolish as to assert the contrary, but is it true universally that matter or substance in every form and condition is incapable of evolving mental powers? To assert this would require the assertor to be able in the first place to define where the empire of what is called matter ends, and to prove that he was so familiar with every part of its domain, as to be able to say with authority, that thought was an impossibility in it. What are the boundaries dividing that department of nature styled 'matter,' from that which is supposed to be the province of 'mind?' Earth, stones, iron and wood, would come into the category of matter, without a question, but what about smoke? It may be replied that smoke, though impalpable to the touch, is but a diffuse form of matter, and as it will not be contended that smoke is an accessory to thought, except by the liberty of a metaphor, we may allow the answer to go—but what about light and heat, which can be evolved from the gross forms of matter first mentioned? Light and heat can hardly be brought within any of the ordinary definitions of matter, and yet they have a most intimate relation to matter in its most tangible form. Nothing can exceed light in its subtlety and impenetrability. Is it within or without the empire of matter? It would puzzle the most methodical metaphysician to say. And if perplexed with light, what would he do with electricity, a power more uncontrollable than any other force in Nature; a principle existing in everything, yet impalpable to the senses, except in its effect—invisible, immaterial, omnipotent in its operations, and essential to the very existence of every form of matter. Is this part of the 'matter,' from which the argument in question excludes the possibility of mental phenomenon? If so what is that which is not matter? It will not do to say 'spirit,' if we are to take our notions of spirit from the Bible, for the Spirit came upon the Apostles on the day of Pentecost, 'like a mighty rushing wind,' and made the place shake, shewing it to be capable of mechanical momentum, and therefore as much on the list of material forces, as light, heat and electricity. Coming upon Samson, it energized his muscles to the snapping of ropes like threads (Judges xv. 14), and inhaled by the nostrils of man and beast, it gives physical life. (Psalm civ. 30.)

"It is evident that there would be great difficulty in arriving at such a definition of matter as would sustain the argument under consideration. In fact it is an impossibility. It is only an arbitrary system of thought that has created the distinctions implied in the terms of metaphysics. Nature, that is universal existence, is *one*; it is the elaboration of one primitive power; it is not made up of two antagonistic and incompatible elements, God is the source of all. In Him everything exists, out of Him everything is evolved. Different elements and substances are but different forms of the same Eternal Essence or First Cause—described in the Bible as 'spirit,' which God is, and in scientific language as electricity."

Exception having been taken by some theologians to this last expression, Mr. Roberts, in his "Defence" 1868, page 17, quotes from "Electrical Psychology," by Dods, p. p. 51—53, the following extracts:—

"Electricity actuates the whole frame of Nature and produces all the phenomena that transpire throughout the realms of unbounded space. It is the most powerful and subtle agent employed by the Creator in the government of the universe, and in carrying on the multifarious operations of nature. Making a slight variation in the language of the poet, I may with propriety say :

" ' It warms in the sun, refreshes in the breeze,
Glowes in the stars and blossoms in the trees :
Lives through all life, extends through all extent,
Spreads undivided, operates unspent ;
Breathes in our lives, informs on every part,
As full, as perfect, in a hair, as heart ;
As full, as perfect, in vile man that mourns,
As the rapt seraph, that adores and burns,
It claims all, high and low, all, great and small,
It fills, it bounds, connects and equals all.' "

"It is immaterial to what part of this globe and its surrounding elements we turn our attention, electricity is there. Wherever, we witness convulsions in nature, the workings of the mighty unseen power are there. It writes its path in lightning on the sullen brow of the dark cloud, and breathes out rolling thunder. Though cold and invisible in its equalized and slumbering state, yet it is the cause of light and heat which it creates by the inconceivable rapidity of its motion and friction on other particles of matter. It is the cause of evaporation from basined oceans and silvery lakes, from majestic rivers and rolling streams, and from the common humidity of the earth. It forms aerial conductors in the heavens, though which this moisture in vapoury oceans is borne to the highest portions of our globe, and stored up in magazines of snow and rain. It is electricity, that by its coldness condenses the storm, and opens these various magazines in mild beauty, or awful terror, on the world.

"It is electricity, that, by the production of heat, rarifies the air, gives wings to the wind, and directs their course. It is this unseen agent that causes the gentle zephyrs of heaven to lave the human brow with a touch of delight—that moves the stormy gale—that arms the sweeping hurricane with power—that gives to the roaring tornado all its dreadful eloquence of vengeance and terror, and clothes the mid-day sun in light. It gives us the soft pleasing touches of the evening twilight, and the crimson blushes of the rising moon. It is electricity, that by its effects of light and heat, produces the blossoms of Spring, the fruits of Summer, the laden bounties of Autumn, and moves on the vast mass of vegetation in all the varieties and blended beauties of Creation. It bids Winter close the scene. It is electricity, that by its most awful impressions causes the earthquake to awake from its tartarean den, to speak its rumbling thunder, convulse the globe, and mark out its path of ruin." So far, Mr. Dods on the characteristics of this wonderful agent.

In reply to the cavils of a clerical antagonist, who stigmatized as blasphemy "any attempt to shew that the Spirit of God—his free Spirit—has anything to do with electricity," Mr. Roberts justly comments as follows : "Mr. B. is petrified at the suggestion that the Spirit

of God should be discoverable in scientific research, and stunned at the 'blasphemy' of the supposition that electricity should be that Spirit in its free, or universal form. One would almost imagine that Mr. B. disbelieved that God had any thing to do with the universe. He waxes loftily indignant at the ascription of its powers to God. He denounces as blasphemy the simple and believing application of God's testimony concerning Himself. Does he deny the statement of Scripture that the Spirit of God is everywhere? Concerning which we read 'If He, (God) gather unto Himself His Spirit and His breath, all flesh shall perish together, and man shall turn again to dust.' (Ps. li. 12; Ps. 139; Job. xxiv. 14.) If his Spirit is everywhere, is it not everywhere? and being everywhere is it not a reality? How can it be anything if it is nothing? and if it is not nothing, but something, ought it not to be discoverable?

"Men have observed, considered, tested, compared and investigated, and have discovered a *universal Spirit*. This they have called *electricity*. Mr. B. denies this is the Spirit of God. If not God's, whose is it? Does he set himself above Faraday, the great Electrical discoverer of the day? Mr. Faraday calls it 'the universal spirit of matter.'

"If Mr. B. can imagine a loftier mission, a greater power, a more universal omniscience (pardon the phrase) than electricians have found to attach to the inscrutable element they term electricity, he is certainly gifted beyond the ordinary run of mortals. The declarations of the Scriptures concerning the Spirit of God are so identical with the portraiture of electricity by modern science, that there can be no doubt as to the synonymy of the two things. There is just one element in the case that science has not reached and never can reach, and which made revelation a necessity. It never could find out the Supreme Intelligence that originates and controls universal power, or divine the future manifestations of that power in the destiny of man. It could not discover the relation in which created man stands to the inscrutable Creator. It can discover no means of laying hold of this universal element, as God does, when it pleases Him, so as to use it as an instrument of power. They cannot make it 'Holy Spirit.' It only becomes this when wielded by the will of the Almighty. All it has done is to discover that what the Scriptures revealed before it could be known experimentally, is true, viz: that there is a universal spirit by which every thing is upheld and controlled. This is all. It but discloses omnipotence around us. It but leaves us helpless in its presence as before. Here Revelation gloriously joins hands with Nature, and unfolds the counsel of the Eternal Mind, which is at the other end, as it were, of this universal telegraphy. The man who can discover 'blasphemy' in such a splendid conjunction of truth, must have a mind strangely warped indeed." Commenting further, Mr. Roberts says:—

"The word 'matter', only describes *an aspect* of Creation, as presented to finite sense; it does not touch the essence of the thing, though intended so to do, by the short-sighted, because inexperienced and unobservant system which invented it.

"But if difficult to fix the limits of un sentient matter, there is another difficulty which is equally fatal to the argument, namely, the difficulty of defining the process which is expressed by the word 'think.' It would be necessary to define this process before it would be legitimate to argue that every form of matter is incapable of it; for unless defined, how could we say when and where it was possible or not possible. To say that matter cannot think is virtually to allege that the nature of thought is so and so, and the nature of matter so and so, in consequence of which they have no mutual relation. We have seen the impossibility of taking this ground with regard to 'matter.' Who shall define the *modus operandi* of thought? Impossible, except in general terms, and these general terms destroy the argument now under review. Thought is a power developed by brain organization, and consists of impressions made upon that delicate organ through the medium of the senses, and afterwards classified and arranged by a function pertaining, in different degrees, to brain in human form, known as reason. This proposition accepted destroys the metaphysical argument, since it affirms what the argument denies, namely, *that the matter of the brain electrically energized is capable of evolving thought.*

"The whole argument is based on a fallacy. It assumes complete knowledge of 'Nature's capabilities, which is beyond human ken. Who knows what matter is essentially? Chemists can tell the number and proportion of elementary gases which enter into any compound; but who understands the essential nature of any one of these elements separately?' The more learned our great minds become, the more difficult do they become on this subject. They hesitate to be certain about almost anything in which the secrets of nature are involved. None but the ignorant or the superficial would be so unwise as to draw the line fixing the limit of the possible. What is nature? The Sphere of Omnipotence. The arena of God's operations. Shall we say that anything is impossible with God? True, inanimate matter, such as iron or stone, cannot think; but we know experimentally that there is such a thing as 'living matter', and that living matter is sentient and thinking by virtue of its organization, which is only another phrase for its divine endowment. This is a matter of experience, illustrated in degrees in every department of the animal kingdom."—*Twelve Lectures*, pp. 30-32.

I cannot here refrain from quoting a scrap by Dr. Thomas, found among his papers after his death, on "The Formative Power of the Universe," because it not only bears strongly on the subject of "matter and mind," but as conveying Scriptural ideas of the Uncreate Deity, and the Manifestation of His Creative Power, he says:—

"1. There is a Formative Power pervading the Universe.

"2. That Formative Power is intelligently applied.

"3. The Power is '*spirit*,' and so called because it proceeds from, emanates, irradiates, or is *breathed forth from* the OMNIPOTENT INTELLIGENCE, according to whose wisdom and knowledge it finds expression.

"4. Formative Spirit is POWER PRODUCING FORMS in general and *living* forms in particular.

"5. The Omnipotent Intelligence is styled in Hebrew, AIL; that is POWER; in vulgar English, God or the *Good One*.

"6. Of this absolute power with whom nothing is impossible, it is testified that He 'only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see.'—1 Tim. vi. 16.

"7. The universally diffused spirit, INVISIBLE ABSOLUTE POWER is styled 'free spirit,'—Ps. li. 12; cxxxix. 7; in which 'we live and move and have our being,' and receive 'life and breath and all things.'—Acts xvii. 25, 28.

"8. The philosophical names for 'free spirit,' in its physical relations, are 'electricity,' 'electro magnetism,' 'galvanism,' 'nervous fluid,' 'vital power,' and so forth, its common name is '*lightning*.'

"9. ABSOLUTE POWER—from whose incorruptible substance or hypostasis free spirit radiates—is before all existing things. This self-existing, incorruptible substance is essentially spirit—spirit substance, a concentration and condensation into ONE BODY of all the attributes, intellectual moral, and physical, of Omnipotence. 'All things are out of Deity.'—1 Cor. viii. 6.

"10. All things being *Ek Theos*, out of Deity, they were not made out of nothing. The sun, moon and stars, together with all things pertaining to each, were made out of something, and that something was the radiant effluence of His substance, or free spirit, which pervades unbounded space.

"11. Free spirit being the substratum of the universe, and to speak philosophically, moving in 'Magnetic Curves,' around the foci of ellipses, it arranged itself into globes circulating through boundless space in elliptical orbits.

"12. The celestial bodies and their contents, originally vesicular and nebulous, being *organic indurations of electricity*, as already defined, all their atoms are endowed with the physical properties of free spirit, which is therefore, the *essential principle* of what is termed 'the attraction of gravitation,' 'the centrifugal force,' 'cohesive attraction,' and 'chemical affinity.'

"13. By free spirit all created things are connected with the centre of the universe, which is 'light that no man can approach unto,' 'so that not even a sparrow falls to the ground without the Father'—Matt. x. 29, 'who is not far from every one of us.'—Acts xvii. 27.

"14. *Ruach Ail*, 'the spirit of power hath made me, and *Nishmath Shaddai*, the breath of mighty ones hath given me life.'—Job. xxx. 4. 'By *Nishmath Ail*, breath of power (the air) frost is given, and the breadth of waters straitened.' 'By His spirit he hath garnished the heavens.'—Job. xxvi. 13. 'His angels mighty in strength, execute his commandments, hearkening unto the voice of his word.'—Psalm ciii. 20. 'By the word of Jehovah were the heavens made; and all the host of them by the breath of his mouth.'—Psalm xxxiii. 6. 'If the Almighty set his heart against man, if He gather unto Himself His

Spirit and His Breath, all flesh shall perish together, and man shall turn again into dust.—Job. xxxiv. 14.

“15. Electrical spirit being the mental principle of all created things, all things are resolvable ultimately into it. The nucleus of the universe is spirit, and all things of which the Universe consists are the visible expression of the intellectual archetypes of Deity. Hence [the images of the things termed man, horse, tree, mountain, and so forth, existed in the mind of Deity, before such things so named existed in the Universe.

“17. Electricity divinely manipulated and incorporated with dust, itself an electrical product, assumed the form of the divine image and likeness, and stood erect, a living natural body, or man.

“18. Man and animals generally are all *electrical bodies*, differing from themselves only in form and organization; hence it is written, ‘We have all one spirit (Ruach), so that man hath no pre-eminence above a beast, for all is vanity’—Eccl. iii. 14. Hence ‘flesh’ is defined to be ‘spirit that passeth away, and cometh not again.’

“19. Electricity is generally admitted to be a material substance, whose diversified phenomena are referable to the peculiarity of the organization through which it manifests itself. Thus *thought* is developed through brain, when electrically excited by the electrical impressions impinging upon it through the senses.

“20. Man and all other animals in their creation, being electrical bodies in electrical excitation, or ‘living souls,’ are continued in life by internal development of electrical force, through the chemical decomposition effected in the processes of digestion and respiration.”

While Dr. Thomas was engaged in elaborating the foregoing, based, as it is, upon his profound knowledge and clear understanding, of the sacred record, his proficiency in true science, and his intimate acquaintance, as a duly qualified English physician, with the constitution of man, in its varied manifestations, anatomical, physiological, phrenological and psychological; another man of eminent scientific attainments, Mr. Varley, the distinguished electrician-in chief of the Atlantic Cable Telegraph Company, was busily engaged in conducting a series of interesting experiments in the vast domain of electricity, of which so little is known. The result of his investigations is summed up in a few words, namely, “that the earth itself is an enormous Leyden Jar, which only requires charging to a very moderate degree, to be equal to the production of the most terrific explosive effects.” This I take to signify, that as a chemist, by subjecting a stone from the pavement to certain chemical influences, can disintegrate and decompose it, so that not a trace of it remains; so by the exercise of Divine Power, in the withdrawal of those laws which bind the earth together, Deity could by reducing it to its original constituent elements, so effectually destroy its tangibility, that no vestige of it could be found in space. Essentially there is little or no difference between the “indurated electricity” of Dr. Thomas, and the partly charged Leyden Jar of Mr. Varley. The researches of both teach us plainly, that the connection between matter and mind, and

matter and spirit, is much closer, and the distinction between them much less clearly defined, than men dream of. And that there is nothing easier to Omnipotence than so to manipulate what we call matter, as to confer upon it "natural vitality, and to endow it with the powers of thought and reason."—(C.)

"It is argued that the possession of 'reason' is evidence of the existence of an immortal and immaterial soul in man; but the logic of this argument is difficult of discovery. Reason is unquestionably a wonderful attribute, and an extraordinary function of the mental machinery, but how can it be held to prove the existence of a something beyond knowledge or comprehension, since there can be no known connection between that which is incomprehensible and that which is unknown? To say that we have an indestructible soul because we have reasonable faculty, is to repeat the mistake of our forefathers of the last generation, who referred the achievements of machinery to satanic agency, because in their ignorance they were unable to account for them in any other way. We may be unable to understand how it is, that reason is evolved by the organization with which God has endowed us, but we are compelled to recognise the self-evident fact.

"Again, it is argued, that the power of the mind to 'travel,' while the body remains quiescent, is proof of its immaterial, and therefore, immortal nature. Let us see. What is this 'travelling' of the mind? Does the mind traverse actual space and witness realities? A man has been in America, has seen many sights and returns home; occasionally he sees those sights over again; the impressions made on the sensorium of the brain through the organs of sight and hearing while in America, are revived so distinctly, that he can actually 'fancy himself in the place he has left' so many thousands of miles behind. Surely no one will contend that each time his reverie comes upon him, his mind actually goes out of his body and transfers itself actually to the place thought of? If this is contended, it ought also to be allowed that the man, when so spiritually transferred, should witness *what is actually transpiring in the country at the time of his spiritual presence*, and that therefore, we might dispense with the post and the telegraph as clumsy contrivances for getting the news, compared with the facility and despatch of spiritual-ography. But this will not be contended. As well might we say that the places and persons we see in our dreams have a real existence.

"In both cases the phenomenon is the result of a process that takes place *within the brain*. Memory treasures impressions received, and reproduces them as occasion occurs—clear, calm, and coherent, if the brain be in a healthy condition; confused, disjointed, and aberrated, if the brain be disordered, whether 'in sleep' or out of it. In no case does reverie involve an actual *transit* of the mind from one place to another, and hence the 'travelling' argument falls to the ground. If a man could go to China while his body remained in Britain, and see the country and the people *as they really are*, there might be something worthy of consideration, though even then it would not prove the immortality of the soul, but only the wonderful power of the brain while a

living instrument, in acting at long distances, through an electrical atmosphere.

“ The power of dreaming is cited as another fact favourable to the popular doctrine ; but here again the argument fails because *dreaming is invariably connected with the living brain*. Besides who ever dreams a sensible dream ? Dreams, in general, are a confused and illogical jumble of facts which have, at one time or other, been stowed away in the warehouse of the brain ; and if they prove anything concerning a thinking spirit independent of the body, they prove that that spirit loses its power in exact proportion to its separation from the assistance of the body ; and that, therefore, without the body, it would be powerless.

“ It is next contended, that the spirituality of man's nature is proved by the fact that though he may be deprived of a limb, he retains a consciousness of that limb, sometimes even feeling pain in it. The argument is, that if the man is conscious of a *part* of himself, when the material organ of that part is wanting, so will he be conscious of his entire being when the whole body shall be wanting. This looks very plausible, but let us examine it. Why is a man conscious of an absent member ? Because *the independent nerves of that member remain in the system from the point of dissection up to their place in the brain* ; so that although the hand or foot may be absent, the brain goes on to feel as if they were present because the nerves that produce the sensation of their presence, are still active at the brain centre. But if, when you cut off a leg, you could also remove the entire nerves of the leg from the point of amputation up to their roots in the brain, and still preserve a consciousness of the severed member, then the argument for immateriality of nature would have something like a foundation.

“ But the most powerful natural argument in favour of the popular doctrine has yet to be noticed. It is the one mainly relied upon by all its great advocates. It is this : it is an ascertained fact in physiology, that the substance of our bodies undergoes an entire change every seven years ; that is, there is a gradual process of substitution going on, by which atom after atom is expelled from the body as its vital qualities are worn out, and its place filled up by new material from the blood ; so that at the end of the period mentioned the body is made up of entirely new substance. Yet, notwithstanding this constant mutation of the material atoms of the body, and this periodical change of its entire substance, memory and personal identity remain unaffected to the close of life. An old man feels that he is the same person at eighty, that he was at ten, although at eighty, he has not a single particle of the matter which composed his body when a boy ; and the argument is, that the thinking faculty and power of consciousness must be the attribute of some immaterial principle residing in the body. Now this has all the appearance of an unanswerable argument. However, we shall find that it is not so formidable as it seems. The question to be considered is—whether this fact of continuous identity and atomic change, can be explained in accordance with the view which regards the mind

as a property of living brain substance. We shall maintain that it can; because we find from experience that *the qualities resulting from any organic combination of atoms, are transmissible to other atoms which may take their place as organic constituents*—see, as regards this assimilating power, the extract from Dr. Wilson's Lecture on Resurrection—(C). An atom, as it exists in food, has no power of sensation; but let it be assimilated by the blood, and incorporated with any of the nerves, and it possesses a vital power which formerly it did not have. It becomes part of the organization, and *feels*, whether in man or animal. Why? Because it takes up and perpetuates the organic power which its predecessor left behind. On this principle we find that the mark of a scar will be continued in the flesh through life; and so also with discolourations of the skin, which exist in some persons from congenital causes. This perpetuation of physical disfigurement could not take place if it were not for the fact alluded to. Now if we apply this principle to the brain, we have a complete solution of the apparent difficulty on which the argument in question is founded. *Mind is the product of the living brain, and personal identity the sum of its impressions.* This will not be questioned by the student of human nature, though it may not be understood. Mental impression is a fact, though a mystery, alike in men and animals; and facts are the things that wise men have to deal with. It is impossible to explain, or even to comprehend, the process by which thought is begotten in the tissues of the brain; but that the process transpires, will not be denied by those who have observed and cogitated. We are conscious of the process, and feel the result in the possession of separate individuality—the power of contemplating all other persons and things objectively. Now in order to perpetuate this result, all that is necessary is to preserve the action of the organ evolving it—the brain—by means of nutrition. This of course, involves the introduction of fresh material into its structure, but it does not imply an invasion of the unique process going on in it, which the argument in question supposes; the process conquers the material, and converts it to its own uses, and not the material, the process. Who ever heard of a man's bone turning to wheat from the eating of flour? The nutritive apparatus *assimilates*, which is, in fact, the answer to the argument.

“The new material entering the brain is *assimilated* to its existing condition; and thus, although the atoms come and go for a lifetime, the condition remains substantially unaltered, being sustained by the new material, much as a fire is kept up by fuel. If, then, we are asked, how a man at eighty feels himself to be the same person that he was at ten, though his entire substance is changed, we reply, those brain impressions that enable him to feel that he is himself, have been kept up all along, though modified by the circumstances and conditions through which he has passed. The process of change is so slow, that the new atoms take on the organic qualities of the old, as they are incorporated with the brain, and sustain the general result of the brain's action in preserving its continuous function unimpaired. If cases could be cited in which the identity survived the *destruction of the brain*, the plea

for immateriality would be unanswerable, but so long as it is only to be found in connection with a *perpetuated brain organization*, we are compelled to reject every theory which ignores this essential and significant fact.

"Thus, it will be observed, that none of the 'natural' arguments usually advanced in support of the immateriality and immortality of the soul, are really logical. Each of them falls through when thoroughly tested. The evidence of the other side of the question will be found to stand in a very different position. At the very outset, we are confronted with the difficulty of conceiving how immateriality can inhere in a material organization. Cohesion and conglomeration require affinity as their first condition, but in this case affinity is entirely wanting. What connection can exist between 'matter' and the immaterial principle of popular belief? They are not in the nature of things susceptible of combination. Yet in the face of this difficulty, we find that the mind is located *in the body*. It is not a loose ethereal thing, capable of detachment from the material person. It is inexorably fixed in the bodily framework, and never leaves it while life continues. If we enquire in what portion of the body it is specially located, we instinctively answer that it is not in the hand, nor in the foot, nor in the stomach, nor in any part of the trunk of the body. Our consciousness unerringly tells us that it is in the head. We feel as a matter of experience, that the mind cohabits with the substance of the brain. Extending our observation externally, we never discover mind without a corresponding development of brain. Deficient brain is always to manifest deficient reason, and *vice versa*. Master minds in science and literature have large and deeply convoluted cerebrums. These are facts that cannot be impugned. But how are we to explain them consistently with the theory which pronounces mind to be the attribute of an Immaterial Essence? That theory requires that mind be exhibited independent of either quantity or quality of organization. The facts in question are opposed to the theory, and the theory must therefore be dismissed in deference to the facts.

"Again, if the mind were immaterial, its functions would be unaffected by the conditions of the body. Thinking and feeling would never abate in vigour or vivacity—we should always be serene and clear-headed—always ready for the 'study,' whatever might be the state of the bodily machinery, whereas we know that the opposite is the case. Sickness or overwork will exhaust the mental energies, and make the mind a blank. Languor and dulness of spirits are of common experience. We can all testify to days of fretful *ennui*, in which the mind has refused to perform its lively office, and we can remember too, the uneasy pillow when horrible visions have scared us. This never happens in a good state of health, but always when the material organization is out of order. How is this? Does it not tell against the theory which represents the mind as an immaterial, incorruptible, and imperishable thing? The mind is the offspring of the brain, and is therefore affected by all its passing disorders."

Let us carry the process further. Let the brain be internally

injured, and we then perceive a most signal refutation of the popular idea, *the mind vanishes altogether*. We make the following extract from the *American Advent Review*, in illustration:—

“Richmond mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable part of its bony covering by disease. He says, “I repeatedly made a pressure on the brain, and each time suspended *all feeling and all intellect*, which were immediately restored when the pressure was withdrawn.’ The same writer mentions another case. He says, ‘There was a man who had been trepanned, and who perceived his intellectual faculties failing and his existence drawing to a close, every time the effused blood collected upon the brain so as to produce pressure.’”

Professor Chapman, in one of his Lectures says, “I saw an individual with his skull perforated, and the brain exposed, who was accustomed to submit his brain to be experimented upon by pressure, and who was exhibited by the late Professor Weston to his class; *his intellectual and moral faculties disappeared on the application of pressure to the brain*. They were held under the thumb as it were, and restored at pleasure to their full activity by discontinuing the pressure.

“But of all facts the following related by Sir Astley Cooper, in his Surgical Lectures, is the most remarkable: ‘A man of the name of Jones received an injury on his head while on board a vessel in the Mediterranean, which rendered him insensible. The vessel soon after made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried on board the *Dolphin* frigate to Deptford, and from thence was sent to St. Thomas’s Hospital, London. He lay constantly on his back and breathed with difficulty. When hungry or thirsty, he moved his lips or tongue. Mr. Clyne, the Surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after the operation, the motion of his fingers, occasioned by the beating of the pulse, ceased, and in three hours he sat up in bed, sensation and volition returned, and in four days he got up out of his bed and conversed. The last thing he remembered was the occurrence of taking a prize in the Mediterranean. *From the moment of the accident, thirteen months and a few days before oblivion had come over him, all recollection ceased*. Yet on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body.’

“How are such cases to be explained in accordance with the popular theory of the mind? If a derangement of the material organization suspend mental operation, obviously the mind is not the attribute of a principle existing in us independently of that organization. The facts cited shew that thinking is dependent upon the function of the brain, and cannot therefore be the action of an immaterial principle, which could never be affected by any material condition whatever.

“There are other difficulties. If the mind be a spark from God—if it be a part of the Deity Himself, transfused into material organizations

(and this is the view contended for, by believers in the immortality of the soul), our faculties ought to spring forth into maturity at birth. How then shall we explain infantile inanity? A new born babe has not a spark of intellect, or a glimmer of consciousness. According to popular belief, it ought to possess both in full measure, because of the immaterial thinking principle. Why, then, does it not think? Manifestly the theory is wrong. No one can carry his memory back to his birth. He can remember when he was three years old; only in a few cases can he recall an earlier date, yet if popular belief were correct, *memory ought to be contemporaneous with life from its very first moment.*

"Again, if all men partake alike of this divine thinking essence, which they are supposed to have inherited from Adam, or received individually at birth, why do they not manifest the same degree of intelligence and shew the same disposition? Why is there such an infinite diversity among men? Why is one man shrewd, while another is dull and doltish? One vicious and depraved, while a fourth is high souled and virtuous? Some good, others bad? Some kind, others harsh and inconsiderate? Some docile and gentle, while others are fierce and untractable, and so on? There ought to be uniformity of manifestation, if there be uniformity of power.

"These then are so many obstacles in the way of the doctrine which constitutes the very foundation of all popular religion. They disprove that man is a material entity, capable of disembodied existence. They shew him to be a compound—a *creature of living organization*—a being created from the dust of the ground, vivified with life from God, and ennobled with qualities which constitute him 'the image of God;' but nevertheless mortal in constitution. Why should there be so much inveterate opposition to this view? Is not all material evidence in its favour? If there are mysteries in it, there is none the less obviousness. Mystery is no ground of disbelief. This is shewn in the universal credence accorded to the much more mysterious doctrine of the immortality of the soul. If it come to that, we are surrounded with mystery. We can only approximate to truth; the *how* of any organic process is utterly beyond comprehension; yet this does not prevent us in most matters from recognising the result in its proper subordinate relationship. Though we are unable to understand the mode in which nerve communicates sensation, muscle generates strength, blood supplies life, &c., we do not deny that these agencies are the proximate causes of the results developed, whether in man or animals. Now, why should there be an exception in the case of thought? What we know of it is all connected with physical organization. We have no experience of human mind, apart from human brain. In fact we have no experience of any human faculty apart from its material manifestation; and in ordinary sensible thinking, the various living powers of man, are seen and practically acknowledged to be the properties of the numerous organs which collectively compose himself. If he sees, he has an eye to see; if he hears, he has an ear to hear; and without these organs, he can neither see nor hear; and in proportion as these organs are per-

fectly formed, is there perfect sight or hearing. Why should not this principle be applied to the mind? The parallel is complete. Man thinks, and he has a brain to think with; and in proportion as the brain is properly organized and developed, does he think comprehensively and well. If it be large, there is power and scope of mind; if small there is mediocrity; if below par, there is intellectual deficiency, as illustrated in the case of idiots. These are facts apart altogether from the modern science of phrenology; and their tendency is unmistakable. They prove the connection of mind with living brain substance, however mysterious that connection may be and overturn the theory of metaphysical abstraction. Some say 'No,' to all this; 'the brain is simply the medium of the soul's manifestation; deficiency of intellect, and other mental irregularities are the result of imperfection in the mediumship;' but here again gratuitous theory is introduced. The answer begs the question. *It assumes* the very point at issue, viz: The existence of a thinking abstraction to manifest itself. This kind of argument would not be admitted in the consideration of any other question. But suppose we accept the explanation, it avails nothing for the popular theory; for if the soul cannot manifest itself—cannot reason, reflect, be conscious, love, hate, &c.,—without a material 'medium,' what is its value as a thinking agent—when without that medium; that is, when the body is in the grave? The explanation, however, cannot be accepted. It is the ingenious suggestion of a philosophy which is in straits to preserve itself from confusion. How much wiser to recognise the fact which presents itself to our actual experience—namely, that all our conscious as well as unconscious powers as living beings are the result of a conjunction between the life power of God, and the substance of our organization, and do not exist apart from that connection in which they are developed."—*Twelve Lectures*, pp. 34—39.

The following extracts from an able article by Dr. Thomas, on "Odology," in reply to, and in explanation and refutation of the pretensions of so-called "spiritualism," are much to the point in this relation, and will be perused with interest. He says:

"Professor Reichenbach, in his experiment on certain crystals and persons, through the *medium* of highly sensitive individuals, has ascertained that a fluid of a blue and yellow colour, more subtle than electricity, is thrown off from the poles of the crystals, and from the ends of the fingers. It is not visible to persons in a normal state of the nervous system, which is adapted only to the perception of ordinary phenomena; but when the brain is exalted beyond what is usual, though short of actual insanity, things invisible to others are perceived, pertaining to this highly attenuated or rarified exhalation, which is probably the electro-magnetic fluid reduced to an *aura* by the peculiar atomic organization of the bodies from which it is given off. On this fluid Reichenbach has bestowed the name of O D; I suppose for the same reason that Dr. Faraday styles the electrical poles *electrods* (electrodes) from *electron*, amber, (by the friction of which electricity was first artificially discerned,) and *odos*, a way—the poles being regarded merely as the doors

or ways by which electricity passes. The *od* is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the *ods* or poles, and as he regards it as something else than electricity, magnetism, or galvanism, he calls it by another name even, the Greco chemical term for the extremity from which it exhales.

"I have styled this article *Odology* (from *logos*, a discourse, and *od*) or discourse upon *od*. Not that I am going to discuss the subject of *Od*, Reichenbachically; but believing that the phenomena (of so-called Spiritualism) referred to, are odistic, if anything, I have chosen to denominate what I have to say upon the subject by *Odology*, rather than by Pneumatology, Psychology, or any other word which concedes the unproved and unproveable affirmation of the existence of supposed dead men's ghosts disembodiedly.

"The Electro-magnetic *Od* is constantly passing off from the electrodes, or poles, of animal bodies and certain crystals. It is probable that our bodies are enveloped with a halo of it, for everything has its halo according to the following testimony: 'It is well known,' says Mr. Griffiths, 'that around and adhering to all surfaces there is a *halo of demi-transparent light*, seen only, however, when the object for experiment is in a certain position with regard to the eye, and the light which falls upon it. This halo is not dependent on any peculiarity of colour or material, for it encompasses every object in nature, whether it belong to the animal, vegetable, or mineral kingdom; whether it be square or round, black or white, opaque or transparent, solid or fluid.'—*Silliman's Journal*, Jany., 1840.

"The halo of our bodies, it is probable, consists of Reichenbach's odic fluid, the colour of which is visible to those who are highly odic, or in a state in which the *od* is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole of crystal. From the finger tips of a male subject, it exhales of a blue colour about an inch long; but, from those of a female, the jet is inconsiderable, imparting, as it were, a luminousness to their extremities.

"From grave-yards this odic exhalation is abundant. It has been seen to cover a necropolis to a depth of four feet, as a lambent blue haze. This is doubtless the fluid generated by the decomposing animal matter beneath the sod. Like phantom-ships at sea, produced by refraction of the light reflected on the firmament from real ships, *phantom appearances* are sometimes seen by sensitive nervous systems, produced by refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the *forms* corrupting in the dust thereof. These phantoms (in Greek styled *phantasma*, according to Griesbach) are called '*separate*' or '*disembodied spirits*', by the ignorant and superstitious, under the supposition that they are the real men and women—boys and girls, who used to enact life's follies in the flesh! They are no doubt, as real as phantom-ships; and as awfully mysterious to the unphilosophical and scripturally unenlightened, as they are to the untutored barbarians of the fore-castle. But real as the phantom-ship spectres are, who would be so crazy as to maintain that they are the

souls or spirits of the ships which gave them motion over the dark blue sea? or that they are the disembodied ghosts of the vessels caught up to the third heavens! Yet this would be just as rational, as the psychological theosophisms of the schools, pulpits, and 'circles,' about souls, ghosts, and spirit worlds.

"There are a few discoveries in electrical science worth knowing in connection with this subject. Professor Moser, as the result of his researches in Thermography, remarks that '*all bodies radiate light, even in complete darkness.*' Again, he says 'the rays of this light act as ordinary light;' and that 'two bodies constantly impress their image on each other, even in complete darkness.' Thermographic experiments prove these principles, and lead him to the conclusion that there is *latent light* in certain vapours as well as latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaptation to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, &c. But there is a more exalted or refined perception of these things, which the animal organization, of its own power, however intensified by inherent excitation, cannot attain to. Our perception of the *latent imponderables*, latent light, latent heat, latent electricity or *od*, latent sounds, &c., may be rendered more acute than ordinary; but it can never rise to the highest penetration, which is possible, without the superaddition of something which the animal nature possesses only to a very limited degree. This something is *the Spirit of God without measure*. All living animals have it in some degree; for 'in God' they 'live and move and have their being;' and if He were to gather unto Himself *His Spirit and His breath*, all flesh, shall perish together, and man shall turn again unto dust. This minimum possession of God's Spirit, possessed by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things we call 'this life;' but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time, called the 'world to come,' the present amount of Spirit is not sufficient. This can do for man what is proved, and what may yet be proved; but not what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so. Hence 'the darkness and the light are both alike to him.' If a man were imprisoned in darkness a thousand feet below the earth's surface, God would see him as distinctly as we see each other above ground in the light of noon-day. Men *profess* to believe this; but upon what principle is it that God sees thus in darkness? Because His nature, every atom of which is, as it were, condensed lightning, glowing with such an intensity, that its radiation is felt throughout the boundless universe, penetrating through all substances, and developing life and motion in all things, from the minutest animalcule to the globe of the vastest magnitude. Hence He is called 'light, and 'a consuming fire.' The rays from His presence called Spirit, diluted with the grosser menstria of the earth's products, place Him in inner relation to the imponderables, which are but one and

the same principle, variously developed by the media through which it passes into the receptacle whence it came. Thus, for instance, the most subtle principle of the earth's halo is spirit, which is called by different names, such as electricity, magnetism, &c. This halo is its reservoir, as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies; and having enabled our organization to perform its functions, it exhales from the electrodes of our system as *Od* into the reservoir, whence we derive it by breathing. Thus a circle or circuit exists of the external atomic form—changing fluid, internal transformed matter, and nervous current, closing the circuit by *Od* (latent light radiating in darkness) exhaling into the outer fluid."

"Now this outer reservoir of fluid may be regarded as a highly polished and extremely sensitive mirror, in which can be excited latent *odic spectres*, which become visible sometimes to those whose brains are subjected to *odic exaltation*. The spectral impression may emanate from corrupting bodies, mineral or other substances, and from living brains acting upon other living brains. Reichenbach's grave-yard experiments have demonstrated the first; thermo-electrography the second, and animal magnetism, in all its varieties, the third.

"We may adduce here a philosophical experiment illustrative of what we mean by latent spectral impressions. Take a piece of polished metal, glass, or japanned tin, the temperature of which is low, and having laid upon it a wafer, coin or any other such object, breathe upon the surface, allow the breath entirely to disappear, then toss the object off the surface and examine it minutely, *no trace of anything is visible*, yet a spectral impression exists on that surface, which may be evoked by *breathing upon it*. *A form resembling the object at once appears*, and what is very remarkable, it may be called forth many times in succession, and even *at the end of months*. Other instances of the kind have been subsequently described by M. Moser.—Draper's Text Book of Chemistry. p. 97.

"M. Karsten placed a coin on a piece of plate glass, which being supported by a plate of metal not insulated, and the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and the metallic plate, after one hundred turns of the machine, the coin was removed, *the glass plate appeared perfectly unaltered*, (the ghost was invisible) but *when breathed upon*, a perfect impression of the coin in its most minute details *became visible*.

"M. Karsten says the impression is not produced by *traces of the electric fluid remaining adherent* to the glass plate; because the impression still remains with great distinctness after all traces of electricity have disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed nor even weakened by passing a stream of the opposite electricity over them.—Fisher's Photogenic Manipulation. Part 2, pp. 39, 42, 46.

"From these experiments we see *that a thing may exist and yet be invisible*. Furthermore, *that by breathing upon the thing impressed, things hidden*

may be manifested, thirdly, that this can be effected at the end of months ; and fourthly, that *unseen, but real impressions of words and figures, can be made on surfaces by electricity, and afterwards made visible by breathing.* These principles are scientific demonstrations. And pray what is science? It is knowledge. Human knowledge or science, when it is really knowledge consists of the little men have discovered—the few *general facts* they have found obtaining in the universe, and more especially in this terrestrial system in relation to the earth, its substances and man upon it. Men know but little of the laws to which God has subjected this earth and the things belonging to it, compared with what remains to be discovered or revealed. The most scientific of men are comparatively very ignorant. Their knowledge of general facts is exceedingly limited, and their reasonings upon them, and their deductions very often, more often than otherwise, remarkably illogical, and singularly absurd. The wisest among them are free to confess this. And if the wise be fools in science, how grossly ignorant and foolish must the multitude be, which troubles not itself with general facts, right reason, or scientific principles at all! And yet it is the ignorant who undertake to draw conclusions from data the most recondite, and pronounce the Bible a cheat, if it teach not according to what they have predetermined it ought to teach. But after all the multitude is not so much to blame as their guides. The theosophist reasons out from insufficient data a crude theory which pleases his fleshly mind, and then goes to the Bible to cull sounding epithets to sanctify it ; instead of allowing God's Holy Word to teach him as a babe, and then to prove all things by its rule. This procedure is emphatically the folly of our age. All classes are guilty of it, and, in consequence, rush headlong to the adoption of theories which destroy the truth and stultify themselves.

“General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between Him and man, who is subjected to their operation in common with minerals and vegetables. Thus, electricity acts uniformly, whatever the nature of the thing acted upon ; the products of that action vary according to the medium through which it acts. Like electricities repel and unlike ones attract, whether minerals, vegetables, clouds, or animal substances, be the subject of their power.

“When God speaks to man, He speaks electrically, that is *by His Spirit*, for electricity is the term *science* has bestowed upon what the Bible styles *spirit*. All physical phenomena are produced by the spirit acting according to laws peculiar to it, a very few of which are found scattered about in works of science. When the Creator wills to speak, He does it by the same spirit that shivers the sturdy oak, or rends the rocks asunder. Sometimes He communicates His mind by making direct spectral impressions on the magnetic mirror of the brain. In this case a man in his sleep *sees* objects and *hears* sounds that have no real existence, but are representatives of realities, past, present, or future. These are the dreams and visions of the prophets. Sometimes He speaks mediately but still electrically, as through Jesus Christ and His Apostles, whose

method we will look into briefly in connection with the principles brought out in M. Karsten and Dr. Draper's experiments."

"Things, ideas, or images may exist on the brain's tablet or sensorium, and yet be invisible; that is, not be recollected by the individual who received them; and consequently invisible to all other persons, from his inability to utter them. Though thus invisible, the ideas are nevertheless existent and actually present within. They exist, however, in the state of *latent spectral impressions*, and in order to be evoked or made visible, they need to be *breathed upon* by the same principle that impressed them upon the sensorium. Now the sensoria, or magnetic mirrors, or minds of the apostles had been prepared—Luke i. 17, or highly polished (to speak artistically), by the process they had undergone by the ministry of John the Baptizer. They were in that state which is represented by the polished metal, or glass, in Dr. Draper's experiment, ready for the coin to be impressed upon it. Jesus came, the *medium* through which the Father operated in word and deed—John v. 30. He spoke the words, laying them so to speak, like coins upon the polished tables of their hearts; while the Father who performed the miracles, passed, by their effect, the electricity of His Spirit, as it were, through the words and their sensoria, stamping impressions there after the illustration of M. Karsten's experiment with the electrifying machine. 'I can of mine ownself do nothing,' said the Lord Jesus; 'but the Father is in Me. The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.' This proves what we have said: that Jesus was the Father's medium, through whom, by His Spirit, He operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

"The Apostles saw and heard many things during their attendance on the instructions of the Great Teacher, which continued to *the end of months*, as hidden spectral impressions upon their sensoria, but which were afterwards evoked in lines of living light. They saw Jesus ride into Jerusalem on an ass' colt, as predicted by Zechariah. But one of them referring to it says, 'These things understood not His disciples at the first, *but when Jesus was glorified*, then remembered they that these things were written of Him, and that they had done these things unto Him.'—John xii. 16. They knew what was written in the prophet, and they saw what the people did on the occasion referred to, but their knowledge was a latent spectre until made manifest some time after at the glorification of Jesus. But what happened then by which these latent spectral impressions were evoked? *The Spirit was breathed upon them* after the illustration contained in Dr. Draper's experiment. But why were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the Spirit—'The Holy Spirit,' says he, 'was not yet given; because that Jesus was not yet glorified'—John viii. 39. Speaking of His teachings, Jesus said to them, 'These things have I told you, that *when the time shall come, ye may remember* that I told you of them. When the Spirit of the truth

is come, it will guide you into all truth ; It shall glorify Me'—John xvi. 4, 13, 14. The glorification in this sense, was the receiving things concerning Jesus, and showing them to the Apostles—looking the impressions already existing, and communicating new ones, as evinced in their writings. In this way they were glorified as well as Jesus ; for receiving the Spirit of the truth it became in them as a fountain of living streams ; thus whom He justified, them He also glorified—Rom. viii. 30. The Lord Jesus was glorified in a certain sense, after His resurrection, before He was received up into glory ; and therefore before He ascended, He gave a measure of the Spirit to his Apostles, not a full charge as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, before the Ascension and Pentecost, compared with those before the Pentecost. In bringing out these impressions, He proceeded as in Karsten and Draper's experiments with the coins ; for the Apostle says, ' He breathed upon them and said, Receive ye Holy Spirit ; ' and from that day they had authority to remit sin."—"Odology," by Dr. Thomas, pp. 8-16.

ARNOBIUS.—THE DOGMA PUFFETH UP.

Arnobius, arguing the mortality of man, says : " Wherefore, we should not be deceived or deluded with vain hopes, by that which a *new class of men* elated with an extravagant opinion of themselves tell us ; that souls are immortal *next in rank to the Supreme God*, derived from Him as Creator and Father, divine, wise, inspired with knowledge, and free from stain of gross matter."

Theologians have done much to inflate the natural pride, haughtiness, and vanity of man, by attributing to the soul inherent immortality, and a real value which the Bible nowhere places upon it. It is quite a common thing to hear from the pulpit statements representing that figures fail in computing the value of one soul ; that if it were possible to continue the multiplication of figures for millions of years, they would then fall infinitely short of any approximation, on any intrinsic basis, of the value of the humansoul. Men in modern times, have adopted the extravagant and arrogant language attributed by the Spirit in Isaiah to the proud king of Babylon, the representative capitalization of that imperious nation : " How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, thou which didst weaken the nations ! For thou hast said in thine heart I will ascend into heaven, I will exalt my throne above the stars of God ; I will sit also upon the mount of the congregation, in the sides of the north ; I will ascend above the height of the clouds, I will be like the Most High"—Isa. iv. 12-14.

The men who, in Old and New Testament times, attained to the clear-est ideas of God, Creator, Father, Sovereign Ruler, Preserver, and Redeemer, must surely have acquired correct views and just conceptions of man, the creature. Their utterances, therefore, concerning man, should have due weight with us. What then do we find ? And how do they speak of man individually and racially, fearfully and wonderfully organ-

ized though he be? They speak in most depreciative tones of themselves and the race. This is pathetically set forth in the following passages: "Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down, he fleeth also as a shadow and continueth not"—Job xiv. 1-2. "I have said to corruption thou art my father, to the worm thou art my mother and my sister."—ch. xvii. 14. "The worm shall feed sweetly on *him*, he shall be no more remembered; and wickedness (in him) shall be broken as a tree"—ch. xxiv. 19, 20. The result of Job's wonderful personal experience is recorded in chap. xlii. verses 5 and 6: "I have heard of Thee (Jehovah) by the hearing of the ear; but now mine eye seeth Thee; wherefore, I abhor myself, and repent in dust and ashes." We meet with similar language in the Psalms: "I am a *worm* and no man"—Ps. xxii. 6. Although the expression applies undoubtedly to Messiah, it applies by virtue of His humanity—His relation—to our race. Another passage, Ps. xxxviii. 7, unquestionably also applies in the spiritual sense to Christ: "For my loins are filled with a loathsome disease; and there is no soundness in my flesh." This is the disease of sin which He inherited in His flesh, being a son of Adam by His mother Mary. The Spirit addressing Israel collectively, through Isaiah, in reference to national restoration and restitution, uses the following emphatic language, the very reverse of that used by the Babylonians already quoted: "Fear not thou *worm*, Jacob."—Isa. xli. 14. Behold also, the estimate which Abraham, the friend of God, the father of the faithful, formed of himself: "Behold, now, I have taken upon me to speak to the Lord, *which am but dust and ashes*."—Gen. xviii. 27. Balaam, under the influence of Divine inspiration, asks: "Who can count the *dust* of Jacob, and the number of the fourth part of Israel?"—Numb. xxiii. 10. "He (God) knoweth our frame; He remembereth that we are *dust* 'As for man his days are as grass; as a flower of the field so he perisheth. For the wind (spirit) passeth over it, and it is gone, and the place thereof shall know it no more."—Ps. ciii. 14-16. "All flesh is grass, and all the goodness thereof as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. *Surely the people is grass*."—Isa. xl. 6-7. "Behold the nations are as drop of a bucket, and are counted as the *small dust of the balance*; behold, he taketh up the isles as a very small thing. *All nations before Him are as nothing; and they are counted to Him less than nothing and vanity*"—verses 15-16. Paul (Rom. viii. 21), represents mankind as held in the bondage of corruption, and he himself, although a subject of inspiration, and a chosen vessel of Jehovah's, bewails his own vileness and unworthiness in such language as this: "O, wretched man that I am, who shall deliver me from this body of death?" Surely in all this language, so strikingly descriptive of man, there is nothing to warrant the universal deification of man by the ancient heathen, nor the high flowing language applied descriptively to man in modern theology. In the beginning man was fully and faithfully described by his Maker in the following concise and emphatic language: "*Dust thou art, and unto dust shall thou return*."—COMPILER.

ETERNAL TORMENT.

If it be impossible to discuss the question of the nature of man, or Inherent Immortality, without the introduction of the elements of immateriality and Materialism, matter and mind; much less possible is it to do so, without involving the cognate dogma of Eternal Torment. So closely connected is the latter with the first named, that the one hangs upon the other; the one having originated from the other, and each mutually contributing, in the minds of men, to the perpetuation of the other.

How very differently do the advocates of eternal torments represent the state of the dead, the wicked dead, from the description given in the Sacred Oracles, of the solemn silence of the grave, "where the *wicked* cease from troubling and the *weary* are at rest"—where the slumbering repose of the departed, resting in the sleep of death (unconsciousness, or an entire cessation of being or existence), is undisturbed and unbroken. Job, iii. 20-22, speaks of the miserable and bitter in soul as longing for death, seeking it eagerly, rejoicing exceedingly, and glad, when they can find the grave! Jacob, (Gen. xxxvii. 34-35,) in his agony of mind, over the loss of his much loved son Joseph, when he believed him to have been destroyed by wild beasts, refused to be comforted, and said: "I will go down into the grave unto *my son*, mourning." Jacob could only have looked upon the grave as Job did, and as it is generally in Scripture represented, as a place of calm repose and quiet rest. It will not do here to separate the soul, as a living entity, from the body. The Scriptures indicate no such separation. If the soul be the man, and the body the shell, if the soul goes to torment, and the shell-body—the inanimate clay—tabernacle only, to the grave, then what a mockery to speak, in the language of Scripture, of the grave as a place of rest for the "*wicked*" and the "*weary*;" and how greatly mistaken must Job and Jacob have been. So also must have been David (Psalm, xlix. 15), when he says, contrasting his own future, in the light of the resurrection, with the destiny of the rich and prosperous wicked; "But God will redeem *my soul* from the power of the *grave*, for He shall receive me." This is evidently in allusion to what David says (Psalm xvii. 15), "As for me, I will behold thy face in righteousness; I shall be satisfied, *when I awake*, with thy likeness." These expressions, moreover, are in entire harmony with what the Spirit, through David, enunciated concerning the Messiah. Psalm xvi. 10, quoted by Peter at the memorable gathering on the day of Pentecost; "For Thou wilt not leave *my soul* in (*Sheol*, *Hades*, or) *the grave*, neither wilt thou suffer Thine Holy One to see corruption. Thou wilt shew me the *path of life*." Peter told his hearers on the day of Pentecost (Acts ii. 34) that David had not then ascended into heaven, but (verse 29) was both *dead* and *buried*, his sepulchre being extant at that day. From these passages we learn that the souls of David and of Christ went to *the grave*, also that through the grave is the "*path of life*," this being in accordance with Paul's statement (1 Cor. xv.

20) where he represents "Christ risen from the *dead*, and become the *first fruits of them that slept*." Also with Christ's own declaration to John (Rev. i. 5), where He styles *Himself*, not His *body*, the first begotten of the *dead*.—See also Romans vi. 9, "Knowing that CHRIST being raised *from the dead*, dieth no more, death hath no more *dominion over HIM*." The language of the angel to the women, at the tomb of Jesus, is remarkable and emphatic (Math. xxviii. 6): "HE is not here, He is *risen*. Come, see the place where the LORD (not His Body) lay." I need not multiply quotations. These shew clearly that the individual entity, soul and body, goes to the grave. A few more words, however, in reference to David. Deity through Nathan the prophet (2 Sam. vii. 8-17), made a covenant with David. This covenant, among other things included, (1st.) The raising up of a Son (Christ, see Heb. i. 5) who (2) should establish David's throne and Kingdom, (3) in David's presence, (4) after David should sleep with his fathers. In David's last words (2 Sam. xxiii. 5), he alludes to this covenant, and styles it "all his salvation and all his desire," although humanly speaking at that time appearances were against its realization. The sovereignty of David's house came to an end with the reign of Zedekiah, the last reigning prince of David's line, who was carried captive into Babylon and cruelly treated—(2 Kings xxv. 7). Some time before this took place, the prophet Ezekiel was sent by God, to Zedekiah with this remarkable message—(Ezekiel xxi. 25-27): "And thou, profane 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 (the Jewish Monarchy) shall be no more, UNTIL HE come whose right (as Prince Royal of Judah) it is, and I will give it Him." The Jewish nation has had three notable overturnings, first by the Babylonians, second by Antiochus Epiphanes, and thirdly by the Romans under Titus. At the conference held at Jerusalem (Acts xv), James, endorsing a previous speech of Simeon's declares (verse xiv) the purpose of God, in sending the Gospel to the Gentiles, to be, the taking out from among them, of a people for His name, which has been the work of the last 1800 years, and that after this work is accomplished, Christ will return, in accordance with the prophecy of the Spirit by Amos, "to build again the tabernacle of David, which is fallen down; to build again the ruins thereof and to set it up." The first part of Christ's work according to the Scriptures, at His coming, is to raise His sleeping saints, David among the number. For, just as Dr. Candlish contends, that Abraham must be raised from the dead to inherit the Land of Promise,—the Land of Canaan,—so must David be raised from the dead in order to the fulfilment of the promise by Nathan, that Christ, David's son and David's Lord, shall establish on earth David's throne and David's kingdom, in David's presence. The spirit through Isaiah (chap. lv. 3,) invites men thus: "Incline your ear and come unto me, hear and your soul shall live (the soul that has been *dead* ?); and I will make an everlasting covenant with you, even

the *sure mercies* of David," (or the mercies *made sure* to David). And in Acts xiii. 34, Paul shews that these are confirmed and guaranteed, by the resurrection of Christ; as Peter on Pentecost shews (Acts ii. 30), that God raised up Christ to sit on David's throne, as promised by the angel to Mary (Luke i. 32-33). In the light of these testimonies we can have no doubt, as to what David means in saying, "But God will redeem my soul (my life, me, myself) from the power of the grave, for He will receive me" (or as Judge Halstead has it, send for, or fetch me, bring me up, by a resurrection from the dead).

What clearer views can we have of the state of the dead, and the contrast between the destinies of the righteous and the wicked, than we have in this 49th Psalm, verse 14, "Like sheep they (the wicked rich) are laid in the grave; death shall feed (pasture) on them; and the upright shall have dominion over them in the morning." Halstead says, tread with the feet over them; the idea being that when the righteous are raised out of their graves in the morning of the resurrection, this class of the wicked remain in their graves, and are so trampled under the feet of the righteous as also recorded or foretold in Malachi iv. 3: "And ye shall tread down the wicked; for they shall be ashes (dust?) under the soles of your feet in" that day. And their beauty shall consume in the grave from their dwelling.—Verse xix. The wicked rich "shall go to the generation of his fathers (to the grave,) *they shall never see light.* Man that is in honour and understandeth not, *is like the beasts that perish.*" For an excellent rendering of this Psalm founded on the Hebrew, Greek, Latin and Italian, I beg to refer the reader to Judge Halstead's *Theology of the Bible*, pp. 132-143.

In all ages the prosperous rich, and even the wicked rich have been objects of envy and dislike to large portions of mankind—and the self-righteous and "unco guid" would give "sinners" no place in the earth, did they but possess the power. As, however, they do not, and cannot prevent the sun from shining, and the rain from falling on the wicked as well as the righteous, their implacability and vindictiveness assume another direction, and they joyfully consign, so far as they can, millions on millions of unhappy, unfortunate men, women and children, yea even infants of a "span long," to the intense, acute, burning torments of an endless hell of fire and brimstone, concerning which the most dreadful and terrific descriptions have been given, that the unlicensed imagination of man can possibly conceive—and concerning which the Bible is as silent as the grave. God, however, is more merciful than man—more merciful than man is to his fellow-man. He causes His sun to shine and His rain to fall alike on the evil and the good—their crops germinate, grow and ripen, their flocks and herds increase, their vineyards and orchards yield their fruit alike to all appearance. In other portions of this compilation it is clearly shewn from the Scriptures, that what God sets before men is Death and Life. Eternal Death and Eternal Life. Eternal life based upon principles of eternal love and infinite mercy, and offered to man upon conditions—conditions with which it is in the power of man to comply. "He that believeth and is baptized, shall be

saved, he that believeth not, shall be condemned"—shall be beaten with many or few stripes—awarded degrees of punishment, commensurate, in the eyes of unerring justice with the heinousness of his sins—the things done in body, whether good or bad—resulting in the second death. Thus is it set forth in reference to those who have come under responsibility through the light of the gospel. We learn from the Scriptures that the numerous class who never had the glad tidings made known to them, "who have sinned without law, shall perish without law," their end being extinction of existence or destruction.

The advocates of Eternal Torments contend that the mere loss of eternal life does not constitute adequate punishment for the sins of men, because that man although a finite being, a mere worm of the dust, can, and does commit infinite sin, requiring infinite, unending punishment in the most exquisite excruciating torment. They contend that if death, unconsciousness, cessation of existence, or extinction of being, be the destiny of such a large portion of the human race, and if resurrection be limited to the class already described as responsible, and if Immortality be confined to the righteous only, then that "humanity is a gigantic failure, utterly discreditable to its author"—COMPILER.

Well, may Mr. Roberts in his "Defence," page 89, "ask in the name of eternal goodness, on which side does the greatest failure of beneficence lie (if we may speak of 'failure' in relation to any of the schemes of the Almighty)? on the side of that view which represents the wicked as a vapour of the moment, destined to disappear before the rising of the Sun of Righteousness, leaving the universe tranquil, holy and blessed; or that which teaches their destiny to be an endless existence of agony and infamy?"

"Advocates of Eternal Torments in a spirit of what they mistake for sarcasm, say; 'He (God) brings into existence innumerable millions of beings, with natural powers capable of splendid development, and of noble utility. But the stream happens to be poisoned at the fountain head, and all its ramifications are filled with corruption, and end in "death." A divine Purifier is dispatched to the mournful scene, and a little amelioration ensues. But the great bulk of the race has no chance of salvation, because they never hear of a Saviour. After a few years of shameful error, outrageous idolatry, enervating poverty, filthiness of life, barbaric injustice and cruelty, all combining to involve them in the most deplorable physical, intellectual and moral degradation, these countless millions sink at last into a nonentity, out of which they are never to emerge." Mr. Roberts' (page 90) replies; "The writer of the foregoing extract thinks this is shocking. What can he think of his own view of the matter when placed fairly before him; 'God has brought into existence countless millions of beings, without the smallest opportunity of their being other than sinful, degraded and miserable; and in this helpless state of theirs, for which they are not responsible, their destiny is to be consigned, after death, to a state of anguish and suffering, far exceeding mortal conception, and a state to which there is no alleviation, and no prospect of end, but which shall last without interruption throughout the endless ages of eternity."

"Is not this shocking, beyond the power of the mind to endure? If 'failure' is to be the description of 'annihilation,' what word is terrible enough to describe an upshot worse than ten thousand 'failures?' If the merits of the two systems are to be tried on grounds like these, the dogma of eternal torments cannot survive the process for a moment.

"The other view which the advocates of eternal torments condemn with such asperity, shines with a brilliant light; for what is it? Will the human race in the light of it be a failure? Far from it; for from among the corrupt masses of sinful population that crowd the globe, God is slowly developing a family, who shall be purified, and made grateful at the experience of evil, and who, though relatively to the several generations, 'a little flock,' will, at the muster on Christ's return, be 'a multitude that no man can number,' rejoicing in the power of an endless life; the ranks of these will be recruited in vast numbers, in the age to come, when mankind will be under the guidance of a Divine government, and the people all righteous, led into the ways of righteousness and peace, to find, at the close of the thousand years, the sweet fruits of obedience, in life and joy for evermore. The culmination held up to view, by revelation, shews teeming millions of Immortals on earth, whose existence will not be a 'failure,' but a glory for ever. 'Everlasting joy shall be upon their heads, they shall obtain joy and gladness; sorrow and sighing shall flee away!'

"But it may be asked what of the untold millions that have passed away? The answer is, they are not immured in a malignant hell; they are not given over to eternal torments; they are not consigned to the unutterable woe, which many delight to picture in tints of blue, red, and black. They have ceased to be; they are destroyed; they *are not*; they have vanished as a dream; they are like the storm that is past; the nightmare that has flown before the return of morning light; the chaos that has given way before the work of arrangement, and up-building. There is no more pain, no more death, no more curse. Old things have passed away; all things are become new."

"Some advocates of eternal torments go so far as to say that they see not a single attribute in God worthy of respect in the light of these doctrines. They see no power in making us, no love in extricating our helpless race from the consequences of disobedience, no glory in the grace to be brought at the revelation of Jesus Christ. The theology of the Schools has blinded their eyes. What, if it be that the operations of Wisdom require the Almighty to permit 999 out of every thousand human beings to go out of existence? Are we not the clay in the hands of the Potter? All nations before Him are as nothing. Is it so much reflection on His wisdom that He should suffer sinners to perish, as the dogma that He should torture them for ever? No well-balanced mind will falter in its verdict. The advocates of eternal torment represent a system in which Paganism, dressed up in words and phrases borrowed from the New Testament, is palmed upon the world, as the genuine faith he gospel."

And to what length a perverted imagination can extend, when it gets free scope, let the following picture of hell, by the Rev. J. Furness, shew :—

“ Listen to the tremendous, the horrible uproar of millions and millions of tormented creatures, mad with the fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions. There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons. There you hear the gnashing of teeth, and the fearful blasphemies of the devils. Above all you hear the roarings of the thunders of God’s anger, which shake hell to its foundations. But there is another sound. There is in hell a sound like that of many waters ; it is as if all the rivers and oceans in the world, were pouring themselves with a great splash down on the floor of hell. Is it then, really the sound of waters ? It is. Are the rivers and oceans of earth pouring themselves into hell ? No. What is it then ? It is the sound of oceans of tears running down from countless millions of eyes. They cry for ever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. They cry because the sharp fire burns them.”

The third dungeon, the lowest depth of hell is described as follows :—

“ The roof is red-hot ; the walls are red ; the floor is like a thick sheet of red-hot iron. See ! On the middle of that floor stands a girl—she looks about sixteen years old. Her feet are bare ; she has neither shoes nor stockings on her feet ; her bare feet stand on the red-hot burning floor. The door of this room has never been opened since she first set her foot on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen ! She speaks. She says : ‘ I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on for a moment, that I might forget this horrible burning floor. Look ’, she says, ‘ at my burnt and bleeding feet. Let me go off this burning floor for one moment. Only one single, short moment. Oh ! that in this endless eternity of years I might forget the pain only for one single moment.’ The Devil answers her question, ‘ Do you ask for one moment to forget your pain ? No ! not for one single moment during the never ending eternity of years shall you ever leave this red-hot floor.’”

How dreadful ! what a blasphemous libel on a God of love. A God who “ so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life ”—whose every action towards our race has been based on love. “ And yet,” says Mr. Roberts, “ this doctrine of eternal torment is the lever of popular religion, nothing could be done without hell and the devil. They are brought to the fore-front in all earnest agitation of popular theology. This is only a logical result ; for if they are true, they are necessarily *the most important matters that can be pressed upon human attention.*”

But to our extracts. As a counterpart to the description of hell by Mr. Furness, I insert, from "Cheever's Powers of the World to Come," the following description of what he calls *endless death*, so diametrically opposite to anything found in the Bible from beginning to end. He says :

"The power of an endless death! Amazing and infinitely dreadful expression! Yet this hath eternal life its infinite and opposite extreme. Death! . . . Its shadow covers the world, darkens it, and fills all hearts with gloomy fears and forebodings. All their lifetime, through fear of death, men are subject unto bondage. Its shadow is here, *but its substance and its power, are the power of an endless life, life in death, death in life, conflicting for ever.* . . . There is a tremendous emphasis in the declaration that sin, when it is finished, bringeth forth death. When sin is finished, the whole being is alive with it, in a living, positive, active death, perfect, unmingled, unalleviated. It is absolute evil, unbalanced, unmodified, unmitigated. Perfection in sin is the negation of all good, and the active despotism of all evil. Neither of these can be without the other. . . . As the happiness of heaven consists in the knowledge of good, so the misery of hell consists in the knowledge of evil. In both directions the measure is infinite. Approximation towards God, in his knowledge, likeness and love, is the rule in heaven; distance from Him and enmity against Him, is the rule in hell—and there is no half way, but a perfection in both extremes. . . . There are tremendous images. The shock of furious armies, the crash of falling avalanches, mountains overwhelming cities, volcanoes in action, herds of wild beasts confined and roaring in the dungeons of the Coliseum, making the whole structure quake with their bellowings, then all at once let loose, and with a fierce conflict of hunger and rage grappling with one another; the elements in wild affright and uproar; earthquakes, conflagrations, floods, pestilences, wars; all these are dire images of terror, ruin, desolation, destruction. But all these, and even the stars dropping from heaven, as when a fig-tree casteth her untimely figs, and the whole universe beaten together in chaos, or shrivelling as a parched scroll, all these come short of any representation of eternal death; they all fail; they are merely transitory syllables. The moral death is unapproachable by any such representation."

Truly may Mr. Hudson ask: "What more than this could the adversary do or desire if he were a God?"

While some thus contend for the literality of hell as an actual locality, and that the wicked shall be endowed with unending eternal life to suffer in it throughout endless ages, others contend that hell is a state or condition of mind and morals. Dr. Chalmers, in his sermon on "Heaven a Character, and not a Locality," says: "We hold that it would purge theology of many of its errors, and that it would guide and enlighten the practical Christianity of many honest enquirers, if the moral character of heaven and hell were more distinctly recognised, and held a more prominent place in the regard and contemplations of men."

Olshausen, too, speaking of the punishment of hell, says:—

“The punishment here spoken of is not arbitrary or positive; the punishment of lovelessness is association with the loveless alone, in that state of discord in the external as well as the internal life, which constantly proceeds from the absence of love.”—Comments on Math. xxv. 46.

Coleridge remarks, by way of supposition: “Why need we talk of a fiery hell? If the will, which is the law of our nature, were withdrawn from our memory, fancy, understanding, and reason, no other hell could equal, for a ‘spiritual being,’ what we should then feel from the anarchy of our powers. It would be conscious madness—a horrid thought.”—*Table Talk*, 1830.

And so Martineau:—“In many a hospital of mental disease (as it is called,) you have doubtless seen a melancholy being pacing to and fro with rapid strides, and lost to everything around, wringing his hands in incommunicable suffering, and letting fall a low mutter, rising quickly into a shrill cry, his features cut with the graver of sharp anguish, his eye-lids drooping (for he never sleeps) and showering ever scalding tears. It is the maniac of remorse, possibly indeed, made wretched by merely imaginary crimes; but just as possibly maddened by too true a recollection, and what the world would esteem too scrupulous a conscience. Listen to him, and you will often be surprised to find how seemingly slight are the offences, injuries, perhaps, of mere unripened thought, which feed the fires, and whirl the lash of this incipient woe. *He is the dread type of Hell.*”—*Endeavours after the Christian Life*, pp. 216, 217.

Hear again the opposite view set forth.”

Dwight in sermon 107 “Theology,” says —“God may punish sin so long as it exists. He who sins through this life, may evidently sin through another such period, and another and another without end. That, while we continue to sin, God may justly punish us, if He can justly punish us at all, is equally evident. . . . The Scriptures teach us that sinners who die in impenitence will not cease to sin throughout eternity. . . . The supposition that their sufferings in the future world will be complete, involves in it, as a consequence, that they will continue to sin—(No such statement in the whole Book, COMPILER.) If they were to become penitent and virtuous, they would of course possess many enjoyments, and these of a very important nature” (not much room for enjoyment in the picture drawn by Mr. Furness, COM.)—

Gregory the Great, a famous theologian of the sixth century, arguing for the eternity of torment says: “It belongs to the Divine justice that they should never be without punishment, who, in this life never wished to be without sin.” And again, “It is objected that a sin that has had an end should not be punished endlessly. The Omnipotent God is just forsooth, and what was not of eternal perpetration, should not be punished with eternal torment. It might be so, if the Just and Righteous Judge at His coming, should weigh the deeds of men and not their hearts. But the workers of iniquity have ceased to sin

simply because they have ceased to live ; since they would be glad to live for ever, that they might for ever sin. For they desire more to sin than to live, and wish to live always, just in order that they may sin alway. Therefore, as God is just they should never want for penalty, in whose heart it was in this life never to want for sin ; and no limit of retribution is due to him who desired no limit of his guilt."

This is special pleading against the sinner with a vengeance.

The reader will observe too that here eternal torment is based on the sin committed in this life, whereas in the preceding extract eternal torment is based on eternal sinning.—(C.)

Another, Baxter, in his sermon on Math. xxv, 46, says :

"I would ask you, do you not know that you and all men must die ? and would you not be content to suffer a terrible degree of misery everlastingly, rather than die ? Whatsoever men may say, it is certain they would. Though not to live to us is better than to live in hell, yet men would live in very great misery rather than not live at all if they had their choice."

In "The Unreasonableness of Infidelity," Part 1st. Book 20, sec. 31, the following passage occurs ; "Not only according to the Schoolmen, but to Augustine also, even according to the truth itself, it is more desirable to be than not to be at all." And Dr. Gordon Hall's Memoir page 95, says ;

"So dreadful do I consider annihilation that I would rather live in pain than not live at all."

The eternity of suffering and the justice of it are thus argued and insisted upon by T. M. Post in the "New Englander," 1858, page 133 :

"If, in his impenitent state the punished offender is adding perpetually to his sin, does not each moment of that penal woe claim the moment next following also, as due to retribution ? and this must be the case immortally with a soul immortally sinning. Ever persisting guilt will require ever persisting punishment, and thus justice may forever forbid its escape into naught. The only escape from this eternal necessity of justice, binding it to existence, would seem to be in making justice contemporary with crime, or in inflicting it on souls bereft of moral consciousness, and thus incapable of continued sin, both of which expedients would seem to be foreign to the idea of punishment, and certainly unsupported by the analogies of the present life."

McCosh, in his "Divine Government," American Edition, pp. 403, 404, draws the following fearful picture of the sinner in hell. "Fixed, like Mazeppa, on a courser over which he has no control, he would feel a kind of ecstasy in the very wildness of his careering. Not only so, but acquiring courage from despair, he may proceed the length of making war with the Judge, (what is, with God.—COMPILER).

"Since he cannot flee from him, he will perhaps affect to condemn him, or impugn the authority of his law."

'Souls who dare look the Omnipotent tyrant in—
His Everlasting face, and tell him that
His evil is not good !!!'— *Byron's Cain.*

“But this is by no means so easy a work, for meanwhile God has a witness in every man’s bosom. There must be some way of deluding this witness before so bold a step can be taken. The spirit will now try to make the conscience condemn the Judge as being harsh and relentless. Strange and paradoxical as it may appear, it will, to some extent, be successful. It will picture to the conscience condemnation as a dark deed of tyranny and revenge committed by God; and *believing or trying to believe that God is malignant*, it will view *Him* with the feelings which *malignity should inspire*. And now the soul will not only be angry with God, but *will feel as if it did right to be angry*, and the war which it carries on will not only be that of the passions, but of an evil conscience. . . The war, too, *will now be incessant*. If it were merely that of the passions, there might be cessation, and gaps and intervals; but being that of a troubled conscience, as well as of a disordered heart, it becomes *a constant and everlasting warfare, without respite and without end.*”

To such a pitch of fervour and furor can men work themselves up, in support of a cherished dogma—a dogma which finds no place in the Divine mind, will, or plan, as revealed to man. Surely there can be no difficulty nor uncharitableness here, in fixing the only harshness, malignity and revenge in the case on the writers of the foregoing dreadful utterances.

The following declaration by the Spirit through Isaiah, disposes summarily of the whole matter, shewing most conclusively that man’s organization could not hold out in the manner indicated by the sanguinary McCosh:—chap. 57, 16, “I will not contend for ever, neither will I be always wroth; for the Spirit should fail before me, and the souls which I have made.”—COMPILER.

John Foster takes issue with the ideas enunciated by McCosh. He says:—“The allegation of eternal sinfulness is of no avail in vindication of the doctrine, because the first consignment to the dreadful state, necessitates a continuance of the criminality, the doctrine teaching that it is of the essence, and is an awful aggravation of the original consignment—that it dooms the condemned to maintain the criminal spirit unchanged forever. The doom to *sin* as well as to suffer, and according to the argument, to sin, *in order to suffer*, is inflicted, as the punishment of the sin committed in the mortal state. Virtually therefore, the eternal punishment is the punishment of the sins of time.”

Upon these two extracts, Mr. Hudson remarks:—“But we may add, in each of these representations, the ‘law of nature’ which underlies the argument, and which is supposed to be a law of human nature, appears as undermining and deranging that nature. The beings here described have ceased, not only to be responsible, but to be human. They are maniacs. And in whatever faculty of the soul, the law of nature is supposed to work eternal retribution, it will be found to have changed humanity into a monstrosity. According to this view the door of mercy is shut against the lost absolutely and for ever. The final judgment is strictly an irrevocable sentence against them. If they should repent, they would still be utterly and hopelessly lost. . . . And the

subject of the eternal punishment here described, is no longer a responsible being ; is not a person, but a thing. And if the justice of the doom cannot be made out by some infinitude of guilt in this life, then the blasphemy of the terrible epic just quoted is not blasphemy. If, on the other hand, the guilt of a creature which does not end in innocence cannot end in death, then we have a necessity which God himself must deplore, and the wail of the world of despair is echoed back from the dwelling-place of the Most High."

Who, I would ask, in this connection, is prepared to charge God with imperfection of purpose, or lack of power to execute His high behests ? (C.)

But we find that the theologians are not all agreed as to this terrible destiny, which has been chalked out for man, by man. We find that numerous theologians deny the perpetual commission of sin among the lost, so that like questions of human origin and invention, this too, has its two sides, its advocates and opponents.

Thus, Augustine, speaking of the two kingdoms, of the blessed and the damned, says : "The former (the blessed) can have no will to sin ; and the latter (the damned) *can have no power.*" Aquinas, asserting the day of judgment to be a final consummation of good and evil, says : "Good will among the blessed will not be merit, but reward ; and evil will among the damned will not be demerit, but punishment only." Lombard tells us that, others confess this evil will to be sin, but they held that it deserves no punishment ; for among the lost there is no scope for desert. And he concludes that "their evil will is an aggravation of their penalty ; by which, however, they merit nothing, because no one acquires merit, save in this life."

Archbishop King, in his "Origin of Evil," treating of future punishments, says : "*Sin will be at an end, and the very possibility of sinning, before they shall be inflicted.*"

Dr. Willard, in commenting on the Assembly Catechism, question 19, notices the dispute, whether the lost contract new guilt, with the remark : "There is much pleaded on both sides, but I will leave it in medio." (A wise resolution truly—C.)

Swedenborg says : "They (the unrepentant) are cast into hell, where they are compelled, by punishments, *not to sin* ; but punishments do not take away the will, the intention, and consequent thought of evil ; they only take away the act." Again, "Those who had punished and tormented others, are, in their turn, punished and tormented by others ; and this continues until at length their desire abates from fear of punishment." Again, "He, after death, will be chastised and punished ; which will be continued until through fear of punishment, he commit evil no longer, although even then, he can never be induced to do good, from the love of good."

Others go so far as to assert that "the wicked in hell will, labouring under a sort of happy delusion, prefer remaining there, rather than accept deliverance."

Archbishop King says : "The Divine goodness is not to be charged

with cruelty for letting them continue in that existence though it be very miserable, when they themselves will not have it removed ; or for not altering their condition, which they utterly refuse to have altered. It is better for them, indeed, *not to be*, than to be ; but only in the opinion of wise men, to which they do not assent."

For these extracts under this head, I am indebted chiefly to Hudson, who makes use of them in discussing at very considerable length, a series of "Theodicies," or what are called "Vindications of the Divine justice," that is to say : theories which men of dark and cruel minds have invented, upon, or by, which they attempt, in divers ways, to justify the malignity and vindictiveness, which, in their doctrines, they have imputed to Deity, whose whole course of action towards the human family, as already shewn, has been based upon principles of Immutable love, mercy and justice. I have not made these quotations for purposes of argument, but to indicate to the general reader in the first place, the nature of the writings and the vindictive character of the men, who have been foremost in defending a dogma, for the origin of which, mankind are indebted to heathen mythology, but which has been taken up, and as we see, hammered into all shapes, by the theologians on the anvils of the schools ; in the second place to shew the lengths to which men of great natural abilities and extensive learning are prepared to go, and the degree of ingenuity and sophistry they are ready to exercise in defence of a dogma nowhere taught in Scripture, but involving, so far as their power, and hopes and wishes can, the unutterable and endless suffering of countless millions of unfortunate men, women and children ; and thirdly, that there has, in all ages, been a class of minds more noble, humane, benevolent and merciful, having clearer conceptions of the loving kindness, forbearance, and long-suffering of God, and who, on all occasions joined issue with the malignants, protesting against their sanguinary dogmas.

The proper answer to all such libels on the benevolent attributes of Deity, is to be found in a thorough knowledge and understanding of the sacred oracles, wherein Deity hath revealed His plan and purpose concerning our race, and this earth which we inhabit ; the consequences of the fall ; the present nature and mortality of man ; and the destiny in reserve for such as comply with the conditions of salvation ; even life that shall never end. To such, before the light of the truth of the Gospel, the haze enshrouding the elaboration of the "Theodicies," disappears, as the summer mist before the rising sun. I quote a passage from Isaac Taylor, on "Wesley and Methodism," which is much to the point in this relation—COMPILER. He says :—

"When once this question of the after-life has been opened, and when it shall have come into the hands of well informed Biblical interpreters, a controversy will ensue, in the progress of which, it will be discovered that, with unobservant eyes, we and our predecessors have been walking up and down, and running hither and thither, among dim notices and indications of the future destinies of the human family, so as to have failed to gather up or to regard much that has lain upon the pages of

the Bible, open and free to our use. Those who, through a course of years, have been used to read the Scriptures unshackled by systems, are bound to no conventional mode of belief, such readers must have felt an impatience in *waiting*—not for the arrival of a new revelation from heaven, but of an ample and unfettered interpretation of that which has so long been in our hands."

May it be the fate of the reader to realize, and that speedily, how true and how important are these words. The circumstances indicated, and evidently desired by Mr. Taylor, are upon us, and in a feeble way, it may be, the compiler of these pages, and others, are doing their best to point out what the Bible, unfettered by systems, by the schools and divinities, and by the doctrines, traditions and commandments of men, plainly teaches. Bishop Duffield relates of Sir Isaac Newton, that he was in the habit of saying, that towards the time of the end, a body of men should arise who would contend for the literal interpretation of Scripture, amid much opposition and much commotion. These men, though few in number, are at work, and they know something already of the "opposition" and "commotion."—(COMPILER).

The following somewhat lengthily extract from Archbishop Whately, is considered most appropriate for insertion here.

Referring to what is called Restorationism, Dr. Whately says: "On the whole, then the Scriptures do not, I think, afford us any ground for expecting, that those who shall be condemned at the last day, for having wilfully rejected, or rebelled against their Lord, will be finally delivered:—that their doom will ever be reversed.

"What that doom will be, whether the terms in which it is commonly spoken of in Scripture,—'death,' 'destruction,' 'perishing,' &c., are to be understood figuratively, as denoting immortal life in a state of misery, or more literally, as denoting a final extinction of existence—this is quite a different question. It is certain that the words 'life,' 'eternal life,' 'immortality,' &c., are always applied to the condition of those, and those only, who shall, at the last day, be approved as '*good*' and faithful servants, who are to 'enter into the joy of their Lord.'

"'Life,' as applied to their condition, is usually understood to mean 'happy life,' and that there will be a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word 'life,' does of itself necessarily imply happiness. If so indeed, it would be a mere tautology to speak of a 'happy life;' and a contradiction to speak of a 'miserable life;' which we know is not the case according to the usage of any language. In all ages and countries, 'life,' and the words answering to it in other languages, have always been applied in ordinary discourses, to a wretched life, no less than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and of the condemned, supposing these last to be destined to continue for ever living in a state of misery. And yet, to *their* condition the words 'life' and 'immortality,' are never applied in Scripture. If therefore, we suppose the hearers of Jesus and His Apostles to have understood, as nearly as possible in the ordinary sense, the

words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary), that the condemned were really and literally to be 'destroyed,' and cease to exist; not that they were to exist for ever in a state of wretchedness. For they are never spoken of as being kept alive, but as *forfeiting* life; as for instance, 'Ye will not come unto Me that ye may *have* life;' 'He that hath the Son, hath life; and he that hath not the Son of God, hath not life.' And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.

"That these expressions, however, are to be understood, not in their ordinary sense, but figuratively, to signify an Immortality of suffering, is inferred, by a large proportion of Christians, from some other passages; as where our Lord speaks of 'everlasting punishment,' 'everlasting fire,' and being cast into hell where their worm dieth not and the fire is not quenched.

"This last expression of His, is taken from the Book of the Prophet Isaiah (lxvi.24,) who speaks of 'the carcasses of the men who have transgressed, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh;' describing, evidently the kind of doom inflicted by the Eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rites of burial, and either burned to ashes (which, among them, was regarded as a great indignity), or left to moulder above ground and be devoured by worms.

"From such passages as these it has been inferred, that the sufferings, and consequently, the life, of the condemned, is never to have an end. And the expressions will bear that sense; which would, perhaps, be their most obvious and natural meaning, if these expressions were the only ones on the subject that are to be found in Scripture. But they will also bear another sense; which, if not more probable in itself, is certainly more reconcileable with the ordinary meaning of the words 'destruction' &c., which so often occur. The expressions of 'eternal punishment,' 'unquenchable fire' &c., may mean merely that there is to be *no deliverance*—no revival—no restoration—of the condemned. Death, simply, does not shut out the hope of being brought to life again; 'eternal death' does. 'Fire,' may be *quenched* before it has entirely consumed what it is burning; 'unquenchable fire' would seem most naturally to mean that which destroys it utterly."

"It may be said, indeed, that supposing man's soul to be an Immaterial Being, it cannot be consumed and *destroyed* by literal *material* fire, or worms. That is true; but no more can it *suffer* from these. We all know that no fire, literally so-called, can give us any pain, unless it reach our bodies. The 'fire,' therefore, and the worm that are spoken of must, at any rate, it would seem, be something figuratively so-called;—something that is to the soul what worms and fire are to a body. And as the effect of worms or fire is, not to *preserve* the body they prey upon, but to consume, destroy, and put an end to it, it would follow, if the

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correspondence hold good, that the fire, figuratively so-called, which is prepared for the condemned, is something that is really to destroy, and put an end to them; and is called 'everlasting,' or 'unquenchable' fire, to denote that they are not to be saved from it, but that their destruction is to be *final*. So in the parable of the tares, our Lord describes Himself as saying, 'gather ye first the tares, and bind them in bundles to *burn them*; but gather the wheat *into my garner*;' as if to denote that the one is to be (as we know is the practice of the husbandman), carefully preserved, and the other completely put an end to."

"We must not indeed (as I have already said) venture to conclude at once, from our conviction of the Divine goodness and power, that evil will ever cease to exist; since we know not how to explain the existence of any evil at all. We can only say there is some unknown cause for it; and that it is a foolish presumption to think of assigning a limit to the effects of an unknown cause, except where revelation guides us. But when we are told that Christ is to 'reign till He shall have put all things under his feet,' and that 'the last enemy that shall be destroyed is *death*', this does afford (as I have already observed) some ground for expecting the ultimate extinction of evil and of suffering, by the total destruction of such as are incapable of good and of happiness. If 'eternal death' means *final death*—death without any revival—we can understand what is meant by 'Death being the last enemy *destroyed*', namely, that none thenceforth are to be subjected to it. But if 'Death' be understood to mean everlasting life in misery, then it would appear that death is never to be destroyed at all; since although no one should be henceforth *sentenced* to it, it would still be going on as a continual *infliction*, forever.

"On the whole, therefore, I think we are not warranted in concluding (as some have done) so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the 'death' and 'destruction' spoken of in Scripture as the doom of the condemned; and to insist on the belief that they are to be kept alive for ever."

"There are persons, I believe, who do not like to hear this question as of one that is left undecided by Scripture. Some would wish that the final extinction of the condemned should be positively declared, because they *wish* to believe that doctrine true; and some again, from thinking it a *dangerous* doctrine, wish to have the opposite one positively declared. But all such wishes are quite foreign from the subject. In judging of the sense of Scripture, we should be careful to guard against the error of suffering our wishes to bias the mind. If indeed, we had to devise a religion for ourselves, we might indulge our wishes as to what is desirable, or our conjectures, or our judgment, as to what may seem advisable. But when we have before us Scripture-revelations on any subject, it is for us to endeavour to make out what it is that Scripture teaches, and what it does not teach. We may wonder perhaps, why Scripture has taught us so and so, or why it has withheld such and such knowledge, or why it has not more distinctly revealed

this or that ; but if we presume to interpret Scripture according to our own inclinations or judgments, or to speak positively on points which Scripture has left doubtful, because we think it advisable that all such doubts should be removed, it is plain that this is, not to make *Scripture our guide*, but to make *ourselves the guide of Scripture.*"—*Future State*, pp. 180—186.

Bishop Newton says :—" Imagine a creature, nay, imagine numberless creatures produced out of nothing delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness."—*Dissertations*. No. 60.

Horace Welby in " Life, Death and Futurity," says :—" The doctrines respecting future punishments have been much controverted in all ages of the Church ; and even those who acknowledge ' everlasting punishment,' maintain that *everlasting* signifies only to the end of its proper period." Jeremy Taylor has this emphatic passage upon the unsatisfactoriness of the primitive doctors upon this head :—" Concerning this doctrine of theirs, so severe, and yet so moderated, there is less to be objected to than against the supposed fancy of Origen (who was charged with saying, the pains of the damned should cease, and that they shall return into joys, and back again to hell, by an eternal revolution) ; for it is a strange consideration to suppose an eternal torment to those to whom it was never threatened, to those who never heard of Christ, to those that lived probably well, to heathens of good lives, to ignorant and untaught people, to people surprised in a single crime, to men that die young in their natural follies and foolish lusts, to them that fall in a sudden gaiety and excessive joy, to all alike ; to all infinite and eternal, even to unwarned people ; and that this should be inflicted by God, who infinitely loves His creatures, who gave His well-beloved Son to die for them, who pardons easily, and pities readily, and excuses much, and delights in our being saved, and would not have us to die, and takes little things in exchange for great ; it is certain that God's mercies are infinite, and it is also certain that the matter of eternal torments cannot truly be understood ; and when the Schoolmen go about to reconcile the Divine justice to that severity, and consider why God punishes eternally a temporal sin, or a state of evil, they speak variously, and uncertainly, and unsatisfactorily."—*Taylor's " Christ's Advent to Judgment."* Sermon. 3.

NO SYMPATHY IN THE HEAVEN OF THEOLOGIANS.

In intimate relation with the foregoing extracts respecting the dogma of Eternal Torment, the following have been selected, bearing upon the same subject, but indicating, if that were possible, in more palpable terms, the true character of the stern advocates of unending suffering, inasmuch as they clearly show that these men have banished from their heaven, all traces of sensibility and compassion, and everything per-

taining to those attributes, which in all ages and countries have been held to ennoble mankind and to adorn our common humanity—mercy, love, and sympathy, as enjoined in the Scriptures. And this notwithstanding their professed adoration of the attribute of love on the part of God toward our fallen and sinful race; and notwithstanding that they sing of the man of Jehovah's right hand, the Son of His love, who is now in heaven, set down with the Father on His throne, in the following language:—

“ Where high the heavenly temple stands,
The house of God not made with hands,
A Great High Priest our Nature wears,
The guardian of mankind appears,
He who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Saviour and the friend of man.
Though now ascended up on high,
He bends on earth a brother's eye,
Partaker of the human name,
He knows the frailty of our frame.
Our fellow-sufferer yet retains
A fellow-feeling of our pains,
And still remembers in the skies,
His tears, His agonies, and cries.
In ev'ry pang that rends the heart,
The Man of Sorrows had a part,
He sympathizes with our grief,
And to the sufferer sends relief.”

58th Paraphrase.

Hudson truly remarks, “ that there can be no greater occasion of scandal to religion, than the notion that the bliss of the saved is enhanced by consideration of the woes of the damned. The doctrine, however, appears in its boldest form among the Schoolmen. Thus Aquinas: ‘ That the bliss of the saved may please them more, and they render more abundant thanks to God for it, they are permitted to gaze upon the punishment of the wicked.’ And Peter Lombard: ‘ The elect will come forth to behold the torments of the ungodly, and at this spectacle they will not be smitten with sorrow; on the contrary, while they see the unspeakable suffering of the ungodly, they, intoxicated with joy, will thank God for their own salvation.’ All sympathy with the lost is denied by Quenstedt. The difficulties on this score are admitted by another writer, Archbishop King, in his ‘ Origin of Evil,’ he says: ‘ Yet another, a nearer, and much more affecting consideration, namely, that all this is the misery which they, (the redeemed) themselves were exposed to, and were in imminent danger of incurring, in this view *why may not the sense of their own escape so far overcome the sense of another's ruin, as quite to extinguish the pain that usually attends the idea of it, and even render it productive of some real happiness.*’ ”

The same view is combined with the previous theories by Bishop Hopkins, thus: “ The smoke of their torment shall ascend up in the sight of the blessed for ever and ever, and serve, as a most clear glass always before their eyes, to give them a constant, bright, and most affecting view.

. . . This display of the divine character and glory will be in favour of the redeemed, *and most entertaining, and give the highest pleasure to those who love God, and raise their happiness to ineffable heights.* Should this eternal punishment cease, and this fire be extinguished, *it would in a great measure obscure the light of heaven and put an end to a great part of the happiness and glory of the blessed.*"

Dr. Twisse, Prolocutor of the Westminster Assembly, says of the punishments of the lost: "These judgments of God are tremendous, I confess; but they are not to be brought before the tribunal of human reason and justice, nor examined and discussed by the rules of our reason and equity, especially as it is lawful for God to treat a creature, however innocent, in whatever manner He pleases; whether it seem good to God to annihilate him, or to inflict upon him any torture whatever." And again, making a distinction between justice ordained and justice absolute, he says: "*There is no such thing in God as justice properly so called in respect to His creatures; that is by which He is bound to them.* But that which is called the justice of God in respect to creatures is only his fidelity which supposes a promise. . . . I acknowledge no other justice in God, than that by which he wisely orders all things to effect His own purposes."

Calvin, himself, speaking of the fall of Adam as involving so many nations with their infant children in eternal death, allows this expression: "A horrible decree, I confess; on which one can only say that such was the Will of God, and think those who are so loquacious on every other point, must here be struck dumb."

Bayle, a French writer, makes use of the following extraordinary language: "To be a sinner is worse than to be condemned to the punishments of hell, according to Arminius, because he says: 'that is opposed to a Divine good, this to a human.' Wherefore, it is better to be pious, and at the same time to be damned; than to be without piety and without penalty."

To show that this manner of discourse has come down to our own times, I may here mention what was related to me some years ago, of a Presbyterian minister in a western county in Ontario, by a gentleman who then and up to the period of his death held an important official position. In a sermon, describing the glories of the New Jerusalem, and the felicity of the righteous, this minister said: "The happiness of the redeemed in heaven will be enhanced, by beholding the agonies of the damned in hell, throughout endless ages." And lest his hearers might mistake his meaning he repeated the expression with all the emphasis at his command. My informant never entered that minister's church again, although he and the minister were intimate neighbours for years. But strange to relate, on the death of this gentleman, the same minister officiated at his funeral. Both are now at rest, in the quiet repose of the grave.

Reader, what think you of the religious doctrines and systems that induce and warrant men to attribute such vindictive malignity to a merciful Deity? And to so limit the resources of Omnipotence, as to

imply, in unmistakeable terms, that His infinite power and wisdom are inadequate to furnish the elements of perfect happiness, and joy unalloyed to the redeemed, but that their future felicity will, to a great extent, depend upon the privilege of feasting their eyes on the misery, and regaling their ears with the shrieks and agonizing cries of the lost, suffering the most acute torture that the most intensified sensibility can feel, or the combined influences of fire and brimstone can inflict. How different from what is set forth in the Bible; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for (or because) the former things are passed away."—1 Cor. ii. 9; Rev. xxi. 3, 4.—"In Thy presence is fulness of joy, at Thy right hand are pleasures for evermore."—Ps. xvi. 11. "The redeemed of the Lord shall come unto Zion, everlasting joy shall be upon their head; they shall obtain gladness and joy; sorrow and mourning shall flee away."—Isa. li. 11. (C.)

Eminent thinkers, here and there among the sects, have endeavoured to modify, or mitigate these dreadful doctrines, not always successfully however. The mental struggles which many of these men had to endure in this relation, are well styled by Hudson, "The agony of Faith." Moses Stuart, one of this number, says:—

"If parents, husbands, wives, brothers, sisters, must see those dear as their own life, perish at last, while they themselves are saved, heaven in mercy will either extinguish their social susceptibilities, or else give them such a sweet and overflowing sense of the justice and goodness of God, as shall not permit the joys of the blessed to be marred, nor the songs of the redeemed to be interrupted, with sighs of sympathetic sorrow. *How* this will or can be done, we may never know in the present world; nay, we may have many a distressing hour, while enquiring how it can be done, unless our very nature itself is wholly changed."

"Another example," says Hudson, "is found in a late discussion of the Armenian scheme. To the objection that God 'is liable to be defeated in all His designs, and to be as miserable as he is benevolent,' and that this 'is infinitely the gloomiest idea that ever was thrown upon the world; that it was gloomier than hell itself,' it is replied by Bledsoe: 'True, there might be a gloomier spectacle in the universe than hell itself; and for this very reason it is as we have seen, that God has ordained hell itself, that such gloomier spectacle may never appear in the universe to darken His transcendent and eternal glories. It is on this principle that we reconcile the goodness of God with the awful spectacle of a world lying in ruins, and with the still more awful spectacle of an eternal hell beyond the grave.'"—*Bledsoe, Theodicy*, pp. 216, 217.

John Foster, also quoted by Hudson, writing to Dr. Harris, says : " I hope, indeed may assume, that you are a man of cheerful temperament ; but are you not sometimes invaded by the darkest visions and reflections, while casting your view over the scene of human existence, from the beginning to this hour ? To me it appears most mysterious and awful economy, overspread by a lurid and dreadful shade. I pray for the piety to maintain a humble submission of thought and feeling to the wise and righteous Disposer of all existence. . . . And it would be a transcendantly direful contemplation if I believed the doctrine of the eternity of future misery. It amazes me to imagine how thoughtful and benevolent men believing that doctrine, can endure the sight of the present world and the history of the past. . . . I am, without pretending to any extraordinary depth of feeling, amazed to conceive what they do with their sensibility, and in what manner they maintain a firm assurance of the Divine goodness and justice." And, in another letter, he says : " Under the light (or darkness) of this doctrine (eternal torment) how inconceivably mysterious and awful is the whole economy of this human world ! The immensely greater number of the race hitherto, through all ages and regions, passing a short life under no illuminating, transforming influence of their Creator ; ninety-nine in a hundred of them, having never even received any authenticated message from heaven ; passing off the world in a state unfit for a spiritual, heavenly and happy kingdom elsewhere ; and all destined to everlasting misery. The thoughtful spirit has a question silently suggested to it of a far more emphatic import, than that of him who exclaimed, ' Hast Thou made all men in vain ? ' "

Another, Bayne, in his " Christian Life," p. 336, takes John Foster to task after the following manner :—

" If John Foster, or any other man deliberately and honestly conceive it irreconcilable with infinite love that God should condemn the wicked to everlasting punishment, we see not how he can accept the fact without blasphemy. If a man's reason gazing earnestly and reverently, with lively consciousness of its own faint and glimmering vision, and full thought of the compass and weight of infinite love guiding infinite power, is yet unable, we say not to justify, but to believe, in the possible justice of eternal torments, we see not how he can accept the doctrine. It is not lawful for any man taking the sentence, '*God is love,*' to use it as a fiery rod, though it were of celestial gold, wherewith to sear the eyeballs of reason. One man considering long, and searching Scripture, can, with no outrage on his moral being, embrace in one view, the courts of eternal joy, and the prison of eternal darkness, and believe unconstrainedly, that the king who sits over both is love ; such an one we believe was Jonathan Edwards. But another man cannot do so, and if he is honest and reverent as the last, who is there on earth that can accuse him ? "

This sort of logic has been most fatal to the Truth. If God has clearly set forth in His word that Eternal torment is the destiny of the wicked, then our duty obviously is to believe Him. Not to do so, or

to doubt His word is a sin. On the other hand, if He has neither designed nor indicated any such destiny for the wicked, then to impute to Him what He never designed nor intended, and to charge Him with action which can only be founded on principles of malignity and hatred, in the face of the repeated declarations in the Scriptures ascribing His actions towards our race to the impulses of infinite love—then indeed it must be a most heinous sin, not only to disbelieve what He says, but to ascribe to Him action and conduct based on principles of cruelty, malevolence and revenge such as have been devised for, attributed to, and worthy only, of the gods of heathen, whose dwellings, the Psalmist informs us, were the habitations of cruelty. We cannot safely blow hot and cold in matters of faith. The gospel is not yea and nay, but in Christ Jesus, yea only—(COMPILER).

Hudson says that "Jonathan Edwards doubtless believed unconstrainedly as a *divine*, as almost any one may do in the way of speculation, saying that the judge of all the earth will certainly do right even if some of His creatures should suffer for ever. But as a *man* Jonathan Edwards *suffered intensely* under the burden of his faith, often walking his room for hours together, with tears of grief, in view of the supposed destiny that awaited his fellow men, yet out of Christ."

Hudson also quotes Ockham as saying, that "There is no evil but as it is prohibited by God, and which cannot be made good, if commanded by God. . . . If God had commanded His creature to hate Himself, the hatred of God would be the duty of man."

"Of this deplorable theology," says Hudson, "we see traces in the assertion of the great reformer Luther, that it is the highest degree of faith to believe that He is merciful who saves so few, and reprobates so many; to believe Him just who, of His own will, makes us necessarily damnable; so that He should seem as Erasmus says, to delight in the torments of the lost, and more worthy to be hated than loved,"—which Luther endeavours to justify by saying: "'If you are pleased when God crowns the undeserving, you ought not to be displeased though he should damn those who deserve it not.'"

Hudson properly remarks, "that these strong expressions of Luther's may be taken as an instance of the 'Prostitution of Faith,' but in his case formal, and not real, vindicating, as he did, the distinctions of right and wrong against the indulgences and corruptions of his age." Dr. Arnold, however, justly observes with reference to the tendency exhibited in the above extract, "that faith without reason is not properly faith, but mere power-worship; and power-worship may be devil-worship; for it is reason which entertains the idea of God,—an idea essentially made up of truth and goodness, no less than of power."

This seems to have the ring of common sense about it, and I would add, that if men and women exercised their reason to a much greater extent than they now do, in reference to the doctrines and teachings of the Bible, a very different state of things religious would prevail. Religionists would not be so open to the charge which Paul preferred against the Jews of his day, of having "a zeal of God, but not accord-

ing to knowledge." Everybody, however, knows full well that although the attribute of reason may be held as the highest pertaining to man's mental organization, and as that which pre-eminently distinguishes him from the brute creation, yet that the exercise of this faculty is greatly discouraged, in many cases prohibited, in the investigation of Divine Truth; and a blind faith substituted in lieu thereof, notwithstanding that the Eternal Spirit, through Isaiah, (chap. i. 18,) addresses sinners in these words; "Come now, let us *reason* together."

Watts, in the "Ruin and Recovery of Mankind," truly says:—"When I hear men talk of the doctrine of reprobation with a special gust and relish, as a favourite article, I cannot but suspect their good temper, and question whether they love their neighbours as themselves." And Hudson truly observes, that "by the quality of our love to man, will the nature of our theology be largely determined."

Sir James Stephens, in his essays in "Ecclesiastical Biography," says:—"The real, though often unavowed ground of the doubts which are overclouding the spirits of so many of the nominal disciples of Christ, is the hopeless dejection with which they contemplate that part of the Christian scheme which is supposed to consign the vast majority of our race to a future state, in which woe, indescribable in amount, is also eternal in duration. From this doctrine the hearts of men turn aside, not only with an intuitive horror, but with an invincible incredulity; and of those who believe that it really proceeded from the lips of Christ Himself, many are sorely tempted by it, either to doubt the Divine authority of His words, or to destroy their meaning by conjectural evasions of their force."

Coleridge, in "Aids to Reflection," p. 332, disclaims, on his own part, the idea of his future happiness being enhanced by the knowledge that others of his fellow men were undergoing the pains of eternal torment, in the following manner:—"I, at least, find it impossible, with my present human feelings, not to imagine otherwise, than that even in heaven it would be a fearful thing to know, that in order to my elevation to a lot infinitely more desirable than by nature it would have been, the lot of so vast a multitude had been rendered infinitely more calamitous; and that my felicity had been purchased by the everlasting misery of the majority of my fellow men, who, if no redemption had been provided, after inheriting the pains and pleasures of earthly existence during the numbered hours, and the few and evil—evil yet *few*—days of the years of their mortal life, would have fallen asleep to wake no more, would have sunk into the dreamless sleep of the grave, and have been as the murmur and the plaint, and the exulting swell, and the sharp scream, which the unequal gust of yesterday snatched from the strings of a wind harp!"

Coleridge here approaches the sentiment of Job, (chap. x. 19), "I should have been as though I had not been." He seems to think that had no redemption been provided, mankind would have slept the sleep of perpetual death; but now seeing that reconciliation and intercession have been effectually made, all mankind have been endowed with immortal

souls that can never die. The teaching of Scripture is that salvation secures immortality to those only who accept of it on the terms dictated by Deity, and in the way only of His own appointment. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The united testimony of observant men in all ages, concurs in shewing that the dogma of eternal torment has been most productive of infidelity. Humane, thinking men have been shocked and staggered at the ascription to Deity of such dreadful attributes. I quote the following as an illustration, merely remarking that that eminent scholar and remarkable man, Dr. Wolfe, charges that the spiritualizing system so much in vogue, and the doctrine of eternal torments have made more infidels than ever did Diderot, Voltaire and Tom Paine.—(C.)

"There is a tradition," says Dr. Kippis, writing of the scepticism of a former Earl of Shaftesbury, "that amongst the difficulties which occurred to him in respect to the truth of the Christian revelation, he was startled at the idea of its containing the doctrine of the eternity of hell-torments; that he consulted some eminent churchmen whether the New Testament positively asserted that doctrine; and that upon being assured that it did, he declared himself incapable of assenting to a system of religion which maintained a tenet so repugnant to all his views of the great government of the universe."

Mr. Hudson devotes much time, space, and industry to the discussion of concomitant dogmas and doctrines arising out of the dogma of inherent Immortality in man, and its cognate dogma of Eternal torment, as elaborated and held in ancient and modern times—such as Dualism, or the two principles of good and evil; the origin and eternity of evil; the eternal necessity of evil; the historical eternity of sin; eternal sinfulness, &c. Space, however, will not permit any further reference to these topics, which, being based upon entirely false conceptions of God and man; of the great salvation provided by Deity, and the mode of attaining thereunto; would be unprofitable to the general reader, and could only launch him into a mist of transcendental chaos, and an inextricable tangle of polemical confusion. The result of this war of words, this darkening of Divine knowledge by a multiplicity of words destitute of heavenly wisdom, has been most disastrous to our race. No thinking, honest man, who is able and willing to divest himself of ingrained prejudices and preconceived opinions; who will dispassionately investigate and study the history of the apostacy from the One Faith of the gospel which commenced in the days of the Apostles, in the light of the allusions thereto of Paul, Peter, Jude and John; together with the messages to the Seven Churches of Asia Minor, can fail to see (2. Thess. chap. ii.) that the early perversion of the doctrine of Christ brought about the great delusion under which the world has come, and which is only to be wholly removed at the advent of Christ. The system of things referred to in II Thess. chap. ii, the reader will see, commenced in the days of Paul and continues until Christ shall come, and which "He shall consume with the spirit of His mouth, and destroy with the bright-

ness of His coming"; for He (Christ) will destroy in this mountain (Zion the hill of His holiness, Ps. ii. 6.) *the face of the covering* cast over all people, and the *vail* that is over all nations," even such a vail, preventing the shining of the glorious light of the Gospel, among the Gentiles, as Paul informs us, was spread over the mind of Israel, in his day, when Moses was read (II Cor. iii. 15-16), and which continues to this day, and will until removed as above set forth by Jesus Messiah, when He appears. This is the state of things described in the Scriptures, as resulting from the apostacy which began in the Primitive Church in apostolic times, and which continues until dispelled by the glorious rising of the Sun of Righteousness with healing in His beams, and whose mission it only is to expel this moral darkness.

At present the command of the Spirit is to come out from among them, and to be separate, so that men and women may become sons and daughters of Deity (II Cor. vi. 17-18).

The reader—I mean the general orthodox reader, who has read thus far, will, no doubt, be anxious to know more fully, what is the destiny of the wicked, if it be true that they are not doomed to eternal torment in hell, and especially if hell be not the place which they have been taught to believe it is. This is but reasonable, and the Bible does not leave us in ignorance of what so intimately affects the future condition of the greater portion of the human family. Space, however, does not admit of the treatment of this matter at any great length. I therefore prefer quoting an extract or two from writers of known ability, who have devoted much attention to this subject, in which incidentally, some light is thrown upon the true meaning of some of the theological words so much misused at the present day—enough merely to increase the desire of the earnest, honest and conscientious reader, for more light, which is abundantly shed forth in the Holy Oracles, for all who are inclined to come to it, receive it, and be guided by it—aided mayhap, by what is herein set forth, from so many different sources.

Mr Roberts, in "Twelve Lectures," says:—"The destiny of the wicked demands some attention at our hands. If we seek for information at the religious systems which are popular to-day, we shall be told of an unfathomable abyss of fire, filled with malignant spirits, in horrid shape, in which are reserved the most exquisite torments for these hapless beings who are to be consigned to its terrible custody. We shall be shown a lurid picture of fire-inflicted torture, and shall hear cursed fiends mocking the damned; men and women shrieking in eternal agony; a revelry of infernal sounds arising from a weltering ocean of blackness, fire, and horrible confusion; and we shall be told that God in His eternal counsels of wisdom and mercy, has decreed the perpetual continuance of this awful triumph of devilry! Do we believe this savage doctrine? Thousands there are who say they do, and many doubtless believe they do; but no man of real intelligence and goodness of nature, can calmly sit down and think it over, without feeling that it can not be true. No amount of theorizing can persuade him that God is the merciful Being of order and harmony brought before us in the

Bible, if He is told that with all His foreknowledge and Omnipotence, He is to permit nine-tenths of the human race to be consigned to an eternal existance of blaspheming torture indescribable. Rather than believe it he will reject the Bible altogether, and even dispense with God from his creed, and take refuge in the calm, if cheerless, doctrine of Rationalism. This is what many are driven to, in unfortunate ignorance of the fact, that the doctrine is a Pagan fiction. But let it be known for the comfort of all who have been perplexed with the awful dogma, and have yet hesitated to renounce it, in fear of also casting aside the Word of God, that it is as thoroughly unscriptural as it is ferociously inhuman. The whole teaching of the Bible in regard to the destiny of the wicked, is summed up in four words from the thirty-seventh Psalm, verse xx: "THE WICKED SHALL PERISH." Paul gives the explanation in (Rom. vi. 23); "*The wages of Sin is Death.*" Death, the extinction of being, is the natural predetermined issue of a sinful course. "He that soweth to the flesh, shall of the flesh reap corruption," (Gal. vi. 8,) and that this is equivalent to death is evident from Rom. viii. 13: "If ye live after the flesh ye shall die." Corruption results in death, so that the one is equal to the other. It may be said that as the righteous die a natural death as well as the wicked, it must be some other than physical death that is meant in this statement. The answer is, that although the reference is not to the death which closes a man's natural career, yet it is to a death which is no less real, and no less destructive, namely, the SECOND death, which occurs at the resurrection, and which operates to the same result.

The unjust are to be resuscitated for judicial arraignment, and their sentence is, that after the infliction of such punishment as may be merited, they shall, *a second time*, by violent and divinely wielded agency, be destroyed in death. To this Jesus refers, when He says:— 'He that loseth his life for my sake and the gospel's, the same shall save it; but he that (in the present life) saveth his life, shall, (at the resurrection) LOSE IT,' (in the second death). All the phraseology of Scripture is singularly emphatic, uniformly pointing to one end, as the final lot of the wicked. For instance we read in Malachi iv. 1. 'Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, THAT IT SHALL LEAVE THEM NEITHER ROOT NOR BRANCH.' Again we find Paul saying, in II. Thess i. 9. 'They shall be punished with everlasting destruction from the presence of the Lord and the glory of His power.' Solomon on the same subject, uses the following language:— '*As the whirlwind passeth, SO IS THE WICKED NO MORE*; but the righteous is an everlasting foundation. (Prov. x. 25.) And again, Prov. ii. 22. '*The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.*' Zophar gives the following emphatic testimony:— 'Knowest thou not this of old—since man was placed upon earth—that the triumph of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach above the clouds, yet, HE

SHALL PERISH LIKE HIS OWN DUNG. 'They that have seen him shall say, where is he? *He shall fly away as a dream, and shall not be found, yea, he shall be chased away as a vision of the night.*'—Job. xx. 4-8. David employs the following emphatic figure to the same purport: 'The wicked shall perish. The enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.' Psalm xxxvii, 20. (and Psalm xlix. 6. quoted on a previous page.) And of their final state we read in Isaiah xxvi. 14:—'They are dead, *they shall not live*, they are deceased, *they shall not rise*; therefore hast thou visited and DESTROYED *them and made all their memory to perish.*'

"The teaching of these testimonies requires no elucidation, it is enunciated with an emphasis of language that leaves no room for comment. It is that 'the righteous shall be had in everlasting remembrance, but the name of the wicked shall rot.' It is that the wicked who are an offence to God, and an affliction to themselves, and of no use to anybody, shall be put aside and consigned to a painless oblivion, in which their very name will be forgotten. Yet the wicked do not escape punishment."

"It may seem to the reader that the word 'hell,' as employed in the Bible presents an obstacle to the views here advanced. If the original word carried with it the idea represented to the popular mind by its short, pithy, saxon equivalent, the views of orthodoxy would be capable of unanswerable demonstration, for the word is frequent enough, and is used in connection with the destiny of the wicked! But the case stands otherwise. The original word has no affinity with its modern use. One does not require to be a scholar to see this. A due familiarity with the English Bible will carry conviction on the point, though conviction is undoubtedly strengthened by a knowledge of the original. What, for instance, has the orthodox believer or advocate of eternal torments to say to the following?—'And they (Mesheck, Tubal, and all their multitude) shall not lie with the mighty that are fallen of the uncircumcised which are GONE DOWN TO HELL WITH THEIR WEAPONS OF WAR; and they have laid their swords under their head.' Ezekiel xxxii. 27.

"Do men's immortal souls take swords and guns with them when they 'go to hell'? The hell of the Bible is a place to which military accoutrements may accompany the wearer? The nature and locality of this hell may be gathered from a statement only four verses before the passage above quoted. 'Asshur is there with all her company, his graves are about him, all of them slain, fallen by the sword, *whose graves are set in the sides of the pit*, and her company is round about HER GRAVE? The reference is to the eastern mode of sepulture in which a pit or cave was used for burial, the bodies of the dead being deposited in niches cut in the wall. As a mark of military honour, soldiers were buried with their weapons, the sword being laid under their head. 'They went down to hell with their weapons of war.' It will be perceived that 'hell' is synonymous with grave. This is proved so far at least as the Old Testament is concerned. The original word is '*sheol*,' which means

nothing more than a concealed or 'covered place, and therefore an appropriate designation for the *grave*, in which a man is for ever concealed from view. It will be found that every use of the word hell in the Old Testament will fall under this general explanation. As regards the New Testament, there is the same simplicity and absence of difficulty in the use of the word 'hell.' The original word is of course, different, being Greek instead of Hebrew; it is in nearly all cases, '*Hades*.' That this is equal to the Hebrew word *Sheol*, is evident from its use as an equivalent for it in the Septuagint (Greek) translation of the Hebrew Scriptures; and also in its use by the writers of the New Testament, where *Sheol* occurs in the Hebrew. For instance in David's prophecy of the resurrection of Christ, cited by Peter on the day of Pentecost (thou wilt not leave my soul in hell, C.V.), the word in Hebrew is *Sheol*, and in Greek, *Hades*. In this instance 'hell' simply and literally means the grave, in view of which we see the point of the prediction brought to bear by Peter. Understood as the orthodox 'hell,' there is no point in it all; for resurrection of the body has no point of connection with the escape of a so-called immortal soul from the abyss of popular superstition. A similar consideration arises up, I Cor. xv. 55: 'Oh grave (*Hades*) where is thy victory?' This is the exclamation of the righteous in reference to resurrection, as any one may see on consulting the context. Our translators perceiving this; instead of rendering *Hades* by 'hell,' have given us the more suitable word 'grave;' but if '*Hades*:' may be translated 'grave' here, why not everywhere else?"

"There is another word translated 'hell,' which does not mean the 'grave,' but which at the same time affords as little countenance to orthodox belief as '*Hades*.' This is *Gehenna*. It occurs in the following passages:—Math. iv. 22, 29, 30; ch. x. 28; ch. xviii. 9; ch. xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. The word ought not to be translated at all. It is a proper name, and like all other proper names should have been transferred to the English version without alteration beyond the process known as anglicization. It is a Greek compound, signifying the valley of the son of Hinnom. Calmet, in his Bible Dictionary defining it, has the following: 'Gehenna or Gehennom, or valley of Hinnom, or valley of the son of Hinnom; (see Joshua xv. 8; II. Kings xxiii. 10); a valley adjacent to Jerusalem, through which the southern limit of the tribe of Benjamin passed.' He states that it was used in ancient times by the idolatrous Jews, to conduct the worship of Moloch, and offer their children to the heathen gods. Josiah, in his zeal for the abolition of idolatry, resolved to give the valley over to pollution, and commanded the deposit of the filth of the city in it. It became the receptacle of much pollution. Carcasses of men and beasts were thrown into it, and fires were kept perpetually burning to consume the rubbish and prevent pestilence. In the days of Jesus it was the highest mark of social ignominy that the Council of the Jews could inflict, to order a man to be burned in Gehenna. In one of Jeremiah's prophecies of Jewish restoration, the obliteration of this valley of dishonour is predicted in the following

words; '*And the whole valley of the DEAD BODIES, and of the ASHES, and all the fields unto the brook of Kedron, unto the corner of the horse gate, toward the east SHALL BE HOLY UNTO THE LORD.*'—Jer. xxxi. 40. On what pretence is Gehenna translated 'hell,' and thus made to favour popular delusion? Simply because our translators *think* that ancient Gehenna was a type of the 'hell' of their creed.

"This is altogether an assumption. It is the assumption upon which Calmet's remarks are based, notwithstanding his knowledge of the subject. He was of the orthodox school, and makes the common orthodox mistake of begging the question, to begin with. Let orthodox hell be proved first, before Gehenna is used in the argument. If it is a type of anything, is it not rather a type of the judgment revealed, and not of one imagined? Orthodox hell is a mere imagination based upon Pagan speculations on futurity. The judgment revealed is one related to the same locality, and one that will take the same form as regards circumstance and result. 'They (who come to worship at Jerusalem in the future age, verses 20, 23), shall go forth, and look upon the *carcasses of the men* that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.'—Isa. lxvi. 24. The reader will observe a similarity between these words and the words of Christ in Math. ix. 44—48; 'where the worm dieth not, and the fire is not quenched.' The words are frequently quoted in support of the orthodox theory of eternal torments, but they really bear in the contrary direction.

"In the first place, the undying worm and the unquenchable fire must be admitted to be symbolical expressions. The worm is an agent of corruption, ending in death or annihilation. Fire is a means to the same end, but by a more summary process. When, therefore, they are said to be unarrestable in their action, it must be taken to indicate that destruction will be accomplished without remedy. The expression cannot mean immortal worms, and absolutely inextinguishable fire. A limited sense to an apparently absolute expression, is frequently exemplified throughout the Scriptures. In Jeremiah vii. 20, Jehovah says; 'His anger should be poured out upon Jerusalem, and should burn, and should not be quenched.' He says also in Jer. xvii. 27, 'I will kindle a fire in the gates of Jerusalem, and it shall burn the palaces thereof, and it shall not be quenched.' This did not mean that the fire with reference to itself, should never go out, but that in relation to the object of its operation, it should not be quenched until the operation was accomplished. A fire was kindled in Jerusalem, and it only went out when Jerusalem was burned to the ground. So also God's anger burned against Israel, until it burned them out of the land, driving them out of His sight; but Isaiah speaks of a time when His anger will cease in the destruction of the enemy. (Ch. x. 25.) The same principle is illustrated in the 21st chapter of Ezekiel, verses 3—5, where Jehovah states that His 'sword will go forth out of His sheath against all flesh, and shall not return again.' It is not necessary to say that in the consummation of God's purpose, His loving kindness will triumph over all ex-

hibitions of anger which had for their object the extirpation of evil. In the absolute sense therefore, His sword of vengeance will return to its sheath, but not in the sense of failing to accomplish its purpose. So the worm that preys upon the wicked will disappear from the face of the earth, when the last enemy, death, is destroyed, and the fire that consumes their corrupt remains, will die out with the fuel it feeds on; but in relation to the wicked themselves, the worm dieth not, and the fire is not quenched. The expressions were borrowed from Gehenna, where the flame was fed, and the worm sustained continually, by the putrid accumulations of the valley.

“The statement in Math. xxv. 46, is equally unavailing for the popular doctrine. ‘These shall go away into everlasting punishment, and the righteous into life eternal.’ Even taken as it stands in the English version, this does not define the nature of the punishment which is to fall on the wicked, but only affirms its perpetuity. The nature of it is elsewhere described as ‘Death,’ and ‘Destruction.’ But viewing the word *aionian* (translated ‘Everlasting,’) as expressing the idea of *belonging to the age*, the statement only proves that at the resurrection, the wicked will be punished with the punishment *characteristically pertaining to the age of Christ’s advent*, which Paul declares to be *everlasting destruction* from the presence of the Lord, and from the glory of His power.—II Thess. i. 9. And that the righteous will receive the LIFE related to the same dispensation which Paul declares to be immortality—I Cor. xv. 53. It is usual to quote a statement from the Apocalypse (Rev. xiv. 11; ch. xx. 10), in evident indifference to the fact, that as part of a symbolical vision, it is not to be received in the literal sense, but to be construed mystically, in harmony with the principle of interpretation supplied in the vision. If apocalyptic torment ‘for ever and ever’ is literal, then the beast, the woman with the golden cup, the lamb with seven horns and seven eyes, are literal also. Is the orthodox believer prepared for this? Surely Christ is not in the shape of a seven horned lamb; surely the false church is not a literal prostitute; or the persecutor of the Church a literal wild boar of the woods. If these are symbolical, the things affirmed of them are symbolical also, and torment, (or judicial infliction, for this is the idea of the Greek word) ‘for ever and ever’ is the symbol of the complete and resistless and final triumph of God’s destroying judgment over the things represented.”—*Twelve Lectures*, pp. 68—74.

Dr. William Morris, of Philadelphia, in his work, “*What is man,*” quoting Isaiah lxvi. 24, says: “To this predictive passage, the Lord refers, in Mark ix. 48, and if the words of this passage prove the immortality of anything, it must be the immortality of loathsome worms, bred out of putrefaction, and of dead carcasses rotting in the sun, preyed upon by voracious worms, and being dissipated in noxious vapours by the flaming fire. Many ecclesiastical teachers may be slow to believe, that the carcasses mentioned in Isa. lxvi. 24, mean ‘dead bodies,’ and that the worm mentioned means a loathsome, crawling worm; for it is evident that in many respects, they are ‘slow of heart to believe ALL that the prophets have spoken.’

“When the Lord addressed his disciples as recorded in Mark ix. 43-48, he used proverbial language, derived from historic and prophetic facts. . . . By the impressive figures of speech he employed, he showed and illustrated the certain and ignominious and destructive doom of all false Christians and apostates at the Judgment of the Great Day; and he has shewn that they shall be cast into *that* Gehenna, of which the topographic and historic Gehenna is a most significant type, and that then by the consuming activity of their own remorse, bred out of their own moral putrescence, and by the fire of Divine wrath they shall be ignominiously and utterly destroyed. For God is able to destroy both soul and body in Gehenna. Men may not believe this, but it is the word of Him who is the Truth”—*What is Man*, pp. 92, 93.

In the alphabetical appendix to the “*Emphatic Diaglott* Greek and English edition of the New Testament, I find the following, under the word *Gehenna* :—

“*Gehenna*, the Greek word translated *hell* in the common version, occurs twelve times. It is the Grecian mode of spelling the Hebrew words which are translated ‘The valley of Hinnom.’ This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all ‘kinds of filth,’ with the carcasses of beasts, and the unburied bodies of criminals who had been executed. Continual fires were kept up to consume these. Sennacherib’s army of 185,000 men were slain here in one night. Here children were also burnt to death in sacrifice to Moloch. *Gehenna*, then as occurring in the New Testament, symbolizes ‘*Death*’ and utter ‘*Destruction*,’ but in no place signifies a place of eternal torment.”

The following, from “*The Messenger of the Churches*,” is well worthy of careful perusal in this connection :—

“There is, perhaps, no word in Scripture, which in the mouths of the pious and profane, is used in a more perverted sense than the term ‘*Heil*.’ To the most of the inhabitants of Christendom (so called), the word ‘*Hell*,’ represents the idea of the most horrid spectacle possible to imagine—a lake of fire stretching far and wide, teeming with human beings of all ages, thick as the scattered leaves of autumn, tossing in agony the most intense, wailing in pitiless despair, and uttering, in bitter tones, blasphemies the most hideous and revolting; and all this existing for ever and ever, without the possibility of a moment’s cessation! Happy thought it is, that such ideas and such scenes have their origin in heathen wisdom, and are unwarranted by the word of Him, whose ‘*tender mercies are over all His works*.’ The terms in Scripture rendered ‘*Hell*,’ are ‘*Sheol*’ in the Old Testament, and ‘*Hades*’ and ‘*Gehenna*’ in the New Testament. In the present paper we shall confine our remarks to the term ‘*Gehenna*.’ This word occurs twelve times in the New Testament, namely, Math., v. 22, 29, 30; ch. xviii. 6.; ch. xxiii. 15, 33; Mark ix. 43, 44, 47; Luke xii. 5; James iii. 6.”

“Like most, if not all, other words, the term in question is used, in the New Testament, both in a *primary* and *secondary* sense, or with a *literal* and *figurative* signification and as the figurative sense can only be

correctly apprehended, when there is a knowledge of the literal, it is necessary that in the present instance we ascertain the *root* and *literal* import of the word 'Gehenna,' which in our English version of the Scriptures is thus uniformly rendered 'hell.'

"Gehenna literally signifies 'Valley of Hinnom,' and designates a 'narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the Israelites established the idolatrous worship of Moloch, to whom they burnt infants in sacrifice.'—Robinson's Greek Lexicon. It was also called *Tophet* from a Hebrew word signifying a *drum*, because a loud noise was made by these instruments to drown the shrieks of the children, consumed by slow torments in the idolatrous fires. (Read II Kings xxiii. 10 ; Jer. vii. 31, 32 ; ch. xix. 13 ; ch. xxxii. 32, 35.).

"After the captivity, the Jews regarded this spot with abhorrence, on account of the abominations that had been practised there, and following the example of Josiah (II Kings xxiii. 10) they threw into it all the filth of the city, the carcasses of animals and dead bodies of malefactors. To prevent the pestilential exhalations which those would occasion, if left to putrify, large fires were kept continually burning. These lurid fires blazing night and day at the bottom of a frightful glen, was one of the most appalling and terrific sights a Jew could conceive. It was called the '*Gehenna of fire.*' Josiah, commanded all the carrion of the city of Jerusalem to be carried into the valley and burnt there ; that it might not annoy the city ; thither says David Chimci, were carried all the filth and unburied carcasses to be burned. The Sanhedrim of the Jews, for some offences, sentenced the bodies of offenders to lie unburied in that valley, to burn with the carrion cast there, which among the Jews was counted a great disgrace, and for offences most criminal, they buried alive in that valley.—*Phœnix.*

"The fire of Gehenna was therefore an object familiar to those whom our Lord addressed ; and '*to be cast into Gehenna,*' would obviously imply, in their minds, *death* associated with all that is loathsome and degrading.

"The first instance in which the term Gehenna occurs in the New Testament, is Math. v. 22, where it represents the highest punishment inflicted by the highest court in Jerusalem, contrasted with the minor sentence by the judgment, or by the council. Whosoever is angry with his brother without a cause, shall be in danger of the judgment and whosoever shall say to his brother Raca, shall be in danger of the council ; but whosoever shall say, thou fool ! shall be in danger of the Gehenna of Fire.

"To understand the force of this passage, it is necessary to keep in mind that in the Jewish Law it is stated, that he who calls his brother 'slave,' shall be excommunicated ; that he who calls him 'bastard,' shall be beaten with forty stripes ; while if he call him 'wicked' (that is fool or apostate) he may be tried for his life ; which was also called being thrust down into Hell, or tossed into Gehenna.

"Further, it should be recollected that there were three courts among

the Jews, the Court of the Twenty-Three, the Court of the Sanhedrim, and the Supreme Court of Jerusalem, each of which took cognizance of crimes, according to the degree of guilt involved; these were the tribunals to which our Lord referred.—” *Interpreter*, vol. 2. page, 104.

“It would, therefore, appear that in this case our Lord was not speaking of punishments in the future age, but was simply referring to the actual ‘Valley of Hinnom,’ with which his hearers were thoroughly familiar.”

“In Mark ix. 45-47, the contrast between ‘entering into life’ ‘entering into the Kingdom of God,’ and being ‘cast into Gehenna,’ certainly warrants the inference that our Lord is there referring to the punishment that awaits the ungodly. Such also I take to be the case in Matt. v. 29-30; ch. xxiii. 28; Luke, xii. 5. Still there is nothing to sanction the common use that is made of this language—nothing to authorise the assumption that the undying worm, and the unquenchable fire of Gehenna, represent increasing remorse, and unending torment, either in material or metaphysical flame. ‘This,’ it has been truly said, ‘is not only to put our fancies in the place of revealed truth, it is *directly to contradict Scripture*,’ for the very words in question are but a quotation from Isaiah, who distinctly applies them, not to human beings, but to dead ‘carcasses,’—Isa. lxvi. 24. No supposed good that may arise from terrifying sinners (even if they were commonly alarmed by such statements) can, for a moment, justify (statements or) interpretations of this character.

“When rightly viewed, the language of our Lord in these references to Gehenna, so far from intimating deathless being in torment, as the doom of the wicked, expresses, in the strongest possible terms, their utter destruction: and it is in strict harmony with all other threatenings in the Scriptures, regarding the final doom of the ungodly. They ‘shall DIE’—‘be BURNED UP with unquenchable fire’—‘be CONSUMED like the fat of lambs’—‘fit only to be taken and DESTROYED’—‘they shall utterly PERISH in their own corruption.’ An awful doom indeed!”

“How sad that any one who has listened to the pleadings of Jehovah’s love, to be reconciled to Him by the death of His Son, and believe the good news concerning His Kingdom, should spurn His grace, and go down to the blackness of darkness forever!

“With the afore-mentioned facts regarding the ‘Valley of Hinnom,’ and its associations before our mind, the language of our Lord regarding the Scribes and Pharisees in Math. xxiii. 15, when he said they made their proselytes ‘two-fold more the children of Gehenna than themselves,’ must appear very forcibly to express the thorough corruptness of their character; and is parallel to the comparison in verse 27, ‘whited sepulchres’—‘full of dead men’s bones and all uncleanness.’

“In a similar light, also, would I view the language of James, (ch. iii. 6,) regarding an evil tongue, when he says, ‘it is set on fire of Gehenna.’ So mischievous and corrupting are its workings, that he compares the evil propensities which set it in motion, and supply its missiles, to the lurid and loathsome fires of Gehenna, which are sustained by corruption.”—*Messenger of the Churches*. 1863.

Dr. Whitby, notwithstanding his extreme allegorizing tendencies, referring to the destruction of Sodom and Gomorrah, (Jude vii.) says: "I conceive that they (the inhabitants of these cities) are said to suffer the 'vengeance of eternal fire,' not because their souls are at present punished in hell fire, but 'because they and their cities perished by that fire from heaven, which brought a perpetual and irreparable destruction upon them.' Benson explains it to be: 'A fire which burned until it utterly consumed them.' Hammond gives the same meaning, also *Episcopius*." *Hudson, Future Life*, p. 202, 203.

Rabbi Simon Ben Lakish does not believe in a future hell, but strangely contends for a literal burning up of the wicked. He says:—"There will be in the future no Gehenna (hell), but the Holy, Blessed God will bring out the sun from its tabernacle, and will punish the ungodly therewith, but sanctify the righteous. As it is written in Malachi iv. 1: 'For behold the day cometh which shall burn as an oven, and all the proud, together with all that do wickedly, shall be as stubble, and the coming day shall burn them up.'"

Rabbi Johanan says: "If He (God) be angry with me, His wrath is eternal; if He bind me, His bands are eternal; if He slay me, *His slaying is eternal*." Here the destructibility of the soul is clearly set forth.

Some one says: "Heat is generated by combustion, and the fire is kept alive by constant feeding it with fuel. What becomes of the heat when the fire burns out?"

Dr. Harris, however, refers to certain theologians, who contend, from Mark ix. 49: "that God will so constitute the fire of hell, that it shall not begin to decompose the bodies of the damned. However it may torture, it shall not be a *consuming fire*; but it shall be conservative in its quality and effects; even as 'salt' is conservative when applied to the flesh of animals recently slain. And God will thus constitute the fire of hell, to preserve the bodies of the damned; for the *express purpose of insuring the extreme of unceasing and endless tortures in the experience of the damned, as the objects of His unappeasable wrath!!!*" So determined are some good men to see their fellow men suffer endless agony.

RESURRECTION.

It may reasonably be inferred from what has been set forth in the preceding pages from so many sources, that the candid, honest and intelligent reader, must, by this time, be thoroughly convinced, that man does not possess inherent Immortality; that he is mortal; that the wages of sin is death; that death hath passed upon all men, because all have sinned; that death is extinction of being; that when a man dies he ceases to live; that the dogma of eternal torment is untrue, and is not taught in Scripture, but rather of heathen origin; that the final doom of such of the wicked, as by reason of privileges, have become amenable to judgment, is the second death, from which there is no awaking—no revival.

The destiny of the wicked having been very clearly and very Scripturally set forth; the reader, if he have not hitherto given much heed or

attention to these momentous matters, will naturally feel desirous to know something of the glorious future, and that Eternal Life, the gift of God, through Jesus Christ, offered to man, in the Sacred Oracles, and reserved in heaven for the righteous; and the mode by which only men and women can attain thereunto. A knowledge of the destiny of the wicked, or the way of death, is most important; but far more important for man is a true knowledge of the way of life, and if possible, of still greater importance is it to obtain an entrance therein.

Perhaps, before proceeding to adduce testimony in reference to the Bible doctrine of resurrection, it may be well to furnish the reader with some further matter on the subject of death and life, from the pens of the late Dr. Thomas and Mr. Roberts, two of the most competent writers on these topics in modern times—COMPILER.

Mr. Roberts says:—"What is death? *It is the opposite of life.* The idea of death is derived from experience of life, for death is the word that describes the interruption of life. In order, therefore, to understand death, we must have a definite conception of life. Of this we do know something, since it is a matter of positive experience. All we have to do is to bring our knowledge to bear, which the majority of people have great difficulty in doing. Their minds are so pre-occupied with established theories, that they are blind to the facts under their immediate cognizance.

"Throwing metaphysics aside, what is life as known experimentally? It is the aggregate result of the organic processes transpiring within the human structure—in respiration, circulation of the blood, digestion, &c. The lungs, the heart, and the stomach, conspire to generate and sustain vitality, and to impart activity to the various faculties of which we are composed. Apart from this busy organism, life is unmanifested, whether as regards man or beast. Shock the brain and insensibility ensues; take away the air, and you produce suffocation; cut off the supply of food, and death occurs. Could these effects be produced if life did not depend on the causes interfered with? If life and function were the abstract attributes of an immaterial element pervading the physical organization, would they not be manifested independently of material condition? All positive, as well as negative, experience contributes to the same result, shewing human life with its mysterious phenomena of thought and feeling, to be the result of harmony in the working of the complicated machinery of which we are 'so fearfully and wonderfully made.' Thus we exist. *There was a time when we did not exist.* This is most important, as shewing the possibility of non-existence in relation to man, for what *has* been, can be again. The question then is, shall this state of non-existence again supervene? The answer is readily obtainable. Since human existence depends on material organic function, non-existence must ensue upon the interruption of that function. The whole matter is therefore reduced to a question of experience.

"By experience we know that this interruption does take place, and that man in consequence dies. Death comes to him and exactly undoes what birth did for him. The one gives him existence, the other takes

it away. 'Dust thou art, and unto dust shalt thou return,' is realized in every man's experience. In the course of nature his being vanishes from creation, and all his qualities submerge in death, for the simple reason that the organism that develops them then stops its working."—*Twelve Lectures, p. 47.*

Dr. Thomas, in the series of articles from which I have already so largely quoted, treating of "Natural Death and Corruption, the penalty of the Transgression of the First Man, says:—

"1.—Magnetic vibration, originated by electro-chemical action in the pulmonary vesicles, being the cause of all vital phenomena in organized bodies, the cessation of that action causing the vibration to stop, puts an end to all motion, even to that of the ultimate molecules of the body, and the subject is said to be dead. Death, then, is the *cessation of electro-magnetic vibration*. This is consequent upon the interruption of the wonted communication between the blood and Neshem and Ruach of the atmosphere. The animal machinery becomes impaired; its molecular organization fails to evolve the electrical forces; the pulsation of the heart becomes feeble, and consequently the circulation flows sluggishly. Hence the lungs become congestive, and the breathing difficult. The pulse beats slower, and the respiration is shorter and quicker than in the full vigour of life. These circumstances combined diminish the quantity of air, impede the chemical action, and decrease the intensity and quantity of the electro-magnetism of the blood; thus decay is superinduced, and this terminates in the cessation of all action in the vesicles, even as the interruption of chemical decomposition in the galvanic trough puts an end to all vibration in the armature of the machine.

"2.—The electro-positive and the electro-negative forces of animal bodies are conservative of them; that is, so long as they continue to be elaborated, they are prevented from returning to their ultimate constituents, but when electro-chemical action in the air and blood in the pulmonary vesicles is stopped, *corruption* takes place, and the body is resolved into gases, and its original earth. This is a practical illustration of the text, 'If He withdraw, or gather to Himself, His Ruhe, *spirit*, and His Neshemeh, or breath, all flesh shall perish together, and man shall turn again to dust.'—Job xxxiv, 14.

"Hence the necessity of maintaining a reciprocal action between the 'breath of lives' and the blood, for the continuance of life in all organized bodies. The duration of this reciprocity is fixed in man to three score years and ten; in other animals to different periods. It was to this the Yahweh Elohim had reference, when He said concerning the Antediluvians 'My spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years.'—Gen. vi. 3. It is a strife with the flesh which leads naturally to decomposition, and which is counteracted only by the life-perpetuating energy of the spirit in the air we breathe.

"3.—When the electro-magnetic vibration ceases, because chemical action no longer occurs in the vesicles of the lungs, the latent forces, which are inherent qualities of the acid and alkaline matter of organized

animal bodies, seek, under the influence of air, moisture, and a moderate temperature, to be eliminated. The action of a warm moist air upon the bodies of the dead is established primarily upon the cuticle, which feels clammy, of a clayey coldness, and by a little friction separates from the rete mucosum and true skin beneath. It assumes a greenish appearance, and in process of time, the hydrogen, carbon, sulphur, and phosphorus, of the soft parts, combine with the oxygen and nitrogen of the air, and form water, ammonia, carbonic acid, and sulphuretted, phosphuretted and carburetted hydrogen gases. These are the principal products into which animal matter is resolved after death; and this process, by which the original texture disappears—which is purely chemical, is in Scripture termed *corruption*.

“4.—‘He that soweth to his flesh,’ saith the Apostle, ‘shall of the flesh reap corruption.’ But the righteous and the wicked all reap corruption after death. True, and therefore Paul must allude to a reaping corruption in an especial sense, that is when the wicked shall alone be subjected to it. The Scripture saith, that under the sounding of the seventh trumpet the righteous and unjust shall be separated from the wicked dead, and that a thousand years after, many of these shall arise to judgment. Then is the time to reap according to that which has been sown. This is the time to which Paul alludes when he saith, ‘in due season we shall reap’—life everlasting when Messiah comes, if the righteous faint not; and *corruption of the flesh* to those who sow to the lusts thereof, to others also when ‘the end’ shall come.

“5.—Thus saith the Apostle, *corruption of the flesh shall be to those who sow to the flesh when the time to reap shall come*. But, unless the wicked are raised corruptible, they cannot reap corruption of the flesh; for incorruptible flesh is incapable of resolution into the products of putrefaction. If the wicked are to be raised immortal, as is generally supposed, they must rise with incorruptible bodies, for none but incorruptible bodies can be deathless or immortal; and they can neither feel pain nor reap corruption.

“11.—We are instructed by the Scriptures, that *to die is to return to the dust*, which harmonizes with our philosophical conclusion. We hold to this, because it is sustained by the word of God, and not to the word, because it is confirmed by the physical laws; truth is ours, wherever found, in the works or word of the living God. Reason, science, and the word all harmonize in the conclusions before us. Adam was subjected to death and corruption in the sense we have explained; but whether for a limited or unlimited period, is a question which cannot be resolved by any consideration annexed to the Eden Law; a resurrection to life and judgment must be argued from other premises than these.

“12.—‘*If a man die shall he live again?*’ This is a very interesting question, and one that can only be illuminated by the light of revelation. We have seen what the Scripture saith, that ‘a man hath no pre-eminence over a beast;’ his life, his breath, his spirit, are all the same with God’s inferior creatures, which He hath made. He pronounced

them 'very good' as well as man; but, whether man shall come to life again after ceasing to be, unassisted reason cannot discover.

"There is no essence in man more than in any other creature upon which can be predicated a future life, but every thing to lead us to the opposite conclusion. The animal man has attempted to answer the question, and hath proclaimed that 'death is an eternal sleep.' This is all he can make of man's destiny, as predicated upon his physical constitution. Death would have been eternal sleep, if, when Adam fell, God had abandoned this race to the Eden Law of Death; or had the second Adam not risen from the dead, death would have been an undisturbed sleep until a sinless one could be found, who by a resurrection from the dead should become a *living* sacrifice for sin. But what could unenlightened reason elaborate of this? These belong to the 'deep things of God,' which the spirit of God alone was acquainted with, and could, therefore, alone reveal. Then, to inspiration we appeal."

Section 9, paragraph 10.—"Eternal Life has been the hope of all those who have walked with God in all past ages and generations, since the fall. In walking with God, they have trod the same path, and journeyed along the same road, which is the only 'way that leadeth unto eternal life.' The entrance upon this way is straight, and its passage narrow, and though it leads to glory, honor, incorruptibility and life, there are few that find it. *Belief* in the testimony of God, and *obedience* to His commandments are the grand characteristics of 'His way' in its successive manifestations in all time. Dispensations have varied; but these leading principles have always remained the same. 'These are written that ye may *believe*,' and 'blessed are they that do His commandments, that they may have a right to the Tree of Life, which is in the midst of the Paradise of God.' 'I,' says Jesus, 'am the way, the truth, and the life'—'I am the resurrection'—'I am the door, and no man entereth but by me.'"

Section 10, paragraph 1.—"WHAT WE MUST DO TO OBTAIN ETERNAL LIFE."

"The Scripture not only teaches what the animal man is as a physical and moral being, but what he may become. It shews that he has 'no good thing in him'; that he has no pre-eminence over other animals more than the perfection of his organization confers upon him; and that therefore, he is destitute of inherent holiness, righteousness, immortality, honour and glory. He is a humbled creature, made subject to vanity, and at enmity against God and His laws.

"2.—These things being abundantly demonstrated both in the works and word of God, the future destiny of man *as predicable upon the constitution of his nature*, is that of an eternal cessation of his existence from the time he shall have mingled with his parent dust. This is the conclusion to which revelation and science will conduct every disciple of truth, who is independent of prejudice and party, and who has the courage to confess her in the face of ignorance, bigotry and persecution.

"3.—An insane cry has been raised by party leaders, who, (in the words

of Quintillian) 'condemn what they do not understand,' against what they style 'materialism.' In the language of a celebrated writer, we would say that 'this question of materialism is one of the most vain, trivial, and uninteresting that ever engaged the human intellect; and nothing can be more unphilosophical, and more truly detrimental to the interests of morality and religion, than the unfounded clamour, or cant, shall I call it, which has been poured forth from the periodical journals about the danger attending it. *A manly intellect, instead of bowing before prejudice, would dissipate it,* by showing that the question is altogether an illusion, and that, adopt what opinion we may concerning the substance of the mind, every attribute belonging to it must remain unaltered and unimpaired.

"4.—After speculating upon what may be discovered concerning the 'essence of the soul,' by observation and reflection, or consciousness, the same author remarks; 'Observation, therefore, reveals a little in regard to the substance of the mind, as does reflection on consciousness; and as no other modes of arriving at certain knowledge are open to man, the solution of the question appears to be placed completely beyond his reach. In short, to use an observation of another writer, nature has given man faculties fitted to observe phenomena as they at present exist, and the relations subsisting between them; but has denied to him powers to discover us a matter of direct perception, either the beginning or the end, or the essence of anything under the sun; we may amuse our imagination with conjectures, but will never arrive at truth, when we stray into these interdicted regions.' 'The solution,' continues the first writer, 'is therefore not only unimportant, but it is impossible, and this leads me to observe, that *no idea can be more erroneous than that which supposes the dignity and future destiny of man as an immortal being to depend of necessity on the substance of which he is made.*' We have here the candid confession that, by the unaided efforts of the human intellect, it is impossible to find out whether the soul be of an immortal nature. But from what we have seen in this essay, we can with certainty affirm, that *man has no immortal principle in his nature.* Modern philosophers are aware of this, but they fear to confess the truth, lest they should be branded with the name of materialist; and furthermore, if they avow the conviction of their minds, they know not what answer to give to the enquiry '*If man have no pre-eminence over a beast does he die as the beasts which perish*'?

"Abstract materialism leads to this conclusion, and they are at a loss how to grapple with the difficulty. But not so the scribe who is instructed for the kingdom of heaven. He can answer it with ease.

"5.—The grand truth of God's word is, that *glory, honour, incorruptibility, and life are the reward of a character formed in harmony with the commandments delivered to men in the several dispensations of time under which they live. They are the reward of a good character; a character which shall be pronounced by the Judge 'without spot or wrinkle, or any such thing; but which shall be holy and without blemish.'* If glory, honour and eternal life be worth the sacrifice of everything on

earth to obtain, then the inducement to a holy, righteous and unblemished life in Jesus Christ is found in these, transcendantly powerful. Carnal and blind are they who say that this doctrine is demoralizing ! We know no language strong enough to express the sense we entertain of the ignorance and perverseness of such cavillers. What stronger inducement to goodness and virtue could the philanthropy of God propose, than an unending, pleasurable and delightful existence with Christ ? If such a consideration will not lead men to 'repentance unto life,' we are at a loss to conceive what will. 'Fear,' says one of these terrorists, 'will do it.' But 'cowards' have no fraternity with the heroes of the faith ; the Scripture condemns them to the second death ! Fear never made a genuine Christian yet ; no, nor never will. The sons of God are freemen, whom the truth has freed from all slavish fears. They love God with a perfect love, because they believe that He first loved them.

"6.—During the time between the Ascension and Future Advent of Jesus, the terms upon which Immortality, &c., are offered to men are contained in the Gospel, and in that only. When born into the existing world, we come under the curse and sentence of death ; or as the Apostle saith, we are '*made subject to VANITY not willingly.*' It is in this sense that the world of mankind, is said to be condemned already. 'He that believeth not,' whether the faithlessness be predicated on physical or circumstantial disability matters not, all unbelievers are 'condemned already.'—John iii. 18. Because of this congenital condemnation it is that we suffer evil from our birth, die and return to the ground from which we originally came ; but, well would it be for multitudes, if the condemnation which rests upon them did not transcend this. The sentence under which we are involuntarily born has no reference to the SECOND DEATH ; it subjects mortals only to present evil, and to a return to the dust, which is final and eternal, to those who die in 'times of ignorance.' Were there no other sentence than this pronounced upon mankind, there would be no Second Death, which is the penalty, not of the Eden law, but for the transgression of subsequent ones. And here I would make one remark for the reflection of our Universalist friends, namely : *had there been no other sentence promulgated than that in Eden, and had the word of Christ been simply and solely, 'all shall be saved,' then the dogma, that to the extent to which all men die in Adam, to the same extent shall all men be made alive in Christ, would have been true.* BUT, on the assumption that he that believeth, means 'all,' there is still a sentence of condemnation pronounced against unbelieving mortals, which restricts the 'all' to a portion of mankind, and condemns the rest. 'HE THAT BELIEVETH NOT (*the Gospel*) SHALL BE CONDEMNED.'

"7.—Here, then, are two sentences of condemnation, to which, if a man become obnoxious, he may be said to be *doubly damned*. He is condemned to the first death because he is born of the flesh ; and he is condemned to the second death if he believe not the Gospel ; but let the reader bear in mind, that *no mortal son of Adam is obnoxious*

to the *Second Death* because he is born of the flesh; but being born of the flesh involuntarily, he becomes liable to it by rejecting the Gospel of Jesus Christ—and this is the ground of the *Second Condemnation*, 'that light has come into the world, and men love darkness rather than light, because their deeds are evil.'—John iii. 19.

"8.—What then do men need to be saved from—*First*, from ignorance of God's way; *second*, from moral perversion; *third*, from the evils of the present life, in body and estate; and *fourth*, from the dissolution of the grave. The 'Light' which God has revealed in the Scriptures will save them from ignorance and its bequests, which are superstition, fear, bigotry, unbelief, &c.; 'repentance and remission of sins in the name of Jesus,' will rectify their conscience; and a 'resurrection unto life,' or a transformation, will deliver them from 'all the ills that flesh is heir to,' and restore them to a being which shall end no more.

"9.—*The wages of sin is death.*' Wages are paid only to those who labour; those who in their toil 'sow to the flesh,' will be paid for the labour they perform; and the pay for this kind of labour is 'corruption,' or 'death unto death—death ending in corruption,' as the Apostle saith, 'shall of the flesh reap corruption,' and of such he says in another place, 'whose end is destruction,' so that 'death,' 'corruption,' and 'destruction,' are the 'wages of sin,' which every one is fairly entitled to 'who loves darkness rather than light,' and refuses to accept the Gospel of Jesus Christ. We need to be delivered from our sins, and from a resurrection unto a second death and corruption, which shall be consummated in a fiery destruction, constituting the destiny of unbelievers, cowards, abominable characters, and whosoever loves and invents a lie.

"10.—*What must we do to be saved from all these things?* The answer is contained in the saying of the King of Israel to his Ambassadors to the nations: 'HE THAT BELIEVETH THE GOSPEL AND IS BAPTIZED, SHALL BE SAVED,' and 'observe ALL things WHATSOEVER I have commanded you.' What is the Gospel to be believed? 'Repentance, remission of sins and eternal life through the name of Jesus Christ.' These are the glad tidings, but on what premises are they predicated? Upon the testimony of Moses and the prophets, that in the fulness of time a Purification Sacrifice should be manifested, styled the Messiah, 'who should be cut off but not for Himself,' who should be 'a man of sorrows and acquainted with grief; who should be 'despised;' one upon whom the iniquity of all should be laid; who should be stricken for the transgression of Israel; who should make his grave with the wicked and the rich man in His death; whose body should not be permitted to see corruption; who should ascend to the right hand of the Majesty in the heavens, and who should sit there until His enemies should be subjected, and until the time of the restoration of the Jewish state and throne of David should arrive.

"11.—These glad tidings are also predicated upon the demonstration, that Jesus of Nazareth is the personage; in other words, that *Jesus is the anointed One, the Son of the living God.* This is the 'foundation' of the Gospel, but not the Gospel itself, when taken abstractly from the

testimony of the prophets. Having laid this foundation, Paul preached that Jesus died for our sins, and rose again from the dead, as had been foretold concerning Him in the ancient oracles of God, where, as Jesus Himself said, it is also written, that 'repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.' Does the reader, then, believe on the testimony of the prophets and apostles, that Jesus of Nazareth is the anointed prophet, priest, king, and Son of the living God; that He was sacrificed for sin; that His blood cleanses from all sin; that He was buried; that He rose from the dead on the third day; that He ascended to heaven; and that He will in like manner come again to raise the dead and rule the world in righteousness—does he believe these things? Then he believes that repentance, remission of sins, and eternal life are through the name of Jesus—he *believes the Gospel*.

"12.—But if thou art a believer of the Gospel, O reader, be mindful of the words of Him who will judge you in the last day by the words of His own mouth; He does not say simply and alone, 'He that believeth the Gospel shall be saved;' no, let heaven and earth be witness; He says: 'He that believeth AND IS BAPTISED, shall be saved,' and at your peril, detract from the letter or spirit of the word. After reading this, if thou believest, askest thou what thou must do to obtain 'repentance and remission of sins through the name of Jesus?' For what purpose thinkest thou, the Apostles commanded men to 'be baptised in the name of the Father, Son and Holy Ghost,' if it were not that they might obtain forgiveness of sins 'through the name of Jesus?' *Your HEART is purified by faith. Your state is changed by Baptism.* Hear the words of the Apostle then, and understand: 'REPENT AND BE BAPTISED IN THE NAME OF JESUS FOR THE REMISSION OF SINS.'

"13.—On the supposition that you have believed the Gospel and been baptised in the name of Jesus for the remission of sins, do you now enquire what you must do to obtain the 'glory, honour, incorruptibility, and life' of the future age? The enquiry is appropriate and well-timed, for rest assured that you may have believed the Gospel, and have most scripturally obeyed it, but unless you hold fast your begun confidence unshaken to the end, unless you persevere in well-doing, you had better never have known the truth. 'Save yourselves,' says Jesus, 'by your perseverance,' to which Paul, by whose gospel you will be judged, adds, 'God will render to every man according to his deeds; to them who, *by patient continuance in well doing, SEEK FOR GLORY, and honour, and incorruptibility; ETERNAL LIFE.*' Can you *continue* in well doing unless you *begin* to do well? Can you '*seek for*' a thing which you pretend to already possess? No, '*GOD ONLY HATH IMMORTALITY—* with Him is '*the fountain of life*'; and all the intelligences of His boundless dominion, who may have this as a quality of their being, have *derived* it from Him as a *recompense* for their faithful obedience in a previous state. Are you not desirous of attaining to the glory, honour, and tranquil dignity of these celestials? Would you not be ravished with delight in the possession of an angelic nature, an undefiled and

incorruptible inheritance, and an eternal relation to all worlds? Strive then, that you may be 'accounted worthy to attain to that age,' 'through a resurrection from among the dead,' when you shall 'die no more,' and be equal to the "angels of God."—Luke xx. 36.—*Dr. Thomas, in Christadelphian*, 1870, pp. 193, 197, 200, 225, 230.

These extracts have extended to a greater length than anticipated, but the discussion of the question of Death and Life is so important that it has been found impossible, in justice to the subject and the reader, to curtail the argument. Moreover, the whole matter so ably elaborated by Dr. Thomas, has an important bearing on the doctrine of resurrection; and if the reader have not, until now, or if he have, applied himself to the study of this question of death and life; the destiny of the wicked; the future life of the righteous; and the importance of resurrection in the development of God's purpose on this earth, he surely will not regret the space and time devoted to the better understanding of what God sets before all men to whom the Gospel invitation comes: "Life and good; and Death and evil."—Deut. xxx. 15. But to proceed:—

The Bible doctrine of a future life, is life by and through a resurrection from the dead; and the doctrine of a Resurrection is emphatically a Hebrew doctrine. Although it is unquestionably true that Christ, when as the first-born from the dead, he abolished the power of death, and burst asunder the bonds of the grave, brought life and immortality to light in the Gospel, clearly showing to all subsequent generations of men the mode by which the righteous dead are restored to life and reward—in a manner, respecting which Old Testament saints had no knowledge; yet, it is evident that the faith of the saints of patriarchal and prophetic times, was based on the assurance of a Resurrection.

They did not know, so far as we can judge, *how* this would be accomplished. This was manifested by Jesus in His own death and resurrection, and afterwards taught by His disciples, and made further known by Him through His servant, John.

In Gen. xiii. 14-18, we have the first intimation of the promise of territory made to Abraham. In the fifteenth chapter he manifests a desire to have an assurance from Deity that he would inherit the land. He is directed to prepare a sacrifice; "and when the sun was going down a deep sleep fell upon Abram, and lo, *an horror of great darkness fell upon him.*" (verse 12.) He was informed of certain things that would befall his descendants; that he would go to his fathers in peace, and be buried in a good old age. In chapter seventeenth God enters into covenant with Abraham, giving him the land of Canaan for an everlasting possession. Clearly Abraham could only understand that he would inherit this land by a resurrection from the dead. Read in connection Acts. vii. 5; Gal. iii. 17; Heb. xi. 8—10, 13; also Exod. iii. 6; and Math. xxii. 31, 32; the doctrine of resurrection being the subject under discussion, and not, as is generally supposed, the immortality, of the soul.

Dr. Candlish takes this view of the subject. I have already given

an extract from the writings of this celebrated man, wherein he argues the certainty of the fulfilment of the promise to Abraham, because based upon the veracity of God.—COMPILER. In reference to the time when it shall take place he says ;—

“Still farther, the Apostle’s reasoning would lead us to place the fulfilment of the promise to Abraham now before us, *after the resurrection*, for he says, ‘wherefore,’ by reason, or in consequence, of this promise, God is not ashamed to be called *their God*’—it is because He has some great thing in store for them—something worthy of Himself to bestow. Something corresponding to so near a connection as is implied in His being ‘*their God* ;’ and their being His people, His sons, and therefore *His heirs*.

“But, according to our Lord, this same title, ‘God of Abraham, God of Isaac, and God of Jacob,’ conveys also a *promise of the Resurrection*, It is only of Abraham, Isaac and Jacob, *not dead*, but living, that He is, or can be, the God. The promise. . . . was secured to them, not as *disembodied spirits*, but as living men in the body ; since God is not the God of the dead, He never assumed this name, or gave any of the pledges or promises which it implies, in relation to the dead, or disembodied spirits. He is the God of the living, it is with the living, with men alive in the body, that He has to do ; such is the import of our Lord’s argument. God was not merely the God of Abraham while he sojourned as a pilgrim upon the land ; He is his God still. But this cannot mean that He is the God of Abraham’s disembodied soul only, for He never constituted himself the God of Abraham in that sense. It was of Abraham in the body, that He condescended to become the God ; that is, of Abraham in the body, that He is the God still ; and it is to Abraham in the body that he is pledged to make good all that that name denotes. Abraham must, therefore, *yet live* in the body to receive the fulfilment of the promise which God gave him in the body, and in respect of which He says, not *I was, but I am*, the God of Abraham.”

This is truly a wonderful production from a clerical source. Such language in the mouth of a Christadelphian is characterized by the brethren of Dr. Candlish as pure nonsense, gross carnality, and rampant infidelity. The most casual examination of the language before us, shows the scripturalty of Dr. Candlish’s deliverance on this subject. From it we may also infer how his great mind must have been fettered by the theological terms which he uses. And further, we may learn from it, that whatever may have been the true meaning which Dr. Candlish attached to the term, “disembodied spirits,” that he could not have understood these spirits as still retaining consciousness, much less as being in the presence of God in heaven. Because if they are there as represented by the theologians, in full possession of the perfectly developed faculties attributed to the immortal soul, when freed from the clay prison-house of the body, experiencing a constantly increasing expansion of its powers, and these attuned to the service of Deity, surely in that case he could not say that God is not the God of such. He says distinctly that God is not the God of the *disembodied spirits* of Abraham,

Isaac and Jacob, that is, that He is not the God of these fathers of Israel *dead*, but their God as *they shall live in the resurrection*. This is all that Christadelphians claim, in this respect.—(C.)

Haannah in that beautiful prayer, so full of prophetic utterance (I. Sam. ii. 6.) must have had some conception of resurrection, when she says (ver. 6.) "The Lord killeth and maketh alive, He bringeth down to the grave, and bringeth up." So Job xix. 25, 26 :—"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." David's hope of resurrection has been already noticed. Isaiah, in the spirit of prophetic vision, utters the following, ch. xxv. 8 :—"He, (Messiah) will swallow up death in victory." And in ch. xxvi. 19 :—"Thy (righteous) dead shall live; with my dead body shall they arise; awake and sing *ye that dwell in dust*; for thy dew is as the dew of herbs; and *the earth shall cast out the dead*." While at verse 14, it is said of another class (the wicked) :—"They are dead, they shall not live, they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." And in Dan. xii. 3, resurrection is plainly foretold in connection with other notable events simultaneously occurring :—"At that time shall Michael (Messiah) stand up, the Great Prince, that standeth for the children of thy people (Israel); 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, some to everlasting life and some to everlasting shame and contempt (or as some contend more correctly rendered, the shame and contempt of the *Olam, Aion* or *age*—the Messianic Age). The resurrection takes place at a time when the nations are in trouble, in uproar and conflict; and when deliverance is vouchsafed to Israel nationally—thus agreeing with what was shown to John (Rev. xi. 18) when Christ shall have taken to Him His great power, and reigning in the earth :—"The nations were angry, and Thy wrath is come, and the *time of the dead*, that they should be judged, and that Thou shouldest give reward to Thy servants the prophets, and to the saints, and them that fear thy name, small and great." We have the same intimation of calamity and judgment set forth in Isaiah in connection with the passages just quoted (ch. xxvi. 20-21) :—"Come, my people, enter thou into thy chambers, and shut thy door about thee; hide thyself as it were for a little moment, *until the the indignation be overpast*; for behold the Lord cometh out of His place to *punish the inhabitants of the earth for their iniquity*; the earth also shall disclose her blood, and shall no more cover her slain." One point stands out conspicuously clear in these passages. It is this; that the advent of Christ, and the resurrection of the dead, take place at a time of great commotion, tumult and war among the nations. An interesting question here occurs,—are we near this crisis?

The following passage occurs in Hosea xiii. 14 :—"I (Messiah) will

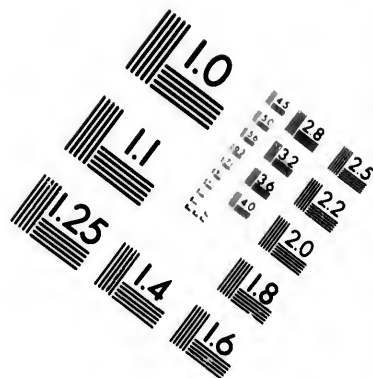
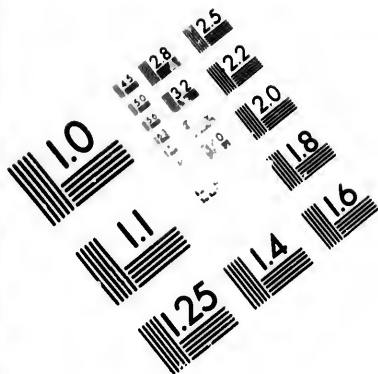
ransom them (Israel, after the flesh, and Israel after the spirit, whose helper He then will be, verse 9) from the power of the grave; I will redeem them from death; O death, I will be thy plague, O grave, I will be thy destruction!!" These passages, with many others which might be quoted, distinctly indicate that the doctrine of resurrection was held, it may be to some extent dimly, in Old Testament times.

Summing up a lengthy and important article on Resurrection and Immortality, as taught in Moses and the prophets, Dr. Thomas says:—

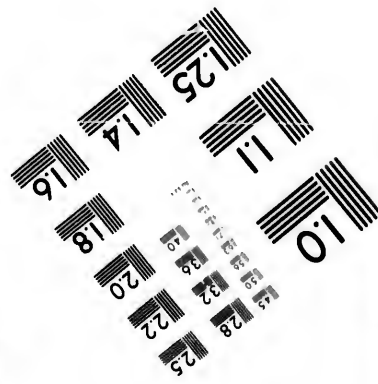
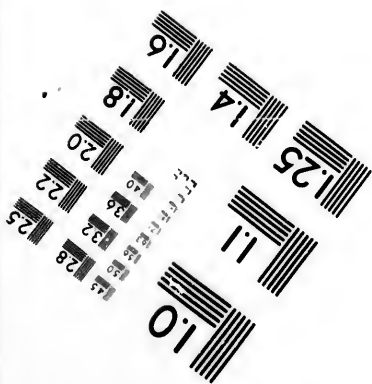
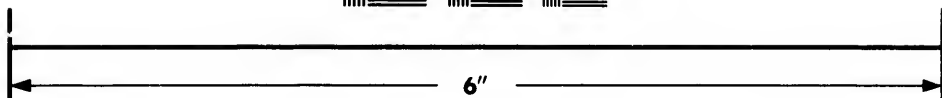
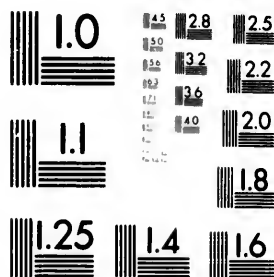
"They all refuse to testify to the existence of an 'immortal soul' in sin's flesh. While they speak of 'soul' they testify that 'the soul that sinneth, it shall die.' 'He kept not back their *soul from death.*' 'Hear and your soul shall live,' which teaches, by implication, that it was previously dead; and 'That *soul* will I *destroy* from among his people, which teaches its destructibility—a quality of soul, the opposite to immortality; the basis of which is *indestructibility.* Of Messiah, the prophets say: 'If Thou, Jehovah, shall make a trespass-offering of *his soul.*' 'He exposed his *soul* to death.' 'Thou wilt not leave,' saith the spirit, 'my *soul* in the grave'—and 'God will redeem *my soul from the grave.*' Thus the prophets speak of 'soul,' showing thereby that they regarded it as mortal and destructible; and in death the tenant of the grave, from which it is redeemable *through resurrection alone.*" "*Herald of the Kingdom and the Age to Come,*" for 1857, p. 103.

In the New Testament the doctrine of resurrection and future life only, through a resurrection, are most clearly set forth. In Math. v. 5, we are told that "the meek shall inherit the earth." Abraham was shown by the deep sleep, and the horror of great darkness that fell upon him, that he was to inherit the land after passing through the death state, and the darkness of the grave. So the words here quoted imply that the meek must live again, by resurrection, to inherit the earth with Abraham, the "heir of the world."—Rom. iv. 13, and "Christ the heir of all things."—Heb. i. 2. The Apostle Paul places the future existence of the saints entirely upon the fact of a resurrection. 1 Cor. xv. 16–18. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; you are yet in your sins. *Then they also which are fallen asleep in Christ ARE PERISHED.*" There is no ambiguity of language here. If there be no resurrection there is no future life—not even for them who are fallen asleep in Christ. Strange that men can overlook, or twist out of all shape, the plain meaning of these words—words so entirely in harmony with the teaching of Jesus—Luke xiv. 14: "And thou shalt be blessed; for they (the poor) cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." And again—John v. 28, 29: "Marvel not, for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation." Jesus said unto Martha—John xi. 23, 24:

"Thy brother shall rise again." Martha said unto Him, "I know that he shall rise in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life." We have already seen that while the Pharisees among the Jews believed in resurrection, the Sadducees denied it. So we find Paul before Ananias—Acts xxiv. 18, asserting the belief of his prosecutors in "a resurrection both of the just and unjust;" while we find him before Agrippa demanding of them, "Why should it be thought a thing incredible that God should raise *the dead?*" So important is this doctrine of resurrection, that the rite of Scriptural Baptism (total immersion) contains in itself the symbol of death and resurrection, in addition to the type of purification, the sanctifying and cleansing that is accomplished with the washing of water by the Word.—Ephesians v. 26. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized *into His death?* Therefore we are *buried* with him, *by baptism* into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted* in the likeness of His *death*, we shall be also in the likeness of His *resurrection*—Rom. 6, 3-5. A most important and comprehensive figure, which common sense informs us, the rite by total immersion only, can contain. The importance of the figure is set forth 1 Peter 3, 21; "The like figure wherunto even baptism doth also now save us, *by the resurrection* of Jesus Christ." Let the reader carefully read the whole of the fifteenth chapter of first Corinthians, in the light of Luke xiv. 14, as being the time of recompense, which doctrine we also find in Isaiah, xl. 10: "Behold the Lord God (Jesus-Messiah) will come against the strong, and His arm shall rule for him; behold his reward is with him, and recompense for His work (margin) before him." This fifteenth chapter should convince every unprejudiced, honest-minded man and woman, reading it according to the sense of the language therein employed, grammatically construed, that there is no future life for any of our race (saving Enoch and Elias and the living at Christ's appearing) except by and through a resurrection of the dead; that there is no resurrection until Christ comes, and no immortality until after judgment, clearly indicating that the resurrected shall stand in the Grand Assize in a mortal body, to receive in that body (2 Cor., v. 10) according to the things done, whether good or bad, even the recompense of reward, eternal life to the righteous, punishment commensurate in the eyes of unerring justice, with the sins committed, for the wicked, or the unjust and ungodly, terminating in eternal death. This is what Paul had an eye to when he addressed the Phillippians (ch. iii. 8-11): "Yea, doubtless, and I count all things loss, for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made *conformable unto his death*;



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if by *any* means *I might attain unto a resurrection from among the dead.*"

So also in his letter to Timothy (Tim. iv. 7. 8.): "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge SHALL GIVE ME AT THAT DAY; and not to me only, but unto all them also that love HIS APPEARING, when He shall return from heaven, whence also we look for Him, and shall change (or transform) our vile body that it may be like unto His glorious body, according to the working whereby He is able to subdue all things to Himself;" that is by His mighty power, by which this mortal body shall *put on* immortality—Phil. iii, 20, 21; 1 Cor. xv, 53. All harmonizing with the grounds of consolation and hope, addressed by Paul (1 Thes. iv. 13-17) to the Thessalonian ecclesia: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 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 them that are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." Also with Rev. chap. xx, setting forth the resurrection of the dead, and the establishment of the millennial kingdom, the reign of Christ and His Saints, as set forth in the song of the redeemed (Rev. v. 9, 10): "And they sung a new song, saying: 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, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; AND WE SHALL REIGN ON THE EARTH."—(COMPILER.)

Summing up another interesting and lengthy article on "The Teachings of Jesus and His Apostles in relation to Immortality," Dr. Thomas says:—

The second Adam was never a ghost-man of the Plato stamp. He was once a living soul, or a soul and body as we; but such no longer; he is now, says Paul, a spirit body, or life imparting spirit. 'I am, said Jesus, speaking by the spirit, the way, the truth, the resurrection and the life.' He brought Life and Immortality to light through the Gospel. He and His disciples preached, and that Gospel says nothing about immortal soulism. On the contrary, He taught that the way to God's kingdom and glory, is to follow in the steps of His faith and obedience; to believe the truth as it is in Him; to be resurrected by Him; and to *live* by Him. When He preached the gospel of life and immortality he used to say: 'He that believes into the Son hath Aionian life,' in the sense of having a 'right to it,' Rev. xxii. 14; John iii. 36, and again, 'He that understands my word, and believes Him that sent Me, hath Aionian life, and shall never come into condemnation, but hath passed out of death unto life.' 'Verily the hour comes, and now is,

when the *dead* shall hear the voice of the Son of God, and they that hear *shall* live.' They shall come forth from their graves, they that have practised good things for a resurrection of life ; but they who have committed evil deeds for a resurrection of 'judgment.'—John v. 24-29."

"This doctrine indicates, that a right must first be obtained to the life of Messiah's Aion, that it is obtainable by the obedience of an enlightened faith ; that in obeying, a constitutional transfer of the believer ensues, by which he comes under a sentence of life ; that the practice in the present life of what God shall deem good things, will entitle to the realization of the acquired right ; that the dead are in no sense alive till they hear the Son's voice calling them ; for they that hear, *SHALL* live ; that the dead who are then to live, whether good or bad, are not to come from the skies, but from *their graves* ; and that reward for good and punishment for evil, is *after* resurrection. Now, according to the doctrine of life and incorruptibility Jesus preached, it is not for every soul or body of Adam's race that immortality is provided ; but only for an election therefrom. Jesus teaches this in saying ; 'That this is the Father's will who hath sent Me, *that all that He hath given to Me, I shall not lose of it, but shall raise it up at the last day.*' 'And this is the Will of Him that sent Me, that every one comprehending the Son, and believing into Him, may have the life of the Aion ; and I will raise him up at the last day.' 'It is written in the prophets, *and they shall be all taught of God.* Every one, therefore, having heard from the Father, and having learned, comes to Me.' 'I am the living bread which descended out of the heaven ; if any one eat of this bread he shall live in the Aion, and the bread which I will give is my flesh, which I will give for the life of the world.' 'Verily I say unto you, except ye eat of the flesh of the Son of Man, and drink His blood, *ye have not life in yourselves.*' 'He that eateth My flesh and drinks My blood dwells in Me, and I in him.' that is 'by faith'—Eph. iii. 17. 'As the living Father hath sent Me, and I live through the Father, he also that eateth Me, he shall live through Me. He that eateth this bread shall live in the Aion.'—John vi.

"Such doctrine as this is utterly subversive of the dogma which assigns to every son of Adam, an immortal soul as an hereditary element of his nature. Jesus taught His contemporaries that 'they had not life in them,' and that to obtain it they must feed upon Him. 'The words that I speak unto you, they are spirit and they are life.' 'He that believeth not into the Son, *shall not see life.*'

"Here then is a great truth. *They who attain to the Life and Incorruptibility of Messiah's Aion, are these who are taught of God.* This is the doctrine of the Spirit by Isaiah, Jeremiah and Jesus.—Isa. liv. 11-13 ; Jer. xxxi. 33 ; John vi. 44-45. The converse of this is that, they who are not taught of God, shall not attain to the life and incorruptibility of the Aion. If either of these propositions be admitted, the other is necessarily true. How important then, to know assuredly what is taught of God, that we may place ourselves under the teaching ; that we may learn of the Father the words of Aionian life ; that we may understand, do, and live in Messiah's Aion, and that beyond. *Men are alienated from the life of God, through*

the ignorance that is in them.'—Eph. iv. 18. What a condemnation then, is ignorance of the words of life and incorruptibility. It consigns men to death and corruption. Let us therefore eschew ignorance ; and the teachings of all pretenders, who would keep us in ignorance of God's teaching, or who would discourage the broadest and fullest investigation of the Scriptures of Truth. Beware of all who would turn you aside from Moses and the Prophets, for the New Testament writers rightly commend them ; and exhort us ' to be mindful of the word spoken by them,' and when we speak, to ' speak according to them.'"—I Peter, iv, 11 ; II Peter, iii. 2.—(*Herald* 1857, pp. 128, 129.)

Dr. Thomas, in the foregoing extract speaks of an election to eternal life. Let not the reader be dismayed at this. The Apostle Paul teaches us that this election is based on the foreknowledge of God—that it is an election of, or by faith, and in complete harmony with the formula of The Great King : "*He that believeth, and is baptized, shall be saved ; he that believeth not shall be condemned.*"—Mark, xvi. 16. This is the basis, as regards man, of the doctrine of salvation (or eternal life, justification and redemption from death,) by faith. What are we to believe then, as a pre-requisite, or qualification for baptism ?—"When the Samaritans believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptised, both men and women."—Acts, viii. 12. "As many of you as have been baptized into Christ, have put on Christ, and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. iii, 27-29. Paul further tells us ; "that faith cometh by *hearing*, and hearing by the word of God."—Rom. x. 17. In order to become children of Abraham by faith, we must partake of the true circumcision, not that which is outward in the flesh, but the circumcision which is of the heart, spiritual, not literal, whose praise is not of men but of God."—Rom. ii. 28, 29. And this is only attainable through being placed constitutionally in Him who is the head of all principality and power, who magnified the law and made it honourable, and who, in this respect was circumcised according to the law ; "In whom," says Paul, addressing the Colossian believers, "ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."—Col. ii. 10, 11. From this it will be seen that there is no place here for infant sprinkling, and that neither is it true that circumcision has been superseded by that invention of man. The true circumcision remains in full force ; and as the *sign* of circumcision (Rom. iv. 11), given to Abraham, constituted a door of admission to the privileges pertaining to Abraham, and his posterity, according to the flesh, so does the true circumcision constitute a door to the adoption that is in Christ Jesus, whereby the believer becomes a son of Deity, and joint heir with Christ.—COMPILED).

THE EARLY FATHERS'

Next in chronological order to the Scriptures comes the testimony of

some of the men known as "The Early Christian Fathers," the men who followed close after the Apostolic age, and to whom, as we have already seen, mankind is largely indebted for the dogma of inherent immortality. Many of these Fathers have recorded their testimony in favour of the Scripture doctrine of future life, only through a resurrection from the dead. Before proceeding to quote their testimony however, it may be observed, that, as we have found to be the case with reference to the ancient heathen philosophers, so do we find it charged with respect to the writings of these "Fathers." They are charged with being contradictory and inconsistent in their teaching. I do not undertake the task of reconciling these alleged contradictions. What has been said concerning the ancient philosophers, may, in this respect, apply to the "Fathers." Nothing can be more natural or more probable, than that many of these "Fathers," such as Justyn Martyr and others, who, on their emergence from heathenism, and their conversion, such as it may have been, to Christianity, may have been strongly imbued with the dogma of man's natural immortality; and that on their becoming more conversant with the teachings of Scripture, and especially the doctrine of a future life through death and resurrection, they should, in after life, hold and teach views respecting the nature of man and eternal life, very dissimilar from those held and promulgated by them in previous years. The testimony of the Fathers herein submitted is taken from the writings of men of unquestioned honesty and candour, and it will be for the reader to judge of the whole testimony, and say what value he places upon it. Mr. Hudson devotes some space to an explanation of the alleged contradictory character of the writings of the "Early Fathers," and Archbishop Whately deals with them in a more summary manner.—

COMPILER.

The following is very severe :—

Concerning these gentlemen ("The Fathers"), who are regarded by some as the great lights of Christianity, Mr. Chandler says :—"It is infinite, it is endless labour, to consult all that the Fathers have written, and when we have consulted them, what one controversy have they rationally decided? How few texts of Scripture have they critically settled the sense and meaning of? How often do they differ from one another, and in how many instances from themselves? Those who read them greatly differ in their interpretations of them, and men of the most contrary sentiments all claim them for their own. Athanasians and Arians all appeal to the Fathers, and support their principles by quotations from them. And are these the venerable gentlemen whose writings are to be set up in opposition to the Scriptures? Are creeds of their dictating to be submitted to as the only criterion of orthodoxy? or esteemed as standards to distinguish between truth and error? Away with this folly and superstition! The creeds of the Fathers and Councils are but human creeds, that have the marks in them of human frailty and ignorance."— *Introduction to the "History of the Inquisition."*

And of a later period another writer says :—"All the world knows the dreadful cruelties committed in these unhappy centuries; they main-

tained sieges in their monasteries ; they battled in their councils ; they treated with the utmost cruelty all whom they but suspected to favour opinions, which too often proved to be such as nobody understood, not even those that defended them with the greatest zeal and obstinacy. 'These,' says Barbeyrac, 'are the great lights of the Church? These are the Holy Fathers whom we must take for men of true piety and knowledge!'—Echard, "Roman History," in *Herald of the Kingdom*, 1853, p. 22, 23.

THE CONFLICT.

There seems to have existed in the world from time immemorial, a conflict respecting the nature of man, and the cognate dogmas of future punishment, and eternal torment. This subject lies at the root of what is designated "The Conflict of Ages," which has never been settled. Luther was no stranger to this conflict, and of its intense character with him, we may judge when he says:—"This offends most of all, that 'common sense' or 'right reason,' that God of his own mere will abandons, hardens, damns men, as if He who is declared to be of so great mercy and goodness, were pleased with so great and eternal sins and torments of His miserable creatures. Unjust, cruel, intolerable, has it appeared thus to think of God ; whence so many and so great men, for so many centuries, have stumbled." "And who would not be blinded ? I, myself, stumbled, not once alone, even to the depths, the abyss of despair. . . . How men have sweat and toiled to vindicate the goodness of God, and to impugn the will of man ; they have made distinctions between God's ordained and His absolute will ; between necessity of consequence and the consequent, and many others like these. But nothing is gained by them except to impose on simple people by empty words, and the *oppositions of science, falsely so-called*. That thorn still remains fixed deep in the hearts of men, both simple and learned, whenever they think seriously on the subject, so that they must feel the difficulties we do, if they believe the Foreknowledge and the Omnipotence of God."—Hudson, "*Future State*," p. 347.

THE TESTIMONY OF POLYCARP, A.D., 108.

"In his last words Polycarp prayed for 'resurrection to eternal life, both soul and body in the incorruption of the Holy Spirit,'—that is, he looked for life after resurrection of soul and resurrection of body, that they both, then, might become incorruptible by the Holy Spirit, in accordance with Paul's teaching (1 Cor. xv. 53): 'For this corruptible must *put on* incorruption, and this mortal must *put on* immortality.'"

The following, concerning Polycarp, is of much interest in relation to his testimony: "Irenæus was a pupil to, and trained up under the tutorage of Polycarp and Papias, both of whom were disciples of John the Revelator. The words and memory of Polycarp were deeply engraven upon the mind of Irenæus, and by him preserved fresh and lively to his dying day. His language on this point is important, both

for its interest, and because it confirms his testimony. Writing to Florinus, he says :— ' When I was very young I saw you in the Lower Asia with Polycarp. I can remember circumstances of that time better than those which have happened more recently ; insomuch that I can tell the place in which the blessed Polycarp sat and taught ; and his going out and coming in ; the manner of his life ; the form of his person, and the discourses he made to the people ; and how he related his conversation with John and others who had seen the Lord ; and how he related their sayings, and the things which they heard of them concerning the Lord ; both concerning His miracles and doctrine, as he had received them from the eye witnesses of the Lord of Life, all of which Polycarp related according to the Scriptures. ' "

Something has already been advanced in previous pages concerning the redemption from the grave of the *souls* of the righteous, but in connection with the testimony of Polycarp, the following from " Taylor's Voice of the Church " is submitted :—

" Rev. Alexander Pirie, of Newburg, Scotland, A. D. 1700, was a staunch Millenarian. He wrote on the subject, and we give the following argument from him. He says : ' It has been argued by Dr. Whitby and his numerous followers, that a proper and literal resurrection is never in the whole New Testament expressed or represented by the living of the *soul*, but by the living, raising, and resuscitation of the dead—the raising of the *bodies* of the saints—of them that slept in the dust or in their graves. A very confident assertion this ! Let us see whether it be just or not. In Peter's sermon on the day of Pentecost, Acts ii. 27, 31, we find the resurrection of Christ expressed in the very words employed by David for that purpose : ' Thou wilt not leave my *soul* in hades (the grave), neither wilt thou suffer thine holy one to see corruption. ' This, says Peter, David as a prophet spake of the resurrection of Christ, that His *soul* was not left in *Hades*, neither did His flesh see corruption. Now it will be allowed that the clauses of this verse, or distich of David, are parallel and synonyms, expressing the same thing in different words. Consequently the ' hell ' or ' hades ' in the first line is the same as the place of corruption in the second, and the soul in the one corresponds with the flesh in the other. Here then it is evident that the soul of our Lord is said to live again, or to be raised from the dead, and also that the resurrection of the soul includes the resurrection of the body ; so that it is a matter of indifference whether you say the soul or the body rose, since the one can neither die nor rise again without the other—only to die and to live again are more immediately and properly applied to the soul or life, than to the body, for reasons formerly given.

" Two consequences necessarily follow :—1st. The above remark of Dr. Whitby is unfounded in truth. Here is a proper and literal resurrection expressed in the New Testament, by the living again of the soul, and as the resurrection of the first-born from the dead is so expressed, was it not proper to express the resurrection of His younger brethren in the same terms ? Yea, might we not have expected that John as a

prophet would use the language common to all the ancient prophets ! 2nd. When we hear John saying, 'I saw the souls of them that were beheaded, &c., and they lived and reigned with Christ,' we must necessarily understand this as spoken of their re-animated and risen bodies, because Peter has taught us to explain the resurrection of the soul of Christ, the Lord and Head of the resurrection. Beside this, how could, John see a soul separated from the body ?"—*Posthumous Works*, published 1805.

TESTIMONY OF IGNATIUS, A.D. 100.

Speaking of martyrdom by wild beasts, which he apprehended and desired, he says: "If I suffer thus, I shall then become the free man of Christ, *and shall rise free*," evidently meaning in the first resurrection.

TESTIMONY OF PAPIAS, A.D. 116.

Speaking of the Millennium, he says: "That there will be a certain thousand years *after the resurrection of the DEAD*, when the Kingdom of Christ will be established visibly on this earth."

TESTIMONY OF JUSTYN MARTYR, A.D. 150.

In his dialogue with Trypho, he says: "If therefore, you fall in with certain who are called Christians, who confess not this truth, but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say that there is no resurrection of the DEAD, but that immediately when they die, they are received up into heaven,' avoid them and esteem them not Christians."

TESTIMONY OF IRENÆUS, A.D. 178.

Treating of the promise of the land to Abraham, he says: "Thus, therefore, as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it together with his seed, that is, with such of them as fear God and believe in Him, *in the resurrection of the just*." Irenæus, like Justyn, calls these 'heretics' who expected the glorification of the saints immediately at death, and before their resurrection.

Hyppolytus, A.D. 220, and Melito, A.D. 177, and Tertullian, A.D. 200, Nepos, 250, Lactantius, A.D. 300, and many other names mentioned by Mr. Taylor in his "Voice of the Church," pp. 86, 87, all looked for future life only by resurrection, and resurrection after the advent of Christ. About A.D. 250, Origen's teachings on the allegorizing principle, began to displace the doctrines of the Bible as held by the early Christians respecting the coming of Christ and Resurrection.

THE EPISTLE OF THE CHURCHES OF VIENNE AND LYONS, A.D. 177.

This epistle which Eusebius has inserted at length in his ecclesiastical history, was written about A.D. 177 to the Churches in Asia and Phrygia. Professor Stuart thinks that not improbably it was written by Irenæus. After describing the tortures and modes of martyrdom of the Christians during their persecution under Marcus Aurelius, the letter proceeds to narrate the death of Ponticus, a youth of fifteen, and Blandina, a Christian

lady, and says : " The bodies of the martyrs having been contumeliously treated and exposed for six days, were burned and reduced to ashes, and scattered by the wicked into the Rhone, that not the least particle of them might appear on the earth any more. And they did these things as if they could prevail against God, and prevent their resurrection, and that they might deter others, as they said from the hope of a ' future life relying on which they introduced a strange and new religion, and despise the most excruciating tortures, and die with joy. Now let us see if they will rise again, and if their God can help them and deliver them out of our hands.' "

Upon this Mr. Taylor justly remarks : " Here from the lips of their enemies we have evidence of the practical bearing of the doctrine of the resurrection as held by the primitive martyrs. Mr. Faber remarks on this point, ' That the doctrine of the literal resurrection of the martyrs certainly prevailed to a considerable extent throughout the early Church, and often animated the primitive believers to seal the truth with their blood.' "

TESTIMONY OF JEWISH RABBIS.

" The celebrated Spanish Rabbi, Abraham Aben Ezra, who died in 1174, and whose commentaries are so highly valued as to win for him the title of ' wise, great and admirable,' is said to have looked for the end, resurrection, and restitution, at the expiration of the 6000 years. Ben-Israel Menasse, a Portuguese Rabbi of the sect of the Pharisees, who died in 1660, thus expresses his own faith, and also speaks of Aben Ezra. He says ; ' As for my opinion, I think that after six thousand years, all things by the resurrection shall be renovated and return to a better condition.' He then adds that ' this, out of doubt, is the opinion of the most learned Aben Ezra,' who looked for it in the new earth of Isa. lxx. 17 ; and Moses Maimonides, a Spanish Rabbi, called the ' Eagle of the Doctors,' held and taught similar views. He died about A.D. 1201. Cunningham says that Isaac Abarbanel, Saadiah Gaon, Solomon Jarchi Hananeel, Bechay Laban, Ben Nachinan, Rasbi, and Ben Abraham, all Jewish Rabbis, adopt the year—day theory, which looks for the resurrection and millennium at the end of 6000 years.

" The Catechisms and Liturgies of the Jewish faith, ancient and modern, recognise in a prominent degree the doctrine of resurrection, which is named continually, ' Blessed be the Lord our God who raiseth up the dead.' "

" The thirteenth article of the creed of the Beth-Elohim synagogue of Charleston, South Carolina, is : ' We believe that the soul is immortal, and that we shall be accountable for our actions in the life to come.' Upon this the Editor of the *Occident*, a Jewish Periodical, remarks : " It is certainly not what we have a right to expect from a Jewish divine, who professes to teach religion as he found it. Our creed is " I believe with a perfect faith, that there will be a *Revival of the Dead*, at the time it may be the pleasure of the Creator, whose name be blessed, and whose memorial be exalted for ever.' "

" When Dr. Wolfe was in Thibet, he was told that one of the chiefs

of the Jews whom he met there had said,—‘When you shall see corn growing upon my grave, then the day of resurrection is nigh at hand.’

“The prevailing belief among Christians in the second century in regard to the state of the dead, is thus set forth by Dr. Giesleg:—‘Till then (that is, till the first resurrection) the souls of the departed were to be kept in the underworld, *Sheol* or *Hades* (the receptacle of dead bodies) and the opinion that they should be taken up to heaven immediately after death, was considered a Gnostic heresy.’—*Ecclesiastical History*, vol. 1. p. 167.

Special attention is invited to the following observations from Henry Dana Ward, quoted by Mr. Taylor. He says:—“The earliest creeds, and all creeds of all denominations in Christendom from the Apostles, to this day, recognise no other millennium than that of a glorious one on the earth, at the coming of the Lord, and the resurrection of the dead—whether Greek, or Roman, Apostolic, or Apostolic Reformed, Lutheran, Episcopal, Presbyterian, Independent, Congregationalist, or by whatever name any church may be called”—again he says:—“For it must be confessed, by intelligent divines, that the popular doctrine of the millennium, is a modern one totally unknown to the primitive and martyr Church; so modern that it has never a place in the formula of any church, Greek, Catholic, Roman, or Protestant; but all their creeds involve the contrary.

“Consider further,” he says, “that neither Peter nor Paul, nor Clement, nor Justyn, nor Cyprian, nor Cyril, nor Jerome, nor any other Father, or eminent man, in the Primitive Church, received or admitted the doctrine of the Millennium for one moment, except it was in the coming of the Lord Jesus with the Resurrection of the dead; that neither the Greek, Latin, nor Lutheran, nor any one of the Reformed churches does now, or ever at any time has acknowledged the doctrine of a millennium in this world, by creeds, confessions, or approved standards of faith; and further, that never a man (whose writings have been enough esteemed to be preserved in the world) came forth to preach the doctrine of ‘*peace and safety*,’ to the world, and a spiritual millennium to the race of the first Adam, without any resurrection, until Daniel Whitby, D.D., who died A.D. 1720. And then if we do not pause with wonder, and with astonishment, and with fear, at the strong delusion that has gone over the Protestant churches, and if we do not withdraw intuitively from this ‘*New Light*’ doctrine, and enquire for the good old paths our fathers trod, and to the true millennium, through Jesus and the resurrection, no word or exhortation from this humble source could move or persuade us. However, this I shall say and challenge contradiction, that Dr. Whitby’s name is the first and earliest that I have seen quoted in support of the doctrine, among the writers and orators of a spiritual millennium before the Lord’s appearing, and Dr. Whitby gives credit to no other man for the discovery, but puts it roundly forth as his own opinion singly. And now one hundred years have barely gone by, since he was gathered to his fathers, and so firmly planted has this new faith become in all the churches of America, that

never a religious newspaper of high standing with its own sect, can easily be found to admit an article into their columns, boldly questioning this proud Philistine who has seized the ark of our faith, and now defies the hope of Israel. This state of things calls for mourning, as well as indignation, that in a *single century*, an innovation so bold in departure from the primitive faith and confessions of all churches, should have silently entrenched itself in the heart of all denominations following the Reformers; which innovation these very Reformers expressly condemn and brand, as opposed to the Scriptures."—*History and Doctrine of Millennialism.*" pp. 58-59.

Again Bishop Henshaw says of Dr. Whitby's allegorizing principle:—"The fact is, that the commonly received opinion of a spiritual millennium consisting in a universal triumph of the Gospel, and conversion of all nations for a thousand years before the coming of Christ, is a *novel doctrine, unknown to the Church for the space of 1600 years.* So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the Commentator, and afterwards by Hammond, Scott, Dwight, Bongue, and others, and has been received without careful examination by the majority of Evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favour *who lived before the commencement of the eighteenth century.* If antiquity is to be considered any test of truth, the advocates of the Pre-millennial Advent and Personal Reign of Christ with the saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory."—*Henshaw on "Second Advent,"* p. 115.

The following from Mr. Roberts' "Twelve Lectures," is well worthy of insertion here. He says:—

"Having shewn human nature to be essentially mortal in its constitution, and death in relation to it, to be the destruction of its existence, and the consequent obliteration of all its manifested powers, it is incumbent to anticipate enquiry by saying something as to the true relation of a future life to our perishing race. Many rashly jump to the conclusion that the position assumed in proving the natural mortality of man, and the unconscious state of the dead, involves a denial of future retribution altogether, and even the rejection of the existence of God. It certainly leads to a modification of popular views on these subjects, but is by no means so destructive in its results as represented. In any case, these results are borne out by the testimony of the Bible; so that no devout mind need be troubled at having to commit himself to them.

"It is proposed here to consider the true doctrine of immortality as brought before us in the Word of God. Is such a God-like inheritance attainable by mortal man? If so, how? Is the whole race destined to possess it, or only a selected class? If a selected class only, on what principle are they developed or chosen? These are the questions that demand our consideration. Let us note, to begin with, that there is a natural aspiration in the human breast for immortality. The lowest forms of human nature, such as idiots and the lower types of human life,

may be destitute of it, but where human nature has developed to anything like its natural standard, there is this craving after the perfect and the unending. We seem mentally constituted for them. Death comes as an unnatural event in our experience. We dislike it; we dread it; we would fly far from it if we could; we long for immortality; we desire to be beyond the reach of the great enemy; we aspire to live for ever. It is customary to reason upon this fact as a proof that we actually possess the immortal in our nature. This is the principal argument used by Plato, who may be said to be the father of the doctrine of the immortality of the soul. The argument is gladly re-echoed by his disciples in the present day. It is astonishing that its logic should have passed unquestioned by so many, so long. Such a style of reasoning, adopted in the case of any other instinct or desire, would be justly scouted. Fancy a hungry man being told that his cravings were proof of repletion. The reasoning turns just the other way. If we desire a thing, our desire is evidence that we are yet without the object of desire; for, as Paul says, 'What a man seeth, why doth he yet hope for?' If we experience a longing for immortality, so far from such a feeling proving to us that immortality is our peculiar gift, it testifies that we are destitute of it, and destroys the doctrine of the immortality of the soul. Yet the existence of such a desire proves a great deal in its own place. No instinct or desire exists in nature without an object on which it acts. Are we hungry? There is food to be eaten. Are we curious? There are things to be seen and known. Have we benevolence? There is benefit to be conferred, need to be supplied, and suffering to be alleviated. Have we conscience? There is right and wrong. Have we marvellousness? There is incomprehensibility in heaven above, and in earth beneath. Have we veneration? There is God to adore. And so on, with every feeling throughout sentient nature. Now, on this irrefragable principle, the spontaneous and universal craving in the human breast for immortality and perfection, proves the existence of the conditions required, and the possibility of their attainment; and though we may be as ignorant as the Hottentots of the 'where,' 'when,' 'how,' &c., relating to it, the general proof remains irrefutable. Still, we must use proper discrimination as to its logical extent. It does not prove the necessary and inevitable attainment of immortality by any; for the existence of a desire is no guarantee of its gratification. A man of great alimentary capacity may be in circumstances where food cannot be obtained. He may be shut up in a Hartley Colliery, and death is the consequence. His alimentiveness points to food as its proper object, but does not insure possession of it; *that* is a question of proper circumstances. The logical deduction from this longing for immortality is, that as God would never have implanted in man an instinct which it was impossible to gratify, immortality and perfection are attainable conditions; but that the gratification of a desire being dependant upon proper relative circumstances, these conditions are not the necessary and inevitable attainment of any. This cuts between the orthodox believer and the infidel, refuting

the immortal-soulism of the one, and demolishing the heartless assumption of the other.

“What is immortality? we can best comprehend a thing by contrast. On this principle let us consider mortality for a moment, from which the idea of *im* (not) mortality is found. The word comes from the latin word ‘*mors*,’ death, and signifies deathlessness. To say of any thing that it is mortal, is to affirm that it is limited in its power of duration, owing to inherent tendency to dissolution. We say of a man, that he is mortal—and so he is. We behold him daily perishing. He comes into existence as an organized being, inheriting all the qualities of the organizations from which his nature is derived; but however noble these qualities may be, however lofty the genius, however farseeing the intellect, however genial the friendship, however lovely the character, the hand of death stays not; the law of sin working in his members operates to a predetermined conclusion. Life is withdrawn; and he sinks to the oblivion from which he emerged. This is the mortality of human existence—the destruction of the noblest being that moves in sublunary creation. Popular theory urges another view. It says that the mortality of common experience is related to *condition*, not to being; that it changes a man’s place of existence but does not destroy himself. This idea arises from an error of a subtle nature—an error concerning life. It is not an error to affirm the indestructibility of *life in the abstract*, because as an element of ‘nature,’ it is an imperishable thing, constantly irradiating from the source of all life and power. The same thing is also true of matter in any form; it is indestructible in its essential elements. The error consists in regarding life as a thinking individual power in its abstract condition. So far as we can comprehend it in relation to man, the very opposite of this is true; it (spirit or abstract life) is the universal *pabulum* of conscious existence—the basis from which individual thinking phenomena are evolved by organization. Unorganized it does not present any evidence of conscious faculty. That power, so to speak, is latent in the vast ocean of life power, that springs from the Great Eternal Fountain, and can only be developed by what men have been pleased to call ‘organization.’ The thing may seem a mystery, but certainly not more so than the metaphysical view which attempts to explain a mystery by a greater mystery still. Mystery or no mystery, it is the teaching of experience, and the declaration of the Word of God.

“That man having strong instinctive desires for Immortality and perfection, should yet be subject to sin and death, and surrounded with imperfection, disorder, and misery, requires explanation. This explanation, nature refuses to furnish. If we look upon the condition of men as a natural accident, we have an impenetrable mystery to deal with, we have to account on natural principles for the fact, that, while nature establishes the strictest correspondence between instinct and condition in the case of every other species throughout her wide domain, she refuses this happiness-producing adaptation in the case of her noblest production—man—leaving him to the wretchedness of disappointed noble aspiration.

This it is simply impossible to do. Unaided by revelation, human condition and destiny must for ever remain an insoluble enigma.

"As the Scriptures are the only source whence we derive any rational account of the present mortal and afflicted condition of mankind, so do they constitute the only revelation of his future destiny. Job asks, 'If a man die, shall he live again?' This is the question which it is the special function of the Bible to answer. From no other source can we procure an answer. If we speculate upon it as a philosophical problem, we land in the dark. There is no process in nature from which we can reason on this subject. There is no real parallel to resurrection. A seed deposited in the ground, springs again and renews its existence; but this is the law of its nature. The power to spring again is part of itself. Not so with man. To use the words of Job (chap. xiv. 7-10): 'There is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water, it will bud and bring forth boughs like a plant. *But man dieth and wasteth away; yea man giveth up the ghost, and where is he?*'

"Where is he? The answer is a simple one; he is nowhere. The dust has returned to the earth as it was, and his life-spirit has returned to God who gave it; and though both dust and life continue to exist as separate elements, the MAN who resulted from their combination has ceased to be; and if he ever live again, it will be the result of a fresh creative effort on the part of the Almighty.

"That he will live again is one of the blessed truths of the word of God. 'Since by man came death, by man came also the resurrection of the dead.'—I Cor. xv. 21. It was the peculiar mission of Christ to bring this great truth to light. He proclaimed Himself the resurrection and the life (John xi. 25), adding, 'He that believeth on Me *though he were dead yet shall he live.*' He came not simply to infuse spiritual vigour into the deadened moral natures of men, but to open a way of deliverance from the physical law of death which is sweeping them into the grave, and keeping them there. He came in fact, to raise the bodies of men, which are the men themselves—from the pit of corruption, and to endow them, if accepted, with incorruptibility and immortality.

"Paul says, '*He will change our vile bodies, and fashion them like unto His glorious body.*'—Phil. iii. 21. This is connected with the resurrection, for Jesus Himself says. 'This is the Father's Will who hath sent Me, that of all which He hath given Me, I should lose nothing, *but should raise it up again at the last day*'—John vi. 39. Thus life and immortality are said to have been 'brought to light by Jesus Christ, through the gospel.'—2 Tim. i. 10. In fact, without knowing the sacrificial aspect of Christ's character as the Saviour of the world from sin, and as the Reconciler of the world to God, from whom all men have gone astray, it may safely be said that the principal and ultimate object of His mission was to offer men everlasting life. And this eternal life He confers through resurrection, upon such as shall have complied with

the conditions imposed. 'He that BELIEVETH the Gospel and is BAPTIZED shall be saved.'—*Twelve Lectures*, pp. 76-82.

From the foregoing it will be seen that resurrection is, or rather will be, the result of Divine Power, and surely in this age of Bibles it is not necessary to remind the reader of the declaration of the Apostle, that with God all things are possible. In addressing the ecclesia at Corinth, Paul, speaking of Christ, says; "For though He was crucified through weakness, yet He liveth by the POWER OF GOD. For we also are weak in Him, but we shall live with Him by the POWER OF GOD."—I Cor. xiii. 4.—(C.)

Tertullian says: "As you might be said to be nothing, before you were in being, to just such a nothing will you return when you *cease to be*. Why then, can you not be recalled from this second nothing, as you think it, by the same Almighty Word which called you from your first? . . . Be pleased now, if you can, to solve the mode of your Creation; and then demand the manner of your resurrection. . . . Whatever element has your body in destroying, in abolishing, in annihilating, it shall deliver up the pledge, and return you whole. For what you deem pure nothing is as much at the Divine Word, as the whole creation."

Commenting on this, Hudson, in his "Doctrine of a Future Life," page 249, says: "Here the difficulty of a re-creation seems to be felt, and the thing destroyed is conceived as still in some sense subsisting—all however, is referred to the CREATIVE POWER, as if it retained its hold upon the vanished being. The theory comes to this, that the apparently destroyed being still subsists in God, and may be reproduced by Him. We sometimes meet with a similar interpretation of the passage; 'For ye are dead, and your life is hid with Christ in God.' And a strict rendering of the words; 'In Him we live, and move, and have our being,' might be taken as a statement of the same view."—Hudson's "Future Life," p. 249.

To which may be added, that an understanding of the passage, Rom. xi. 36; as rendered in the Emphatic Diaglott New Testament sheds a flood of light on the foregoing: "For out of Him, and through Him, and for Him are all things"; also the passage in Psalm xxxix. 16, whether referring to Jesus or David, or in a primary or secondary sense, to either or both: "Thine eyes did see my substance; yet being imperfect; and in thy book all my members were written, what day they should be fashioned (margin), when as yet there was none of them." If then, in the Divine mind, the members of the body here referred to, were all written, when as yet there was none of them, why may not the same thing exist in reference to the resurrection-body?

Nothing is more common now-a-days, on the part of the great majority of people, than to question the Omnipotence of Deity whenever the subject of resurrection according to the Scriptures, is mooted. It is conceded on all hands that the result of corruption in the article of death, is the resolution of the body into the elementary, organic, or chemical principles which enter into its composition, and that, on being

set free in the process of decomposition, these return into the great reservoir of nature, thence to be again drawn and re-used indefinitely, in building up other organizations, it may be, of the animal or vegetable world, or both. The very same persons who can see no difficulty in the reconstruction of the decomposed body, the mere clay tabernacle: or the retention of its identity, provided that you admit with them, that the soul exists in a separate state, interpose all sorts of objections and introduce all manner of difficulties, when the subject is treated in the strictly Scriptural aspect, to wit: the resurrection of a dead, decomposed man, from a state of absolute non-existence, the only definition of death recognised in the oracles of Deity. They hesitate not to question the power of Deity to call from the dead, and to re-fashion, with all the characteristics of personal identity, the multitudes ordained to eternal life, who sleep in the dust of the earth, unless the very same dust, and the identical atoms of organic matter which pertained to their former organization can be brought together and used in the reconstruction of the original bodies, respectively; and this they aver to be an impossibility, seeing that those elementary atoms may have been used over and over again in building up innumerable organizations, and that some or all of the particles or atoms so used may, at the moment of resurrection, be employed in organisms then existing—animal and vegetable; they therefore, muster courage enough to say that the thing is impossible, giving the lie direct to the declaration of the Spirit, through the Apostle, that with God all things are possible.

To show, however, by analogy (without at all insisting that this is the manner or mode) that a resurrection from the death state of total unconsciousness is possible, and that the same organic elements or atoms of matter pertaining to the former organism, need not necessarily be used in reconstructing the resurrection man, or organization; that in fact and in truth, "*any other dust will do.*" I submit the following extract from "Thoughts on Resurrection," being an address delivered by the late Professor George Wilson, of Edinburgh (brother of Professor Daniel Wilson, of Toronto University), at a meeting of medical students.—COMPILER.

He says: "In endeavouring to realize the resurrection to ourselves, not as a mystery which faith alone can receive, but as a physical truth which the intellect can, to some extent, grasp, we encounter *two* difficulties; the one of these is very obvious—namely: the total resolution of our bodies after death, into their ultimate elements; the second is less obvious, but in reality, more perplexing: namely, that it is manifestly a law of nature, that is, of God, that the same matter shall be used over and over again in the sustenance of successive generations of living beings, so that as should seem, instead of virgin matter being continually brought from the deeper strata of the globe, to be used once, and never again, in clothing an organism, a certain comparatively small amount of superficient matter circulates again and again through individual after individual. But if the same matter has formed the bodies

of two individuals in different generations, how shall each be provided with a separate body at the resurrection ?

“ Now on this point I would remark, that from St. Paul's statement in the xv. chap. of 1st Corinthians, we may infer that the resurrection-body will bear such a relation to the present body as a tree does to its seed. The spiritual body will be identical with the earthly body in the same way that an oak is identical with an acorn, of which it is the evolution, and to which it is indebted for its being an oak, and not a vine or an elm. In some such way,—for I do not at all wish to press the analogy too far—our future bodies shall be the same as our present bodies and yet different ; and it is only in such a sense we can look for identity.

“ Further, the individuality of a seed, or of a human germ, required for its manifestation only a minute quantity of matter. Let me state the fact in reference to a vegetable embryo ; the statement, *mutatis mutandis*, will apply generally to the embryo of man. The microscopic researches then of modern physiology have shewn us that an exceedingly small amount of ponderable matter condenses, and as it were concentrates in itself the individuality of every germ, vegetable or animal. In other words, the *determining power*, which determines if that germ develops into mature existence, makes it infallibly develop into an oak, into a vine, into an elm, or into a butterfly, into a humming bird, into an eagle, as the case may be :—this determining power, which constitutes the individuality and continuous identity of the mature organism, is originally located in a microscopic atom of matter.

“ The moment that germ begins to develop, it exchanges those primary particles for others, not merely, remember, adding others to itself, but giving away, as it were, its original self piecemeal, whilst by a process utterly mysterious, the *individualizing power* is transferred to the new particles, so that months after the grain of wheat is dead and gone, a blade and stem, taking their characters from it, grow green and ripen, and finally produce grains identical with the perished one.

“ I would accordingly remind you, that in speculating on the physical nature of the resurrection, *it is not necessary to think of our personal identity as essentially linked with more than an almost infinitesimal quantity of matter.*

“ It needed all the bulk and weight of matter which have been added between spring and autumn to secure one single fruitful grain upon the nodding spike of wheat. But the life at the beginning and end of the cycle have been embodied in the narrow compass of a grain, and the inner essential life of that reposes in a central citadel so small that it can hardly be seen, and cannot at all be touched, analyzed, or weighed. Give to each of us such a cell as the bodily citadel of man's soul and we need no more.”—*From a notice of Dr. Wilson's Work, “ Religio Chemicæ.” in the Edinburgh Witness, of June 17th, 1822.*

The following paragraph, which went the round of the newspapers some years ago, illustrates in a remarkable manner, the fact of organic

matter being used over and over again in building up different organisms, animal and vegetable.

"Ninety years after his death, in 1771, steps were taken to erect some suitable monument to the memory of Roger Williams, but the storms of the Revolution came on, and the work was forgotten. But recently the work has been agitated anew. Williams may yet at least have some outward sign to mark his greatness and perpetuate his name. During a period of 183 years, not even a rough stone has been set up to mark the grave of the founder of Rhode Island, till the precise locality of the grave had been almost forgotten, and could only be ascertained by the most careful investigation. Suffice it to say, however, that the spot was found, and the exhumation made a while ago, although there was little to exhume. On scraping off the turf from the ground, the dim outline of seven graves contained within less than one square rod, revealed the burial-ground of Roger Williams. In colonial times, each family had its own burial-ground, which was usually near the family residence. Three of these seven were those of children, the remaining four, adults. The easterly grave was identified as that of Mr Williams.

"In digging down the 'charnel house,' it was found that everything had passed into oblivion. The shape of the coffin could only be traced by a black line of carbonaceous matter, the thickness of the edges of the coffin, with the ends distinctly defined. The rusted remains of the hinges and nails, with a few fragments of wood, and a single round knob, was all that could be gathered from the grave. In the grave of the wife there was not a trace of anything save a lock of braided hair that had survived the lapse of 280 years. Near the grave stood a venerable apple tree, but when, and by whom, planted, is not known.

"This tree has sent two of its main roots into the graves of Mr. and Mrs. Williams. The largest root has pushed its way through the earth till it reached the precise spot occupied by the skull of Roger Williams. There making a turn, as if going round the skull, it followed the direction of the backbone to the hips. Here it divided into two branches, sending one along each leg to the heel, where they both turned upward to the toes. One of these roots formed a slight crook at the knee, which made the whole bear a close resemblance to a human form. This singular root is preserved with great care, not only as an illustration of a great principle in vegetation, but for its historic association. There were the graves emptied of every particle of human dust! Not a trace of anything was left!

"It is known to chemistry that all flesh and the gelatinous matter giving consistency to the bones, are resolved into carbonic acid gas, water and air, while the solid lime dust usually remains. But in this case, even the phosphates of lime of the bones of both graves, was gone. There stood the 'guilty apple tree,' as was said at the time, caught in the very act of 'robbing the grave.' To explain the phenomenon is not the design of this article. Such an explanation could be given, and many other similar cases could be adduced. But this fact must be

admitted ; the organic matter of Roger Williams had been transmitted into the apple tree ; it had passed into the woody fibre, and was capable of propelling a steam engine ; it had bloomed into the apple blossoms, and was pleasant to the eye ; and more, it had gone into the fruit from year to year ; so that the question might be asked—'who ate Roger Williams ?'

The following is from an article in the *Christadelphian*, by Dr. Thomas : he says :—" From the phraseology of the sentence passed upon Adam, it is clear that the germ of the body is its earthly particles ; all the rest of it is gaseous or æriform ; which, in the process of corruption, is mingled with the air and soil, and by its action on the radicles and leaves of vegetables, contributes to their growth and sustentation ; '*Out of the ground wast thou taken, for dust thou art, and unto dust shalt thou return.*'—Gen. iii. 19. Thus spoke the Lord to our earthly progenitor. He declared him to be dust, and that he should become dust again ; that he should return to his original earthiness. The answer to the question, '*What is the germ of the mortal body ?*' is found in this historical fact, the dust of the ground or earth, was that out of which man was originally formed, as it is written, 'The Lord God formed man of the dust of the ground.' It was from this the first animal, man, first arose to life ; it is from this, also, the particles of earthly matter into which he is resolved by corruption, that he may arise again to a second and unending life.

"But some will say :—'How are the dead raised up ? How can the dust of the dead become living men ?' The answer to this question is contained in Rom. viii. 11, where it is written ; 'If the Spirit of Him that raised Jesus from the dead dwells in you, He that raised up Christ from the dead shall also make alive your mortal bodies, by His Spirit that dwelleth in you.' All things are possible with God. If God could of the stones raise up children to Abraham ; or of five loaves and two fishes feed five thousand persons, He can, doubtless, by His Spirit, re-animate the dust of the dead in all their personal identity. The animal man has been compared to the naked grain when planted in the earth ; but the analogy is defective in this, that while the grain contains a living germ, the living principle of the mortal body is not within itself, but imparted to it by the Spirit of God at the instant of its resurrection to animal life. The Pharisees erred in supposing that an incorruptible semi-conscious principle of life was innate to the flesh. The life of the germ of the mortal body resides not in the particles thereof, but in Jesus, who is the Resurrection and the Life. The incorruptible and vital principle is with Him. Men can 'kill the body' ; they can deprive it of life ; but the life itself they can not destroy. That life is beyond their reach. They may reduce the body to dust and ashes, and scatter it to the winds, but the life which shall re-animate that dust is infinitely above their control. It is hid ; it is hid in God, not in the germ of dust, but with Christ ; as it is written : 'Our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with Him in glory.'—Col. iii. 4."—

Dr. Thomas, in Christadelphian, 1870, pp. 70.

Archbishop Whately treats the subject much in the same manner, and to the same purport. He says:—

“There was an objection urged against the doctrine of the resurrection of the dead taught by the Apostle Paul, by some of those whom he was opposing. ‘Some men will say, How are the dead raised up? And with what body do they come?’ And it is probable that many of these persons were not such as denied a *future state* altogether, but only the *resurrection of the body*. They had, perhaps, satisfied themselves of the immortality of the soul by philosophical arguments, such as are to be met with in ancient and also in modern writers. I must say they appear to me far from satisfactory. Such as they are, however, many persons have been convinced by these arguments, and among others, I imagine, some of those against whom the Apostle is writing; who, perhaps, on this account were the more unwilling to receive the doctrine of the resurrection of the body, because *that* certainly could not be made out by any course of reasoning. For there always have been, as there are now, not a few, who seem to measure the power of God by the standard of their own minds; and are loath to admit, even on the authority of His assurance, the truth of anything which they cannot explain. Such persons would be very likely to start the objection—‘How are the dead raised up, and with what body do they come?’ ‘We see,’ they might say, ‘the decay and corruption of the body before our eyes: Are the same particles of matter which moulder and crumble into dust, to be brought together again at the resurrection? or, if not, how can it be the *same* body, which a man quits at his death, and with which he is to be raised up? And with what body do they come?’ And whatever answer might be given, they thought, no doubt, that insuperable objections might be raised against it. The Apostle reproaches them with folly, in starting a difficulty no greater than that which lies against many of the ordinary operations of nature, which we daily witness; as, for instance, the growth of a plant from the seed.

“It is not a little remarkable that the prevailing opinion should be (as I believe it is), that the very same particles of bodily substance which are laid in the grave, or otherwise disposed of, are to be re-assembled and re-united at the resurrection; so as to form, as is supposed, the *same* body in which the soul resided before death; and that Scripture teaches us to believe this. Paul’s words, however, express almost as strongly as words can, the direct contrary. The illustration which he employs is that of *seed sown*; an illustration, which, though he cannot be required to agree in every point with the case it is brought to illustrate, yet affords a presumption at least, that the two cases agree as far as there is no reason against it. Now we know that a plant raised from a seed is a very different thing from the seed it springs from, both in form, in size, and in most of its properties. The seed itself is completely destroyed as to its structure, and, as chemists call it, decomposed; while the young plant is nourished and its substance formed, chiefly, at least, from the earth, the air, and the rains; so that if any of the particles of matter which were in the seed remain in the plant when fully developed (which is ne-

cessarily a matter of uncertainty), they must bear an immensely small proportion to the whole. We are not, indeed, authorized to conclude that all these circumstances must correspond with what shall take place at the resurrection, merely from the Apostle having used this illustration ; but he himself calls our attention to that very point : ' That which thou sowest is not quickened (that is, made alive) except it die.' Here we have him expressly reminding us that a grain of corn, when sown, *dies*, that is, is dissolved, and its structure destroyed, never to be restored ; which is the very illustration used by our Lord also, in speaking of the same subject : ' Verily I say unto you, except a corn of wheat fall into the ground and die, it remaineth alone ; but, if it die, it bringeth forth much fruit.' We are reminded, also, that it is not a plant that is sown, but a *seed* ; and that we raise from it, not the same thing that was sown, but a plant, which is very different ; ' thou sowest *not* that body that shall be ; but bare grain (that is, a mere seed) it may chance of wheat or of some other grain ; but God *giveth* it a body, as it hath pleased him ; and to every seed its own body.'

" It is indeed admitted, that, according to Paul's expression, we shall all be *changed* ; that we shall have bodies considerably different from what we now have ; but still many persons cling to the idea, that all the same particles of matter which belong to our bodies now, must be brought together and re-united ; a notion not authorized by Scripture, and liable to many objections, hard to be answered ; which therefore are likely to be the means of shaking a man's faith in the whole doctrine. The opinion is indeed, in itself, so harmless, however groundless, that I would not have occupied your time with arguments against it, were it not that it leaves an opening for the cavils of irreligious scoffers. If a man who has taken up the persuasion that this notion is an essential part of the doctrine of the resurrection of the body, happens to meet with unbelievers who raise (as may easily be done) insuperable objections against it, and turn it into ridicule, the consequence will be, that he will be perplexed with doubt respecting the doctrine of the resurrection itself, and will be in danger of making shipwreck of his faith. And thus it may chance to be of the highest practical consequence to think lightly on a point which has, in *itself*, no practical tendency.

" Let it be remembered, then, that even for a *body* to be the *same*, it is not at all necessary that it should consist of the same particles of matter. Our bodies, we know, are undergoing during life, a constant change of substance from continual waste and continual renewal ; and anatomists, who have carefully studied the structure of the human frame, have proved that this perpetual change—this system of loss and supply extends even to the most solid parts of the body, the bones ; which, as well as the rest, are gradually worn away and repaired ; so that there is every reason to conclude that all the particles of matter which compose our bodies are changed several times during our life ; and that no one living body has any particle of the same substance now remaining in it, which it had several years ago. Why then should it be supposed that the same identical particles of matter which belonged to any one's

body at his death, must be brought together at his resurrection, in order to make the same body; when even during his lifetime the same particles did not remain, but were changed several times over?

"Nor again, is it necessary, in order to constitute the same *person* (whether we call it the same *body* or not), that the body should be the same in form, in magnitude, or in any of its qualities. This must be evident to any one who does but reflect, that he calls himself the same person who some years ago was a child. Every one who says that so many years ago *he was an infant*, knows well that an infant is extremely different, in body and mind, from a grown man; and yet implies by the very expression, that he is the *same person*: since otherwise he could not say that *he was* that infant.

"What it is that constitutes a man one and the same person, through all periods of his life, I shall not undertake to explain; but it is plain enough what it is not; it is plain that it is not *resemblance* of any qualities either of body or mind. Likeness or unlikeness has nothing to do with it. The same person who *was an infant*, and *is a man*, is not called the SAME PERSON from any *resemblance* between an infant and a man.

"With respect to the *sameness of our bodies*, it seems clear enough that a man's body is called *his*, from its union with his soul (or his life—himself—COMPILER), and the mutual influence of the one upon the other. Any one of his limbs he calls a part of his body, or part of himself, on account of its connection with the rest of the body and with the mind. If the limb were cut off, he would no longer call it, properly, a part of his body, but would say that it *was* so and so, and *is* no longer. And his whole body is considered as the same, and as his from year to year, not from its consisting of the same particles of matter (which it does not), but from its belonging to the same soul (or person—COMPILER), and conveying feelings and perceptions to the same mind, and obeying the directions of the same will; so that if, at the Resurrection, we are clothed with bodies which we, in this way, perceive to belong to us, and to be ours, it signifies nothing, of what particles of bodily substance they are composed.

"Some, I believe, cling to the notion that the same bodily particles must be re-united at the Resurrection, from an impression that otherwise it could not be called 'a resurrection of the body.' I find no fault with them for believing this; and if they insist that the phrase 'resurrection of the body,' ought not to be used except to express this sense, though I do not agree with them, it would be foreign to the present purpose to discuss that question, since the interpretation of *Scripture* is not concerned in it; for throughout *Scripture*, the phrase 'resurrection of the body,' or 'resurrection of the flesh,' *nowhere occurs*. The *Scriptures* only speak of *man's* resurrection from the dead—of his 'vile body' being 'changed,' of his 'being clothed upon,' &c. The other phrases were introduced into the early creeds for the purpose of opposing those ancient heretics who explained away the resurrection as a mere figure (II Tim., ii. 18), or held the immortality of the soul apart from the body.

"In fact, if men would apply, on these subjects, the same principles of common sense with which they judge of many of the affairs of human life, they would escape many difficulties, and find that there is no necessity, in such a case as this, for holding a doctrine open to powerful objections. If any one's house, for instance, were destroyed, and another man promised to rebuild it for him, he would not be considered as failing in his promise because he did not put together all the former materials. If the materials were equally good, and if the man were put in possession of a house not less commodious and beautiful than he had before, *that* would be to all practical purposes sufficient. It would be thought idle caviling to contend that this was not, strictly speaking, a rebuilding of the *same* house, but the building of a different one; because the materials were new; and that, therefore, the promise was not fulfilled. No one would attend to such a frivolous distinction, when all practical purposes were completely answered."—"Whately's Future State," pp. 94-101.

Discussing the subject of Resurrection elsewhere, Dr. Whately says:—"It is conceivable, however, that the whole of the body may not be dissolved, that some portion of it, perhaps many times less than the smallest grain of dust, may be exempted from the general decay, may be, however minute, very curiously organized (for these terms *great* and *small* are only comparative), may be the really essential part of the body, so as to be properly called, by itself, *the* body—and may remain in a torpid state, like a seed, ready to be again connected with the soul (or life). All this, however, is merely a string of suppositions, of which we can only say, that there is no one of them, as far as we can judge, that is in itself impossible. For nothing of the kind is revealed, nor does it appear that the sacred writers were commissioned to make known to their converts, the conscious and happy state (supposing there is such a state) of their departed friends.

"The Apostle Paul, for instance, in comforting the Thessalonians concerning their deceased brethren, does not make any mention of their being *at that time* actually in a state of enjoyment, but alludes only to the joyful resurrection that awaited them; 'I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as the rest who have no hope. For if we believe that Jesus died and rose again, even so, them also who sleep, will God through Jesus bring with him; for this we say unto you by the word of the Lord, that we, who are alive, and remain unto the coming of the Lord, shall not prevent (that is, precede,) those who are asleep; for the Lord Himself will descend from Heaven—and the dead in Christ shall rise first.' &c. Now, this was to be sure, a very consolatory prospect, respecting their departed friends, but if he had known and been authorized to reveal that these very persons were *at that very time* actually admitted to a state of happiness, one cannot but suppose he would have mentioned this as an additional consolation, and one more immediately striking; instead of which he makes no mention of any such intermediate state of happiness, but merely speaks of a *hope*, as of something *future* respecting the

departed (sorrow not as the rest who have *no hope*), the hope, namely, of a glorious resurrection to them that *sleep*.

“Nor does the Apostle’s language of threatening or exhortation differ in this respect from that of consolation when his purpose is to arouse and alarm men, he still points to the same object. Paul’s language to the idolators at Athens (Acts xvii. 31), is ‘that God hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained.’ Why did he not, it may be asked, instead of confining himself to the mention of the Day of Judgment, notice also the nearer reward and punishment which should immediately succeed each man’s death, if such a doctrine were part of the revelation intrusted to him ?

“Again, it is worth remarking, that in the passage already cited, our Lord’s answer to the Sadducees, He alludes not to any separate state of consciousness, but to the *Resurrection*. That Jehovah is called the God of Abraham, Isaac and Jacob, He adduces as proof ‘*that the dead are raised*.’ If there had been any thought in his mind, or in that of his hearers, of an *actual* state of conscious existence of the departed, I can hardly think either that he would have used, or that his hearers would have admitted, such an argument for a *Resurrection*. For they might have replied, ‘It is true God is not the God of the dead, but of the living, and this does seem some indication that Abraham, Isaac and Jacob were and *are living* in a state of separation from the body, but it does not follow that they are hereafter to obtain a *Resurrection*.’ But His words seem plainly to show that the only question was whether this present life be the whole of our existence, or whether there is to be a *Resurrection*.

“And this leads me to remark another circumstance which throws difficulty on the subject, namely, the perpetually repeated notices of the Day of Judgment, and allusions to it, both in our Lord’s discourses and in those of His Apostles, as to a time when (the dead being raised) all mankind shall be brought to trial before their all-seeing and unerring Judge, and receive from Him their final sentence. ‘I charge thee,’ says Paul to Timothy, ‘before God and the Lord Jesus Christ, who will judge the quick (that is the living) at His *appearing and Kingdom*.’ And in the Epistle to the Romans, ‘as many as have sinned in the Law shall be judged by the Law, in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.’

“What I mean is, that all these allusions to one particular day (evidently the time of the general *Resurrection*), are such as seems to imply that it is *then* that every man’s condition will be finally fixed. Now, it is, indeed, very conceivable that the souls of men, in a separate state should remain in a happy or unhappy condition till the resurrection, and then be re-united to bodies, and enter on a different kind of enjoyment or of suffering ; this, I say is in itself conceivable ; but it is hard to conceive how, supposing that to be the case, the Day of Judgment, at the time of the *Resurrection*, should be spoken of as it is in Scripture, since each man would, in the case just supposed, not only *know* his final condition, but actually *enter upon* his reward and punishment *before* the resurrection, im-

mediately on his death, so that the *judgment* of the last day would be in fact forestalled. It seems strange that a man should first undergo his sentence and afterwards be brought to trial—should *first* enter upon his reward or punishment, and *then* (perhaps many centuries after) be *tried* and then judged, and acquitted or condemned !—*Whately's "Future State," pp. 72-76.*

Again, discussing the death state, Dr. Whately says :—

"The only alternative (as I have before stated)—the only other possible supposition—is that the soul remains in a state of profound sleep—of utter unconsciousness—during the whole interval between its separation from the body by death, and its re-union at the Resurrection. One objection to the reception of this supposition in the minds, I apprehend, of many persons—an objection which affects the imagination, though not the understanding—is that it seems as if there were a tedious and dreary interval of non-existence to be passed by such as should be supposed to sleep, perhaps for some thousands of years, which might elapse between their death and the Resurrection. The imagination represents a wearisome length of time, during which (on this supposition) those that sleep in Christ would have to *wait* for His final coming to reward them. We fancy it hard that they should be lost both to the world and to themselves—destitute of the enjoyments both of this life and of the next, and continuing so many ages as if they had never been born.

"Such, I say, are the pictures which the *imagination* draws ; but when we view things by the light of the understanding, they present a very different aspect. Reason tells us (the moment we consider the subject) that a long and a short space of time are exactly the same to a person who is insensible. All our notion of time is drawn from the different impressions on our minds succeeding one another ; so that when any one loses his consciousness (as in the case of a fainting-fit, or those recovered from suffocation, of drowning, or the like), he not only does not perceive the length of the interval between the loss of his consciousness and the return of it, but there is (*to him*) no such interval ; the moment at which he totally lost his sensibility seems (and *is, to him*) immediately succeeded by the moment in which he regains it."

Dr. Whately proceeds to remark that the same thing occurs in relation to sleep, to insanity and apoplexy, and adds :—

"From considering such instances as these, as well as from the very nature of the case, any one may easily convince himself that if ever a total insensibility takes place, so that all action of the mind is completely suspended, the time during which this continues, whether a single minute or a thousand years, is, to the person himself, no time at all. In either case, the moment of his reviving must appear to him immediately to succeed that of his sinking into unconsciousness ; nor could he possibly be able to tell afterwards from his own sensations and recollections, whether this state of suspended animation had lasted an hour, or a day, or a century.

"The long and dreary interval then between death and the resurrection and judgment (supposing the intermediate state to be a profound

sleep) does not exist at all, except in the imagination. To the party concerned there is *no* interval whatever ; but to each person (according to this supposition) the moment of his closing his eyes in death, will be instantly succeeded by the sound of the last trumpet, which shall summon the dead, even though ages shall have intervened."—*Whately's "Future State,"* pp. 80-85.

In this last sense it will be seen, that the day of a man's death is virtually, to him, the day of his resurrection, and from this very idea, may have arisen the notion, that every man receives his reward on the day of his death.

Luther, commenting on Ecclesiastes ix. 10: "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 ;" says, "Another proof that the dead are insensible—Solomon thinks, therefore, that the dead are altogether asleep, and think of nothing. Therefore not reckoning days or years—but when awakened will seem to themselves to have slept scarcely a moment."

"Eternal life," say Dr. Thomas, "is a matter of promise ; it is promised only to true believers ; it is hid in Christ, and is only obtainable by the *dead and living* at His appearing."

"WHAT IS FLESH ?" The last article from the pen of that eminent Biblical scholar, Dr. Thomas, being in the form of a letter to a friend, and which his lamented death prevented him from finishing, is an answer to the question, "*What is Flesh ?*" After alluding to some points having no reference to our present purpose, he says : "We can believe the testimony of John, that Deity can, of stones, raise up children to Abraham, with a true and valid faith, which is not at all impaired by our metaphysical inability to explain the process by which. He is able to arrive at such a result ; for the faith which saves men, is the belief of testimony divinely given, not a metaphysical or scientific comprehension of processes. . . . In assisting our friends towards the solution of the primary and proximate question of '*What is Flesh ?*' they will perhaps allow me to direct their attention to what He who made all flesh says it is. The spirit in David testifies, in Psalm lxxviii. 39, that '*flesh is a spirit that passeth away, and cometh not again.*' The common version says ; '*flesh is a wind ;*' but in the Hebrew, the word is '*ruach,*' which, in Gen. i. 2, is translated '*spirit,*' as also in a multitude of other places. Flesh, then, is spirit, if we are to believe the word. Hence Peter, all of whose ideas that were really good, came from the Spirit, styles the dead antediluvians, who were flesh in common with ourselves, '*spirits in prison.*' But if you and I, and all mankind, and beasts in general, be spirit, what is the most obvious difference, in view of the divine testimony, between men and angels who are incorruptible and deathless ? Men and angels are both spirit in a certain sense ; for in Scripture they are both styled spirit ; only the one class is a *little lower* than the other. What, then, is the most obvious or striking difference between the two kinds of spirit, or nature, the human and the angelic ? It is this, human nature in general, is '*spirit that passeth away and cometh not again ;*'

while angelic or divine nature, is '*spirit that doth not pass away,*' and it is, therefore, incorruptible and immortal.

"There is, of necessity, an essential difference between these two kinds of Spirits, which constitutes the one transitory, and the other permanent. This difference is not obvious. It is beyond the ken of the generality. There is a constitutional difference made between them by the Creator, and upon such a basis, that the one can readily and instantaneously be transformed, or made to pass into the other. This is a question, not of *essence*, but of *organization*, which metaphysicians and theosophists have not been able to expound. . . . According to the constitution of the organism, so is the manifestation of results. Divine power has made spirit out of the dust of the ground, and called it man. He has so made or organized it, that if not further interfered with by His power, it may pass away. This is called flesh or spirit that passeth away, and under ordinary conditions cometh not again. The human organism is the most perfect of all animal machines; hence its mental or spiritual manifestations are of a higher or more perfect order than all the rest. His more perfect cerebral organization is the long sought-for, but hitherto never-found, boundary line between instinct and reason. The transforming energy of divine power will convert spirit that passeth away, into spirit that passeth not away. They who may be the subjects of this operation will be exalted to equality with the angels, whose substance doth not waste, nor pass away."

"And with this sentence," says his biographer, "appropriate to be the last, Dr. Thomas laid down his pen, to lift it no more, in the arduous work in which he spent his life; and spent it not in vain."

A remarkable circumstance, truly; and for the information of such as are so ready to hurl the epithet of "Infidel" at Christadelphians, it may here be stated, that Dr. Thomas died as he lived, strong and steadfast in the one faith and the one hope of the gospel, directing in his last Will and Testament, "that a brother of Christ of good standing and repute among immersed believers of the gospel Paul preached, and commonly known among men by the name of CHRISTADELPHIANS, read, as my living representative on the occasion, so that though dead, I may yet speak through him, declaring to the spectators the faith in which I died, and previously lived so many years, and earnestly contended for, either an address written by myself, or in default of this, Job xix. 25-29; Rom. xiv. 7-12; II Cor. v. 10; I Cor. xv.; II Tim. iv. 7-8; to be read in the order quoted; then cover me up, and without sorrowing, leave me to a brief repose, until I hear the voice of the Archangel and the trump of God, when the earth will cast me out, and I shall awake to sleep the sleep of death no more!" Wonderful "Infidelity" this, that could enable such a man, bold as a lion in defence of the truth, mild as a woman in personal exhortation and counsel, to die in such a glorious hope.—C.

Desirous of giving the reader a comprehensive view of the teachings of Moses in relation to a Future Life and Immortality by a resurrection from the dead, the following quotations are given from

the writings of Archbishop Whately, Dr. Thomas, and Mr. Roberts. The subject is somewhat differently treated by each; and although it is clear that a class in Israel entertained the hope of a resurrection from among the dead, it would seem that a great portion of that people did not. From the whole, the glorious truth shines out that life and immortality (the path of life) were brought to light through the Gospel, by Jesus Christ; Himself the Way, the Truth, the Resurrection, and the Life.—C.

Archbishop Whately says:—"It should be considered how much more familiar and easy to be taken in by the mind is the notion of temporal rewards and punishments, than that of an immortal life after death—of judgment and blessing beyond the grave; especially to a rude, ignorant, and unreflecting people, occupied with what was before their eyes, like the Israelites to whom Moses spoke and wrote. One cannot but suppose, therefore, that had he intended to reveal to them this last doctrine—to make the rewards and punishments of a future state in any degree the sanction of his laws—and to impress their minds with the expectation of these—one cannot, I say, but suppose that he would by no means have trusted to a few slight hints obliquely and obscurely conveyed; but would have insisted on the doctrine even much *more* fully and frequently, and clearly, than on the *present* rewards or judgments they were to expect in *this* life. Now these *last* he describes at great length, and insists upon with the plainest and most solemn assurances, more than a hundred times over; whereas, there are at most, but a very few passages in all his writings that have been interpreted, and that *can* be interpreted, to relate to the doctrine of a future state; and *that* in the most indirect and obscure manner. So that I am at a loss to understand how those who assert that Moses intended to reveal and teach the doctrine of the natural immortality of the soul can, if they attentively consider the subject, bring themselves seriously to believe what they maintain; especially if they are in the habit of exhorting and instructing Christians, and consequently are aware how very difficult it is to bring even *them* to keep in mind that there is another life.

"One of the circumstances that mislead inattentive readers into the idea that the doctrine of a future state formed a part of the Mosaic dispensation is, the frequent occurrence, in our translation of the Old Testament of the word 'soul;' which, in the New Testament, is oftener employed (as it usually is at the present day) in speaking of the condition of a man after death; when, for example, we speak of a man's saving or losing his soul, *we* are always alluding to the next life; in the same manner as our Lord said, 'fear not them that kill the body, but are not able to kill the soul; but rather fear Him who is able to kill both soul and body in hell;' and the like in many other passages. And hence many are led to understand in the same sense, a multitude of passages in the Old Testament which speak of the soul and the salvation of the soul; whereas, the common meaning of the word which is rendered 'soul' in the New Testament, is nothing more than '*life*,' or the spirit (breath?) united with the body; as you may perceive from many places

where it occurs ; as for example, when the destruction of any city of the Canaanites by Joshua is recorded, we read ' that all the *souls* therein he utterly destroyed ; ' that is all the *lives*.

" There are, however, many parts of the Old Testament in which the doctrine is rather less obscurely alluded to than in the books of Moses ; but then these are prophetic passages, either in the prophetic Psalms of David, or in the words of the other prophets ; the most important office of the prophets being to prepare the way for the approach of the Messiah's kingdom, and give hints of His glorious gospel, which ' brought life and immortality to light.' But this does not prove that the doctrine of a future state was revealed by Moses, or was part of the sanction of his law. The gospel and its doctrines were not a part of the Mosaic Dispensation ; though *that* was intended to prepare the way for it, and to serve as the first part of the same great scheme of Providence. Now, if Moses had taught men to hope for eternal happiness through Jesus Christ, he would not have been *preparing the way for*, but would have been actually *preaching* the gospel before the time ; if, on the other hand, he had taught them that they could earn eternal life by any good works of their own, independently of Jesus Christ, he would have told them what was not true.

" The Law, accordingly, we are told in the epistle to the Hebrews, (that is the law of Moses), ' made nothing perfect, but the bringing in of a better hope did.' The Law was an imperfect preparatory dispensation ; and the ' better hope,' that of eternal life, instead of temporal prosperity, was reserved for the more perfect dispensation, that of the Gospel.

" It is true that same Epistle represents Abraham and Moses himself, and other illustrious patriarchs, as looking for the ' better hope ; ' but there is no reason why these eminent persons may not have been more fully enlightened than the great body of the people. It is probable they were so."—*Future Life*, pp. 18-21.

" It was then, Jesus Christ who ' brought life and immortality to light,' and founded the doctrine, not on ingenious philosophical arguments, nor on obscure traditions, of which no one can tell the origin, but on the authority of His own assertions, established by the miracles He wrought, and especially by that splendid one of rising Himself from the dead as the first fruits of them that slept ; to confirm the promise to His disciples that He would raise up also at the last day His faithful followers."—*Ibid*, p. 271.

Mr. Roberts says :—" Failing Scripture evidence, the advocate of inherent immortality takes refuge among ' the ancient Egyptians, the Persians, Phœnicians, Scythians, Druids, Assyrians, Romans, Greeks, &c., ' and among ' the wisest and most celebrated philosophers on record.' All these people, shouts the benighted patron of ancient times, the superstitious and dark-minded heathen of every land, the founders of the wisdom of this world, which is foolishness with God, all believe in the immortality of the soul, and this is undeniable proof that the immortality of the soul is true ! What logic extraordinary ! One

would think that the fact that our ignorant and superstitious ancestors believed in the immortality of the soul is an 'undeniable proof' that the immortality of the soul is *not* true. What says Paul? Speaking of the period prior to the preaching of the Gospel (and referring to the Gentile nations), he calls it 'times of ignorance'—Acts xvii. 30. And of the wisdom which men had educed for themselves, through the reasoning of 'the wisest and most celebrated philosophers,' he says: 'Hath not God made FOOLISH the wisdom of this world?' 'The wisdom of this world is FOOLISHNESS with God'—I Cor. i. 20; c. iii. 19. A wise man prefers being on Paul's side; but in taking this side, he must, of course, place himself against the advocate of inherent immortality, for the latter glories in the wisdom of ancient philosophy and paganism, which Paul pronounces FOOLISHNESS. Besides, let the advocate of inherent immortality say whether he does not believe the statement of Paul, that immortality was brought to light by Christ in the Gospel?—II Tim. i. 10. If so, how can he pretend to believe in the version of it put forward by 'the wisest and most celebrated philosophers' who lived centuries before Christ appeared, and whose wisdom Paul, speaking by the Spirit, pronounces foolishness? The advocate of inherent immortality is condemned on his own premises. Either Christ brought the truth of the matter to light, or He did not. If He did, the doctrine before His time was darkness; if the doctrines before His time (rejoiced in by the advocates of natural immortality), were not darkness, but light, then Christ did not bring the truth to light in the Gospel, for, in that case, it was brought to light before the Gospel was preached."—"Twelve Lectures," p. 74.

RESURRECTION AND CLASSIFICATION OF THE DEAD.

This is a branch of the subject, perhaps, less understood than the Bible doctrine of resurrection, respecting which the reader will by this time admit, very great and lamentable ignorance prevails. In 1854, the following letter was addressed to Dr. Thomas, and which he designates as containing "an extraordinary question:"—

"DR. THOMAS,

"DEAR SIR:—Believing that you are qualified by research, and that your knowledge of the Word of God—a knowledge resulting from profound investigation—renders you capable of giving a fair exposition of the more intricate sentences of the Bible; besides, judging from your past actions, that you will by no means prevaricate about the truth, or hesitate a moment after having investigated the subject, to give your opinion, even if such opinion should conflict with what you have previously contended for:—these things being believed, your views on the following question are most respectfully but earnestly solicited:—*Will the wicked when they are resurrected* (Rev. xx. 12), *be animate or inanimate?* Your view of the matter will very much oblige your humble servant,

"AN INQUIRER.

"Lunenburg, Virginia, U. S.,
"January 31, 1854."

To which the Doctor replied: "The design of resurrection is, not only to reorganize the dead, but to reorganize and make them alive again; and the reason why they are to be thus ushered into life is, that they may stand before the Tribunal of Christ, and give account of themselves to God (Rom. xiv. 10-12.); that they may receive the things in body accordingly, be they good or bad—II. Cor. v. 10. These testimonies stand side by side with Rev. xx. 12. The dead referred to must, of course, become living, or they cannot give an account of themselves or receive recompense, good or bad. If those spoken of in the fifth verse, lived not again until the thousand years were finished, it follows that when that time expires *they will live again*, but with a terminable life.

"The tenth verse of the chapter, cited by 'Inquirer,' completes the prediction of the destruction of the post-millennial *Gog and Magog power*, styled the 'Devil,' which will be exterminated on the same territories, and by similar means, as the 'Powers,' represented by the 'Beast and the False Prophet,' were a thousand years before—Rev. xix. 20; xiv. 10. The eleventh verse presents a new scene. Its description carries us back to the beginning of the Millennium, when the '*Great White Throne*,' the throne of David, is established, '*the earth and the heaven*,' or present Gentile constitution of the world, having '*fled away*,' and the glory of Jehovah pervading the earth as the waters do the sea. Jesus reigns upon this throne until He has put down all enemies under His feet; when the last enemy, Death, shall be destroyed; an idea which is symbolically described, as the casting of death and invisibility into the Lake of Fire—verse xiv; 1. Cor. xv. 25, 26. The prophecy then embraced in Rev. xx. 11, 15, is descriptive of resurrection matters pertaining to the beginning and ending of the thousand years. The dead who are raised are those who stand related to the opened books—persons who have died under times of knowledge, and whose works, therefore, will be adjudged as good or bad, according to the light revealed from heaven, as it is written in John iii. 19, 'This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil.' They all live again who rise; but all mankind are not raised, because all mankind have not lived under times of knowledge or in relation to the books.

"Divine knowledge classifies mankind. One class is composed of those who lived under times of ignorance, which God winks at—Acts xvii. 30. This is comprehensive of those whose ignorance is involuntary and helpless. They are born and die under the sentence pronounced upon Adam: 'Out of the ground wast thou taken, and unto the dust shalt thou return.' This is the end of their beginning. They 'remain in the congregation of the dead' (Prov. xxi. 16), being helplessly *sinner by constitution*.

"A *second* class includes those to whom God sends the light, but who shut their eyes against it, loving darkness rather than light, because their deeds are evil. These are not only sinners by constitution, but *wicked sinners*, who refuse to come under a constitution of righteousness to God. These are the rest of the dead who live not again until the

thousand years are finished. At the end of that time they rise, and, mingled with the Gog and Magog rebels, are with them 'tormented day and night to the ages of the ages,' (*ois tous aionas ton aionon*) in the post-millennial 'lake of fire,' which 'devours' those adversaries.

"The *third* class of the dead is comprehensive of those who, when previously living, came under a constitution of righteousness, and are therefore '*Saints*.' Sinners who have intelligently obeyed the Gospel of the Kingdom, by so doing become saints. Thus they begin to do well, and for a *patient continuance in well doing* they receive glory, honour, incorruptibility, and life at the first resurrection as the first fruits unto God and to the Lamb. These are '*the just*' who rise to the life of the Age, and possess the Kingdom.

"The *fourth* class includes those saints who did run well, but did not continue in well doing, way-side, stony ground, and thorn-choked professors. These are '*the unjust*' who with '*the just*' rise at Christ's coming, but to the shame and contempt of the age—Dan. xii. 2. They are driven by the decree of the King into the territories of the Beast and the False Prophet, and Kings of the Earth, styled the '*Devil and his angels*' (Math. xxv. 41), where they are tormented with fire and brimstone, in the *pre-millennial* lake of fire (Rev. xix. 20) in the presence of the Holy Angels (the Saints), and of the Lamb (ii Thess. i. 10) [the Lord Jesus] who gave them no rest day nor night, to ages of ages, *eis aionas aionan* (Rev. xiv. 10-11) that is, till the destruction of those dominions is completed, which ensues before the thousand years begin. If these things are understood, there is no scope for such a dispute as is implied in the question of '*An Inquirer*,' March 6th, 1854.—"*Herald of the Kingdom and Age to come*," 1854 p. p. 90-91.

From the foregoing exposition it will be clearly seen that the punishment of the wicked and the unjust, as well as the reward of the righteous, will be on the earth. 'Where the righteous have contended they will be rewarded; where they suffered they will reign (with Christ); where the unrighteous sinned they will suffer punishment, and be destroyed.

In the light of this teaching we can understand the meaning of the wise man when he says: (Prov. xi. 31), "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." We can also comprehend the saying of Jesus (Luke xiii. 28, 29): "There shall be weeping and gnashing of teeth when ye (Scribes and Pharisees) shall see Abraham, Isaac, and Jacob, sit down in the Kingdom of God (in the territory covenanted to these fathers of Israel), and ye yourselves (after resurrection and judgment) cast out (banished to the territory of the Beast and the False Prophet). And they (the Saints of God) shall come from the east, and from the west, and from the north and from the south, and shall sit down in the Kingdom of God." At that time, when according to Daniel vii. 27, "the kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the Saints of the Most High, and the Saints shall take the kingdom (verse 18) and possess it; when the first dominion shall have come to

the daughter of Zion (Micah iv. 8), and the kingdom to the daughter of Jerusalem; when Jerusalem (Jer. iii. 17), shall be called the throne of the Lord, and all the nations shall be gathered unto it; when the Lord of Hosts (Jesus Messiah) shall reign *in* Mount Zion, and *in* Jerusalem, sitting on the throne of his father David (Luke i. 32), before his ancients gloriously"—Isaiah xxiv. 23. Surely there is here no lack of geographical indication as to the locality, the territory of the kingdom—Palestine the centre of the world; Jerusalem the metropolitan city at that time of the whole earth in the centre of Palestine, and Zion, the hill of Jehovah's Holiness, within the city of the Great King. How plain is the testimony if we only read aright; and well may we exclaim with the Psalmist (Ps. xii. 6), "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. They are all plain to him that understandeth, and right to them that find knowledge."—Prov. viii. 9.

RESPONSIBILITY AND JUDGMENT.

In considering the nature of man, as a mortal being, and the unconscious state of the dead, many stumble thereat and reject the doctrine, because that under it on the one hand, the wicked of all classes and ages escape endless torture in hell, while on the other hand, the good and virtuous miss the happiness of heaven.

Man cannot change or modify divine arrangements. We need not therefore unduly burden ourselves as to the destiny or condition of the dead. Yet it is no uncommon thing to hear fathers and mothers say that if their departed little ones are not to be with them in the place of happiness they wish to go to, they would rather not go there. This is the language of the feelings of the flesh. This is certainly placing the flesh above the spirit. This arises from an abnormal development of the organ of philo-progenitiveness, and is in direct opposition to the declaration of Jesus (Matt. x., 37): "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." While some are troubled as to the state or condition of departed offspring and friends, others are unduly exercised in relation to the destiny of their progenitors. As to these, if we go back a very few centuries we would find our forefathers in the north and west of Europe, "inhabiting dark places of the earth, full of the habitations of cruelty" (s. lxxiv., 20), and rejoicing generally in the practice of savage barbarism. Coming nearer our own times, and testing them by "the word of the Gospel" (Col. i. 5), we would find them far out of the narrow way of the great salvation. "As the tree falleth, so it lieth."

Mr. Roberts, in "Twelve Lectures,"—Lecture 4a—discusses at considerable length the subjects of Responsibility and Judgment.

For the benefit of many, estimable and otherwise, the following extract of some length is here quoted.

"The common idea of "Judgment to Come," is, that, at a certain time, popularly known as 'the last day,' God will bring every human being

to individual account, having first, if dead, re-united his immortal soul to its former tenement of clay. There is no exception to this rule in the orthodox mind, though what use there is for a judgment day for anybody, if everybody's case is settled at death it is difficult to see.

"Heathens, pagans, barbarians, of the lowest type—human brutes of all sorts—idiots, infants—everybody—absolutely every human soul that ever had a being; in whatever condition soever it may have existed—according to current theology, will be resuscitated and brought to account. With this idea, as almost with every feature of popular religion, the Bible is directly at issue.—See Psalm xlix. 6-20; Isa. xxvi. 14; Jer. li. 57; Mal. iv. 3, and parallel passages already quoted.

"It would be unreasonable to bring the brutish class to individual account. Judgment has its basis in responsibility, and responsibility is purely a question of circumstances and capacity. Human beings in a state of barbarism may have the latent capacity to be responsible; but this latent possession does not bring them within the category of responsible agents, for the simple reason that the actual condition of mind which gives the ground of responsibility does not exist. This is the case with children. They possess reason and moral capacity in the germ, but because these qualities are not developed, by universal law they are held not responsible. Is God less just than man?

"Human responsibility to Deity, primarily arises from human capacity to discern good and evil, and power to act upon discernment. Beasts are not accountable either to man or God, because they are destitute of the power to discriminate or choose. They act under the power of a blind impulse. Idiots are in the same category of irresponsible agents in the degree of their incapacity, and many men, not considered idiotic are little better as regards their power of acting from rational choice.

"The nature and extent of human amenability to a future judgment can only be apprehended in view of the relations subsisting between God and man, as disclosed in the history presented to us in the Scriptures. Apart from this, all is speculation, theory, and uncertainty. Philosophy is at fault, because it discards the record. The fact recorded is simple and intelligible. The progenitor of the race was made amenable to consequences placed within the jurisdiction of his will. He was threatened with the cessation of being, as the result of disobedience in a certain matter. Disobedience occurred, and the law came into force; Adam and all his posterity came under the power of the law of sin and death, which was destined in their generation to sweep them away like wind and the grass of the earth. Had God intended no further dealings with the race, responsibility would have ended here. The grave would have closed the account; and human life, if indeed it had existed on the face of the earth, in the entire absence of divine interposition, would have been the unredeemed tale of sorrow, which it is in the eyes of those who are 'without God and without hope in the world,' unburdened, it may be, with future responsibilities, but unalleviated by the hopes and affections with which the day spring from on high hath visited us, and enlightened this place of darkness.

"But in His great mercy Jehovah conceived intentions of benevolence, which He is working out in His own wise way. He did not, in haste and blunder, as our short-sighted and sceptical philosophers insist His goodness ought to have prompted Him to do, at once and summarily, and without condition, relieve the sentenced culprit. This would have been to overlook and violate those deep-laid principles of law, which guide all the Deity's operations in 'nature' and in 'grace,' and sustain the conditions of harmony throughout the universe. It would have been to perform a work not of mercy, but of destruction, confusion and anarchy. The method of benevolence conceived in the divine mind was intended to work beneficence towards man, conformably with the law that had constituted Him a death-stricken sinner, a law which involves 'glory to God in the highest,' as well as 'good will towards men.' This intention necessitated those successive dispensations of His will which the world has witnessed in times past, and which have rescued both human existence and human responsibility from the bottomless profound to which the law of Eden would have consigned them. The enunciation of His purpose in promise and prediction, and the declaration of His law in precept and in statute, re-opened relations between God and man, and revived the moral responsibility which otherwise would have perished. *It is, however, a Divine principle that the result is limited to those who come within the actual sphere of operations.*

"'Where no law is, there is no transgression.'—Rom. iv. 15.

"'If ye were blind (that is, ignorant), ye should have no sin.'—John ix. 41.

"'The times of this ignorance God winked at.'—Acts xvii. 30.

"'This is (the ground of) condemnation that light is come into the world, and men love darkness rather than light.'—John iii. 19.

"Hence in the absence of light, that is, when men are in a state of ignorance, they are not amenable to condemnation; God winks at their doings, just as he does at the action of the brutes of the field. Barbarous nations are in this condition. They are without light and without law, and Paul's declaration on the subject is in harmony with the general principles enunciated in the Scripture quoted:—'As many as have sinned without law, shall also perish without law.'—Rom. ii. 12. If to whom much is given much is required (Luke xii. 48), it follows that to whom nothing is given, nothing shall be required, and to whom little is given little is required in all the area over which the judgment operates. This principle of absolute equity in the matter of responsibility is exemplified in the words of Jesus: 'If I had not come and spoken to them, they had not had sin.'—John xv. 22. 'The servant who knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with *many stripes*, but he that knew not and did commit things *worthy of stripes*, shall be beaten with *few stripes*.'—Luke xii. 47. 'He that REJECTETH *Me*, and receiveth not my words, hath One that judgeth him; *the word that I have spoken*, the same shall judge him in the last day.'—John xii. 48.

"The operation of these principles is illustrated in the history of human experience. From Adam to Noah there was but a little light. The promise of a seed by the side of the woman to crush out the serpent principle of disobedience and its results, was almost the only star that shone in the darkness of that time. Prophetic glimpses of the coming interference in its ultimate shape, such as those vouchsafed to Enoch (Jude xiv), and the precepts of Noah, the preacher of righteousness, through whom the anointing spirit promulgated the divine principles to those who were disobedient (1 Peter, iii. 18-20), added a little to the light of these times, but apparently not more than was sufficient to confer a title to resurrection on those who laid hold of it, by faith. So far as we have any information, no one became responsible to a resurrection of condemnation in pre-Noachic times. Cain reaped the bitter results of his crime in divine reprobation; 'known and read of all,' and went to the grave, doubtless, as a final 'turning to dust again.' Human wickedness, culminating in universal corruption, was visited with the almost universal destruction of the species by a flood, which may be regarded as having been a winding up of all judicial questions arising out of the preceding period, so far as condemnation is concerned, and therefore, as precluding from resurrection to judgment those who were the subjects of it. On this point, however, positive ground cannot be taken. Since resurrection to life will take place in several cases belonging to that dispensation, it is not impossible that resurrection to condemnation may also take place among those who were obnoxiously related to that which gave the others their title, including the class specified in Enoch's prophecy—'the ungodly' who were guilty of 'ungodly words and hard speeches against Jehovah,' and who must therefore have possessed the amount of knowledge, necessary to constitute a basis of responsibility. This must remain an open question, not because the principle upon which judgment will be administered, is obscure, but because we have not a sufficient amount of information as to the facts of the time in question, to enable us accurately to apply the principle. The principle itself, that responsibility Godward, is only created by contact with divine law in a tangible and authorised form, holds good in every form of human relation to the Almighty. Noah's immediate family were within the pale of the divine cognition, and responsibility in reference to another life may arise out of that; but their descendants wandered far out of the way of righteousness and understanding, sinking below moral responsibility, degenerating to the level of the beast, and establishing those 'times of ignorance' throughout the world, which we have Paul's authority for saying, 'were winked at.'"

"In the call of Abraham, the member of an idolatrous family, but who possessed the latent disposition to be faithful, God arrested the tendency to repeat the universal corruption of antediluvian times. The germ of a more direct responsibility was planted among men by his election, and by the bestowal of promises upon him, which had reference to the whole of the race. Abraham, individually, while constituted a man of privilege, was also constituted a man of responsibility. Abraham, the idol-

ator, was his own—his own to live, like the insect of the moment—his own to die and disappear in the irrecoverable grave. Abraham, the called of God, was no longer his, but bought with the price of God's promises. He entered upon a higher relation of being. He was exalted to a higher destiny, and had imposed upon him Godward obligations, unknown to his former condition. Success or failure in the ordering of his life, was of much greater moment than before. Faith and obedience would constitute him the heir of the world, and the subject of Resurrection to Immortality; unbelief would make him obnoxious to a severer, and farther-reaching displeasure than fell upon Adam. In this respect the children of Abraham by faith, that is, those 'who walk in the steps of the faith which Abraham had, being yet uncircumcised' (Rom. iv. 12), who, being Christ's, are Abraham's seed (Gal. iii. 29), through believing the Gospel, and being baptized into Christ, are like their father. By nature children of wrath even as others, they were, in the days of their ignorance, 'without God and without hope in the world' (Eph. ii. 12), strangers from the covenants of promise (*ibid.*), aliens from the life of God, through the ignorance that was in them (Eph. iv. 18), living without law, and destined, as the result of that condition, to perish without law, in Adam; inheriting death without Resurrection—death without remedy; having neither the privileges nor the responsibilities of a Divine relationship. But when called from darkness to light, by the preaching of the Gospel, they are not 'their own.' They neither live nor die to themselves as formerly. They passed into a special relationship to Deity—extra-Adamic—in which their lives, good or evil, come under Divine supervision, and form the basis of a future accountability, unknown in their state of darkness, at which God winked. This is neither more nor less than the responsibilities of Abraham, transferred to them on becoming his seed by adoption.

"The law of faith established by the promises made to Abraham, constitutes a centre, around which responsibilities of this description developed themselves. All who acquired Abraham's faith came under Abraham's responsibilities. Doubtless many entered this position in the course of the Mosiac ages. The law was added because of transgression (Gal. iii. 19), and the purpose of its addition is indicated in its being styled a *schoolmaster*. Its mission was to teach the first lessons of Jehovah's supremacy and holiness. It was not designed as a system through which men might acquire deliverance from Adamic bondage. The purpose was purely preliminary and provisional, having reference to that result in its ultimate bearings, but not intended directly to develop it. Paul's comment on it is as follows:—'If there had been a law which could have given life, verily righteousness would have been by the law,' (verse 21). It was impossible life could come by the law which required moral infallibility on the part of human nature. For this reason the law, though 'holy, just and good' (Rom. vii. 12), was 'weak through the flesh,' and though ordained to life,' Paul found it, 'from this cause,' to be 'unto death,' (verse 10). The consequence was that 'all the world stood guilty before God;' and in that moral relation to Deity, they

were precluded from boasting, that is to say, precluded from attaining to eternal life on a principle which would have left it open for them to think and to say that their life was their own by right as against the Deity. Prospectively considered; this was a mighty triumph of Divine wisdom; for had immortal existence been attainable by self-acquired title, room would have been left for the admission of an element in the relations of God and man, which would have disturbed the Gospel harmony that will exist where God is absolutely supreme, both in law and benevolence, and man is in the position of a love-saved brand from the burning."

"The law of righteousness by faith is the principle on which men are saved—saving righteousness is recognized or imputed by God, where He is honoured by faith being exercised in what He has promised. This law came into operation with Abraham. Actually, it had its origin in Eden, for we read of Abel, that by faith (the substance of things hoped for) he offered an acceptable sacrifice.—Heb. xi. 4. The prediction of the woman's serpent destroying seed, formed a pivot on which faith could work even then, and doubtless was the subject matter of the faith which saved Abel, Enoch and Noah; but the full and official initiation of the law of faith as the rule of salvation occurred in the history of Abraham. This law was the basis of resurrectional responsibility. The Mosaic law was national. Its rewards and penalties were confined to the conditions of mortal life. It took no cognizance of, and made no provision for, life beyond the natural term of human existence. In its ceremonial forms and observances, it symbolized the truth in relation to Christ and His mission, but in its proximate bearing upon the nation, it subserved no spiritual purpose beyond the continual enforcement of the schoolmaster lesson of Jehovah's supremacy and greatness. In this, however, it established the greatest of first principles, and laid a foundation on which the Abrahamic law of faith could have its perfect work.

"Out of the law, as a national code, it does not appear that any resurrectional responsibility arose. Yet concurrently with its jurisdiction it is evident that a dispensation of God's mind, having reference to resurrection was in force. Undoubtedly this was subordinate, and occupied the place of an under-current; but its existence is unquestionable, else how are Abraham, Isaac, and Jacob, and all the prophets to appear in the kingdom of God? If it be recognized that God's purpose from the beginning had reference to the mission of the Christ, as 'the Resurrection and the Life,' there will be no difficulty in apprehending this conclusion. Obscurely it may be, but really it must be, that resurrectional responsibility was contemplated in all Jehovah did through his servants, from righteous Abel to faithful Paul. Jesus has shewn us that the very designation assumed by the Deity in converse with Moses at the bush, though apparently used for the purpose of historical identification, expresses the doctrine of resurrection in relation, at any rate, to Abraham, Isaac and Jacob. God called himself the God of men that were dead; *ergo*, reasoned Jesus, and that convincingly, for the Sadducees were put to silence; He intends to raise them from the dead. If so great a con-

clusion can warrantably be based on apparently so thin a foundation, what may we not legitimately infer from the promise of a country to them they never possessed, and the assurance of the universal blessing of mankind in connection with them which has never yet been realized? What but the conclusion affirmed by Paul that they died in faith, *not having received the promises*, and therefore that they must rise from the dead to realize them? With this general argument in view, it is easy to recognize resurrectional responsibility in many expressions which a forced method of explanation alone can apply to the judgment of the present limited experience.—Psalm xxxvii.; Ps. xlix. 14; Ps. lviii. 10; Ps. xiii. 12; Pro. xi. 18, 31; Eccl. iii. 17; Ch. v. 8; Ch. xi. 9; Ch. xii. 14; Isa. iii. 10; Ch. xxvi. 19, 21; Ch. xxxv. 41; Ch. lxvi. 4, 5-14; Mal. iii. 16, 18; Ch. iv. 1-3, &c.

“Jewish responsibility was greater than that of the cast-off descendants of the rejected groundling of Eden, because their relation to Deity was special, direct and privileged. The responsibility originating in natural constitution was supplemented by the obligations imposed by Divine Election, and arising out of the national contract entered into at Sinai, to be obedient to all that the Deity required (Exo. xxiv. 3-7). This is recognised in the words of Jehovah by Amos, ‘You only have I known, of all the nations of the earth, therefore will I punish you for your iniquities.’—Amos iii. 2. Yet there is no evidence that this responsibility takes the individual form which it assumes in connection with the individual privileges of the Gospel. The national sufferings of the Jews in dispensation and privation are evidently (both on the face of the testimony and on a consideration of the moral bearings of the case) a full discharge of the responsibility arising from National Election.

“A responsibility lying in degree between that of the Jews and the outlying Gentles, attached itself to those nations that were in contact with the Jewish people. This is evident in many pages of the Prophets. Take, for instance, the words addressed to the King of Tyre.—Ezek. xxviii. 13, 14; ch. xxvi. 2, 3. Take also similar words addressed to Ammon, Moab, Edom, and Philistia.—Ezek. xxv. 3, 4, 8, 11, 12, 13, 15, 16.

“In none of these cases is there any evidence that God intends to mete out individual judgment by resurrection from the dead. It requires a high state of privilege before such can with justice be done. The majority of mankind, particularly in the rude and barbarous times that required the schoolmaster-lessons of the Mosaic law, were in circumstances of pure misfortune. Born under condemnation (of death) in Adam, and left to the poor resources of the natural mind, which in all its history has never originated anything noble, apart from the ideas set in motion by ‘Revelation,’ they were as unable to elevate themselves above the level on which they stood, as any tribe of animals. How just and merciful it was, then, of the Deity to ‘wink at the times of this ignorance’ (Acts xvii. 30), which alienated from the Life of God (Eph. v. 18), and allow flesh under such circumstances, to pass away like the flower of the field, that the place thereof might know it no more.—Ps.

ciii. 15, 16. On the supposition that every human being is an immortal soul, such a line of action would of course be excluded, and the circumstances of the early 'dispensations' would be altogether inexplicable. An immortal soul in the times of antiquity would be worth as much as one now; and if it be wise and kind to save immortal souls now, there would seem a strange absence of wisdom and beneficence in the arrangement which, in these early ages, put salvation beyond their reach, and made their doom to hell fire inevitable by the lack of those means of knowledge which are in our day accessible. If, to get out of this difficulty, it be suggested that man, in such a plight, will, in mercy be permitted to enter heaven, we are instantly compelled to question the value of our own privileges, nay, to doubt and deny the wisdom of the Gospel, which, on such a theory, is not only not necessary to salvation, but a positive hindrance to it; since, by its responsibilities, it perils a salvation, which, in its absence, would be certain."

"We should also be compelled to deny the testimony of Scripture, that "man having no understanding is like the beasts that perish," and that "life and immortality have been brought to light by Christ *through the Gospel.*" But we are not now dealing with the monster fiction of Christendom. We leave immortality of the soul out of the account, and deal with the question of judgment in the light of the fact that mankind is perishing under the law of sin and death, and, in Adam, has no more to do with a future state than the decaying vegetation which, year by year, chokes the forests and passes away with the winter. The endeavour is to realize in the light of reason and Scripture testimony the varying shades of responsibility created by the dealings of the Almighty with a race already exiled from life and favour under the law of Eden."

"We have seen that Resurrectional responsibility was limited to those who were related to the word of the God of Israel. The promises and precepts conferred privilege and imposed responsibility, having reference to Resurrection. They formed a basis for that awakening from the dust to everlasting life, and shame, and everlasting contempt foretold to Daniel and implied in many parts of the writings of Job, David and Solomon. The extent to which they operate, it is neither possible nor important for us to determine. The law of Resurrectional responsibility operates much more vividly upon our own times, and it is the relation of this law to ourselves that we are more especially concerned to elucidate."

"A careful perusal of the foregoing in connection with what is written in the sacred oracles will, it is hoped, tend to convince such as sneer at the doctrine of a Resurrection, because the world, say they, could not contain all the dead of our race, that there will be abundant room, seeing that the great majority of the descendants of Adam, not being amenable to judgment, will never be raised, either to reward or condemnation."

A thorough and correct understanding of the prominent Scripture doctrine of Resurrection, being of paramount importance, seeing that it constitutes one of the first principles of the doctrine of Christ, involving the way of life, and our escape from death and the grave, matters of the

utmost moment to every believer and hearer of the gospel; and especially so, when we consider that as regards the family of mankind, the actual developments, practical manifestations, and results to be evolved by and through the Resurrection, are all yet in the future; the compiler believing that the earnest reader will desire to learn all that can be published in relation to these momentous matters, within the limited space at his disposal, has concluded to give a portion of the substance of a lecture delivered by Dr. Thomas before the Christadelphian ecclesia in the city of Detroit, United States, in 1866, abridged from the pamphlet entitled "Anastasis," pp. 6-24, 34-40:—

David, one of the prophets, speaks copiously of resurrection in the Psalms. The word is not found there, but the thing itself very frequently is. He treats of the resurrection of his descendant, the Christ, from among the dead; to the end that He may reign King in Zion as the sovereign ruler of the world. He teaches this in the second Psalm. "In death," he says, "there is no remembrance of the Deity" (Psalm vi. 5); and "The dead praise not the Lord, neither any that go down into silence" (Psalm cxv. 17); "The living know that they shall die, but the dead know not anything: their love, and their hatred, and their envy, are now perished:" hence, "there is no work, nor device, nor knowledge, nor wisdom in SHEOL, whither thou goest"—(Eccles. ix. 5, 6, 10). This *Sheol* is styled in Job x. 22, "*the land of darkness;*" and in Psalm lxxxviii. 12, "*the land of forgetfulness;*" and in Psalm xxx. 3, and many other places, "*the grave.*"

Thus, the Scriptures speak of the DEATH-STATE into which all go when they depart from among the living. While "*in death*" they are said to sleep. From this sleep some never awake; which is equivalent to saying, that they are never the subject of resurrection. This is evident from Jer. li. 57, where, speaking of the princes, wise men, captains, rulers, and mighty ones of Babylon, the Eternal Spirit saith, "*they shall sleep a perpetual sleep and not wake:*" and Isaiah, speaking of the same class, says "they are dead, they shall not live; they are deceased, *they shall not rise;* therefore, hast Thou visited and destroyed them, and made all their memory to perish" (xxvi. 14); so that "the man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. xxi. 16): a decree of very extensive application.

But all dead ones in the grave shall not sleep the sleep of death perpetually. "The wicked shall be turned into sheol, all the nations that forget God; but the needy shall not always be forgotten; the expectation of the poor shall not perish for ever"—(Psalm ix. 17, 18). These poor and needy are those dead ones, who, while living, "obtained a good report through that faith, which is the full assurance of things hoped for, the conviction of things not seen"—(Heb. xi. 1, 39, 42). These are they styled by David in the Psalms the righteous, who shall flourish as the palm tree: the upright in their hearts; the seed to be accounted to YAHWEH for a generation; the excellent in the earth, in whom is all His delight; those who regard His works and the operation

of His hands ; His people ; His inheritance ; them that reverence Him ; the blessed, whose transgression is forgiven, whose sin is covered, to whom Yahweh imputeth not iniquity, and in whose spirit there is no guile ; the broken of heart and the contrite of spirit : they who shall inherit the earth and dwell therein for ever ; the meek, who shall delight themselves with abundance of peace ; the saints, who are preserved for the Olahm, and shall shout aloud for joy, when they execute the judgments written ; the perfect, whose end is peace ; His lovers and His friends ; the fellows of the King, and princes in all the earth ; those under whose feet the peoples and nations are to be subdued ; the Man styled by Paul "the One Body ;" the prisoners of Yahweh ; His servants, who take pleasure in the stones of Zion ; the heavens who declare His righteousness ; those who keep His covenant, and remember His commandments to do them ; the seed of Abraham His servant, the children of Jacob His chosen ; the priests of Zion clothed with salvation ; the kings of the earth, who shall sing in the ways of Yahweh. These have been sleeping the sleep of death for ages ; but, inasmuch as that many of the things affirmed of them by the Eternal Spirit, are no part of the estate of the poor and needy during their sojourn among the living, it follows that, as not one jot or tittle of the divine word shall fail, by implication David inculcates their resurrection to execute the judgments written against the kings and nobles of the nations ; to take possession of the earth, and to dwell therein for ever.

This, then, is the teaching of the Old Testament Scriptures that there shall be an awakening and standing up of *certain of the dead*—not of the dead universally ; and that, after this, there shall be judgment. But this awakening from the sleep of death is not taught there simply by implication. It is directly testified. In the book of Job, the most ancient section of the word, the patriarch says, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth ; and, *after I shall awake*, though this body be destroyed, yet from out of my flesh shall I see ELOAHH ; whom I shall see for myself, and mine eyes shall behold, and not a stranger"—(xix. 25). This was the hope of those who held the true faith in the days of Job, and of Moses. They expected to awake from the sleep of death, and, after the destruction of the body in Sheol ; and again to be bodies of flesh capable of beholding the Redeemer. This was awaking to renewed corporeal existence—a reorganization of their disintegrated remains with renewed identity. This was awaking, coming, or springing forth, and standing again, or resurrection.

Many passages of like import might be adduced from the prophetic writings ; but the limit assigned to these pages will not allow of quotation. I will merely remark here that "the poor and needy" whom David so amply characterizes "poor in the world, but rich in faith," while strangers and pilgrims among the living, are styled by Isaiah "Yahweh's dead ones," and "His dead body." Concerning them, he says "they shall live," "they shall arise." They are to come forth from the dust of *sheol* ; in which, having been reduced thereto, they are con-

sidered as dwelling, as well as sleeping. Hence, the Eternal Spirit, who makes them to live and spring forth by His power, addresses them prophetically in the words, "Awake and sing, ye that dwell in dust." They must awake in order to sing, which implies previous reorganization—the formation of their dust into bodies again; for dust cannot praise in song, neither any that go down into the silence of "the land of forgetfulness."—(Psalm xxx. 9; lxxxviii. 11, 12; cxv. 17).

I cannot dismiss this passage in Isaiah without inviting attention to the beautiful figure by which he illustrates the development of these singers from dust. He styles them "dew," and their evolution as its manifestation upon plants. Thus, addressing the Eternal Spirit, he is caused to say, "for Thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isaiah xxvi. 19); and in Psalm cx. 3, "in the brilliancies of holiness from the womb of the dawn, there shall be to thee the dew of thy birth." The sleepers in the dust are styled *dew*, because of the resemblance subsisting between the process of nature in the formation of dew, and the operation of the Eternal Spirit in the generation of living beings from dust. In comprehending the formation of dew, we are enabled to form some idea of the evolution of a living body from dust. A dew-drop is a sparkling globule of water, secretly and silently deposited upon the leaves of plants. The elements of which it is composed exist previously to its formation, free or uncombined, in the air of night. These are the invisible gases termed *oxygen* and *hydrogen*. But, besides these, there is the indispensable formative agent, styled *electricity*. Without this, there could be no dew-drop visible or invisible. The gases might be mechanically mixed; but without the invisible and silent operation of the electricity, they would not be chemically combined in the manifested product called a dew drop. This is a visible and tangible thing, generated from invisible and intangible latent elements. According to the electrical law of its formation it is globular and light-refracting, or sparkling in the open brightness of the dawn. These refractions are the *hâdrai*, brilliancies, splendours, or glorious vestments of the dew. Before the dawn, the dew-drops are all in the womb of night; from which both they and the dawn receive their birth, forgotten by the orb of day. No figure can be more beautiful, no resemblance more complete.

After this similitude, then, we may discover the reproduction of living beings from dust. With this dust were combined, previously to death, fluids, in the proportion of five-sixths to the whole. These fluids were mainly water holding divers earthy particles in solution. The gathering of the spirit and breath of AIL in the article of death, is the withdrawal of that antagonism which, during life, resists a man's return to dust—(Job xxxiv. 14, 15). The power that keeps bodies in living existence is "spirit," or electricity, as it is called by philosophers; who studiously avoid expressing things natural in the terms of Scripture. The "breath of AIL, by which frost is given" (Job xxxvii. 10), is the air we breathe; and consists of *oxygen* and *nitrogen* mechanically mixed. These three things are essential to life—oxygen, nitrogen, and electricity. Without

them, "flesh, a wind that passeth away" (Ps. lxxviii. 39), cannot long retain its organic constitution; but rapidly runs into a state in which its original elements are set free. It is truly "a bag of wind;" for when the creature ceases to breathe, the wind, or gas, soon begins to distend the skin; nor does the process intermit until he is resolved into hydrogen, oxygen, nitrogen, carbon, and a little dust.

Such, in general terms, is the analysis of those who sleep and dwell in dust. In *sheol* all these elements are there ready for a synthetic operation to be elaborated by Him, who, while tabernacling in the flesh among the Jews, said, "I am the resurrection and the life." He alone can perform this wonderful and mighty synthesis—the reunion of these gaseous elements with the dust, and their development into forms, the living images and likenesses of those to whom the dust formerly belonged. This is resurrection—the reproduction of a former intelligent being by almighty synthetic power, styled by Paul, "the energy whereby he is able to subdue all things to himself"—(Phil. iii. 21). He who recomposes these simple elements of the dead is THE WORD, in whom is life, and by whom all things were made—(Jno. i. 3, 4). This Word is the resurrection—the Eternal Spirit, "who only hath immortality, dwelling in the light which no man can approach unto." His name is YAH, by which He is well pleased to be extolled—(Ps. lxxviii. 4). He takes away men's breath, and they die, and return to their dust. He subjects them to analysis; and then at the time appointed, He reverses the operation, in sending forth HIS *spirit* for their renewal—(Ps. civ. 29, 30). This is the formative or recreative power of resurrection. The gases and the dust might be all mechanically and intimately combined; but no image and likeness of a previous entity would result. The power of the LIFE-WORD, intelligently operative, is indispensable. This power sent forth by Deity, and applied by Jesus (II. Cor. iv. 14), in its application, secretly and silently, as in the combination and formation of like elements into dew, will synthesize the gases and the dust of *sheol*, and from "the sides of the pit, wherein no water is," and where no forms exist, this formative power will evolve living men and women, who shall come forth from the land of darkness, where the light is as darkness (Job. x. 21, 22), like dew "from the womb of the dawn." He, by whom this power is applied, may well be styled "the Wonderful, the Counsellor, the Mighty Power, the Father of Eternity." What an astonishing evolution of living substantial intelligences out of a few invisible elemental principles of nature! It cannot be said that they are created out of nothing, any more than such a creation could be affirmed of the dew. The crude materials abound in *sheol*, where they would continue eternally in a *formless* condition, irrespective of their natural affinities. These would never evolve them into previously existing men and women; still less would their elemental affinities, however strong, reproduce beings of remote antiquity, with their consciousness of self in as lively exercise as though they had only had a wink of sleep! Nothing but the wisdom and power of Omnipotence definitively applied, can accomplish so extraordinary a result. The Sadducees utterly denied

that such a thing was either probable or possible ; but, as Jesus said, " they erred, not knowing the Scriptures, nor the power of the Deity." If they had understood Moses and the Prophets, and had had any appreciation of the power by which all things had been created, and were sustained, they would have been preserved from the fatal error of denying a resurrection. It is this ignorance of the Scriptures in their signification, that is the source of all the errors so variously and widely prevalent respecting resurrection. Few have any rational conception of the process by which living, previously-existing, self-conscious, intelligent forms, are evolved from a few gaseous and earthy particles ; and almost as few understand *the nature of the forms*, or living images, produced ; and the doctrinal principles upon which, when reproduced, they attain to their full and final development. Though Pharisaic in word, the religious world universally is practically Sadducean. Its creeds confess a resurrection of all the dead ; while those who have received them implicitly from their ancestors, hold the dogma of the heathen, which decrees the existence in all human beings of a divine principle, styled by them " THE IMMORTAL SOUL." This, they say, is "*the thinking I*," the real, responsible man, which was created in the image and likeness of the gods. At death, it is said, a separation ensues between this soul and the body ; and, as both ancient and modern heathen, in their ethics, distinguish between virtue and vice, for which there are rewards and punishments in another world, they provide two separate regions for the reception of the two several classes of immortal souls. The one country they style " the Elysian Fields," or " Heaven beyond the realms of time and space ;" the other, " Tartarus," the kingdom of Pluto, or " Hell." At death, they send all who please them to endless bliss in heaven ; but their enemies, to eternal torments in hell. Thus, logically, resurrection, either to a blessed existence, or to punishment, is denied ; for if rewards and punishment are awarded at death, and have been enjoyed and suffered incorporeally for thousands of years, resurrection, as scripturally taught, is a needless superfluity, a mere incumbrance upon faith, and uselessly perplexing to the minds of men.

But these traditions of the heathen, which were early blended with the apostolic faith, by " men of perverse minds," are utterly vain. By whomsoever held, they make of none effect in him the words he may believe. Without an awakening and coming forth from the dust of *sheol*, there are neither life, blessedness, nor punishment, for those who are sleeping and dwelling there. Resurrection of body is indispensable to either reward or punishment, for without resurrection, the metaphorical sleepers and dwellers in the dust are nonentities, being without bodies or parts—mere historical characters, whose " remains " are simply elementary gases and particles of earth. Deny a resurrection, and all the promises of the Deity to the fathers, which He has confirmed " by two immutable things," His word and His existence, are reduced to " cunningly-devised fables." No resurrection, no salvation—no " glory, honour, incorruptibility, and life," in the kingdom of the Deity.

It will be easily perceived, then, that resurrection is an important and indispensable element of the beginning of the oracles of the Deity. A system of belief in which it is not prominent, is a body without life; and can, therefore, impart none. Paul exhibited resurrection and æon-judgment as ingredients of "the milk of the word" designed for the nourishment and growth of babes—(Heb. v. 12, 13; vi. 1, 2; 1 Pet. ii. 2). Hence, a man "wise in his own conceit," who does not discern these elements of "the beginning of the word of the Christ," must be in a very pulpy and puny state of mind. He is truly "unskilful in the word of righteousness," and incapable of digesting "the strong meat" of the mystery of the Christ, which, in the pre-apostolic generations, was not made known to the sons of men as Paul and his companions taught it (Eph. iii. 4, 5): for "strong meat belongeth to them who are perfect (*τελειων*); to those who, by reason of use, have their senses exercised to discern both good and evil." But they who would make a merit of not pretending to understand the prophets, yet presumptuously mete out to others, who can read them with intelligence, condemnation and repudiation, are not only the sickliest of mortals, but well nigh to the fate of thorns crackling under a pot.

But some, while they confess that there will be resurrection, in the same breath in which they pray you to "have patience with them, because they are thick-headed," boisterously and positively assert, that on the dust of dead ones awakening to life, they spring forth from their graves incorruptible and immortal; so that, manifestly, according to them, Paul was not treating of *body*, but simply of *incorporeal dust*, when he says, "this corruptible must put on incorruption, and this mortal must put on immortality!" This corruptible incorporeal dust must put on incorruption. But this cannot be the apostle's meaning; for the dust, instead of being corruptible, has resisted corruption for thousands of years, as in the case of Abel, Abraham, Daniel, and so forth; it would therefore be superfluous to put on a quality it already has. No; Paul was speaking of *body*, not of incorporeal dust. It is therefore necessary, that the dust be first formed into body in the grave; so that body being evolved, there may be body to "*put on*" what may be appointed for it.

Paul's saying, "this corruptible must put on incorruption," though it may, and does, apply to living bodies existing at the resurrection, which will be changed, or quickened, without tasting death, cannot apply to bodies living contemporarily with him; for those bodies, instead of *putting on* incorruption, *put off* everything, ran rapidly into corruption, and ceased to be bodies at all. His argument clearly assumes the existence of a body waiting to "put on incorruption and immortality," when the fiat of its Creator shall be declared. "This body, which springs forth from the ground, "as the garden causeth the things that are sown in it to spring forth" (Is. lxi. 11), is, doubtless, the body he styles "*a natural body*," in comparison with another body, which he terms "*spiritual body*." He gives "the first man Adam," before he sinned, as the type of the one; and "the last Adam," when made a "quickening

spirit," the type of the other. "The first man is out of the earth, of dust, χοϊκος;" and such also will they be who will be called upon to "awake!" They will be, "εκ γης, χοϊκος, out of the earth, of dust;" but when they afterwards "put on incorruption," in their incorruptible investiture (το οικητηριον, το εζ ουρανο), they are "clothed upon with their dwelling, which is from heaven." Thus, the two bodies, the natural and the spiritual, are represented by Paul as derived from two opposite regions, as remote the one from the other as the earth and heaven; yet both as intimately connected as cause and effect; or as the seed sown, and the body the Deity is pleased to give it.

But Paul says, "in the last trumpet which shall sound, the dead ones shall be raised incorruptible." So it reads in the Common Version; and, if the words be understood in the sense intended by the apostle, there cannot be the least objection to it. He announced a truth which was afterwards apocalyptically represented to John in Patmos; that in the period symbolized by the seventh trumpet "the dead shall be caused to exist incorruptible." This is the import of the word *εγερθησονται*, rendered "shall be raised," in this text. It includes the whole process of *rebuilding* from the awakening to the quickening, when the subject of the finished operation can shout aloud with joy, and exclaim "I am immortal! Hallelu Yah!" This will be seen in any lexicon under the word *εγερω*; among the definitions are "to raise up, or again, to rebuild, to cause to exist." The raising of an edifice is not begun and consummated in an instant. It is the pleasure of the Deity, who is "the builder of all things," to execute His purposes with deliberation. He lays the *foundation* of "the house, which is from heaven," in the dust. This foundation is the body which springs forth therefrom; while the superimposed building is *the white robe of immortality*, "the house from heaven," with which it is arrayed, and in the panoply of which it dwells. Hence, *raising* in this text, is not an instantaneous act, as though a body shot forth from the dust incorruptible and immortal; but a process consisting of divers successive stages. These are all developed in, or during, the sounding of the last, or seventh, trumpet; but the interval to elapse between the beginning and the finishing of the process, is nowhere revealed. It will, doubtless, be sufficiently long to afford scope for "the gathering unto Christ," and the judgment of His house, which is to follow. They are *caused to exist* when they come forth from their graves; but they, are not "caused to exist *incorruptible*," until they shall have been approved at His tribunal, when the *raising will be complete*.

Thus, from these premises, it may be perceived that the raising of the righteous is the exaltation of them from a lower to a higher nature. The lower nature is that exhibited in Adam on the day of his formation. It was "very good" of its kind, but not equal to the nature of the Elohim. This is the higher nature, and styled by Paul the spiritual body. The lower nature is human; the higher, divine. From the one to the other is an *ascent*; and he who ascends from an earthly body to a heavenly, is said to have been raised.

When spirit became flesh in the evolution of Jesus from the substance of Mary, he is said to have been "made a little lower than the angels," whose nature He did not assume.—(Heb. ii. 9, 16). It is this inferior nature of which resurrection, in its broadest sense, is affirmed. If Adam had continued faithful and obedient, his "body of life" would have been raised to quality with the Elohistic body by the transforming energy of spirit sent forth from Deity. His body of life, just evolved from the dust, would have been clothed upon by a house from heaven; or, in other words, having been permitted to eat of the tree of life, his body would have "put on incorruption and immortality." But, in his case, this was not permitted. It was reserved for the last Adam to illustrate, in His own person what would have been if the first had been faithful; and what will be to all of his descendants who walk after the example of the last.

The resurrection, or raising of souls from the lower nature with which He emerged from the tomb to the higher nature, His "house from heaven," the white robe of spirit in which He was "taken up," supplies the deficiencies in the case of the first Adam; and exhibits to his brethren the stages of the raising process they have to pass through before it can be said *they are like Him*. (1 John iii. 2).

The first stage is the formation of their dust after the image and likeness of the first Adam, which were Elohistic; and then, being thus Elohistically formed, to be caused to exist by "the breath of lives" being breathed into their nostrils. By this process of formation and inspiration they become BODIES OF LIFE—*naphshoth chaiyah*. Before the inspiration of the breath of lives, their condition answers to that of the lifeless body of Jesus in the tomb of Joseph of Arimathea, when he deposited Him there. In this parallel, they are *naphshoth maith*, "bodies of death," such as Paul prayed to be delivered from in Rom. vii. 24. But when the breath of "the spirit of life from Deity enters into them," they awake "and stand upon their feet," bodies of life, styled by Paul in 1 Cor. xv. 44, 45, "psychical bodies" and "living souls." This stage of the raising process is strikingly illustrated in the resurrection of the witnesses apocalyptically exhibited in Rev. xi. 11. These were *bodies of death* during three symbolic days and a half; but, as soon as spirit from Deity entered into them they become subjects of *eghersis*, or awakening, and *anastasis*, or standing up: after this, they ascended, and so, being clothed upon with power, their raising was complete.

Having emerged from SHEOL, from "the womb of the dawn," the second stage of the process finds them, after the type of the first Adam, "standing before the judgment-seat of Christ" (Rom. xiv. 10), as the result of their having been angelically "gathered together unto him.—" (Matt xxiv. 31; 2 Thess. ii. 1). Adam, at the bar of Deity in Paradise, had arrived there through probation, and emergence from a hiding place, whence he had been brought forth by the voice of YAHWEH *Elohim* (Gen. iii. 1-9); so with his descendants; they arrive at the judgment-seat of Christ through probation and emergence from sheol, in which they have been long hid; and from which the voice of YAHWEH *Elohim* brings them

forth that "every one of them may give account of himself to Deity—" (Rom. xiv. 12). Had Adam been able to give a good account of himself in probation, he would have been permitted to eat of the tree of lives, that, eating, he might live for ever; but he was self-condemned in the account he rendered, so that he was sentenced to perpetual exclusion from Paradise, and to "receive through the body for what he had done evil" (2 Cor. v. 10.); which evil is defined in the penalty attached to the law he had transgressed according to the exposition thereof by the law-giver and judge, in the words "dust thou art, and to dust thou shalt return;" and which, after a life of labour and of sorrow, took effect A.M. 930, when he died, and, by corruption, became dust again. Thus, "having sowed to the flesh, of the flesh he reaped corruption;" as will all his descendants who elect to walk in his steps rather than after the example of the last Adam.—(Gal. vi. 8).

Here the similitude between the first Adam and his posterity ends. Those who "reap life everlasting" are such as, after the example of the last Adam, have, in their probation, sown to the Spirit; "for whatsoever a man soweth, that shall he also reap." When those who have sown to the Spirit appear at the judgment-seat of Christ, they will be able to show in the account rendered, that the righteousness of the Mosaic law was fulfilled in them by their walk after "the Spirit, which is the truth," through which they mortified the deeds of the body, and crucified it with its affections and lusts—(Rom. viii. 4, 13; Gal. v. 24). This was sowing to the Spirit. And who that has been engaged in this work of faith and labour of love, would dread to make his appearance before the judgment-seat of Christ? They are gathered there as hopeful expectants of a verdict justifying them before angels and the Father who is in heaven (Matt. x. 32; Luke xii. 8, 9); for the angels will be present at this assize, and will be attentive observers, approving the just and despising with ignominy those who loved the world and the things pertaining to it, more than "the truth as it is in Jesus." It can surely be only those whose consciences are not void of offence toward God and men, who contemplate their appearance in His presence with affright. They are, doubtless, conscious of disaffection and disloyalty to the truth; of not walking worthy of the vocation wherewith they are called; of conformity to the world upon the things of which their affections are placed, and of glorying in pursuits of which they ought rather to be ashamed. Professors who are making for themselves a record of this sort, have reason to be affrighted; for, "if any man love the world, the love of the Father is not in him;" and the world's friends are God's enemies (1 John ii. 15; James iv. 4): hence, for such, the expectation of standing before Christ in full angelic assize, is "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries"—(Heb. x. 27). No marvel that they view this prospect with frantic repugnance, and declaim against it as a senseless conceit. But what is the use of this? Bad words and rough speeches will not alter the predetermination of Deity. If it be His purpose to demand account from every one, of himself, before he confers upon him, through the

Spirit, life everlasting, that purpose will assuredly stand. And that it is His pleasure so to do, is emphatically and explicitly taught in the Word. Paul, who testifies it among others, did not view it with dismay, although he says that evil as well as good is then to be dispensed. He was conscious of having done well, and he knew that such would be accepted—(Gen. iv. 7). Therefore, in view of the judgment, which made Felix tremble, he could joyfully exclaim, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me in that day," when "He shall judge the living and dead ones at His appearing and kingdom" "and not to me only, but also to all who love the appearing"—(2 Tim. iv. 8, 1, 8). Surely, they who are keeping the faith, and earnestly desiring "the appearing of the glory of the great God and Saviour Jesus Christ," may view the judgment of that day, now so close at hand, as cheerfully. It is only evil-doers that have reason to be afraid.

The consummation of the judgment of Christ's house indicates the epoch of the *third and last* stage of the raising process. This crisis is *the quickening*, by which resurrection is perfected. The analogy is found in nature, from which its divine Creator selects many processes and principles, which He employs as figures to illustrate His teaching in the word. Thus, in regard to *corporeal regeneration*, in the process of developing an immortal being from the dust of sheol, the terms expressive of the stages of what may be styled *the spiritual gestation* are conformed to the phenomena pertaining to the natural. The same fact obtains in relation to *moral regeneration*, which must precede in probation, the corporeal in the resurrection state. In the moral process "the New Man" is "*begotten*," or conceived, when the sinner perceives "the truth as it is in Jesus;" and he is "*quickened*" unto a new and independent life, when the truth works in him to will and to do the good pleasure of Deity. If he stop short of the quickening in moral or incorporeal gestation, he is a mere abortion; but, if in the moral, the process is matured in a "faith that works by love and purifies the heart," the immersed believer is addressed in these words, to wit: "And you hath He quickened, who were dead in trespasses and sins. . . . He hath quickened you together with Christ"—(Ephes. ii. 1, 5.) It will be perceived by the thoughtful, that there is necessarily a *marked interval* between the moral conception and the quickening of the dead in sin. An unquickened intelligent sinner is a theorist—a speculator in divine thoughts, which have no moral influence over him; while a quickened sinner has become circumcised of heart and ears, "the workmanship of Deity," "created by knowledge after His own image"—(Eph. ii. 10; Col. iii. 10).

The moral gestatory order of development, I have said, is in strict conformity with the law of nature. According to this, quickening usually occurs about eighteen weeks after conception. During this interval, the bearer has no *direct* consciousness of the embryo forming within; but when quickening occurs, the attention is strongly excited. Now, the English law recognises the cause of the phenomena of quickening to be,

the acquisition of a life by which the fetus might live independent of its bearer. This idea is probably correct ; and certainly exact enough to illustrate the phenomena of the moral and corporeal generation of "the new man which, after Deity, is created in righteousness and holiness of the truth" (Eph. iv. 24). The *matrix* of this new being is "the heart" of the sinner. "The word of the kingdom" is the incorruptible seed sown into his heart. For some time, he has no direct consciousness that a new creature is forming within him. In process of time, however, his attention is strongly excited, and he perceives that he carries within him new ideas, aspirations, and feelings, which, before he began to read and study the Word, he was an entire stranger to. These are a new creation ; and, if they do not prove abortive, will ultimate in the development of the incorruptible and immortal man ; for this new corporeal being is originally quickened by the truth, or spirit-and-life Word, in the heart of the Old Man—(John vi. 63). "It is the spirit that quickeneth, and the words which I speak unto you, spirit is and life is"—*πνευμα εστι και ζωη εστιν*. This is true, whether the quickening be moral or corporeal ; in the former case, the quickening power is in divine ideas, of which "the words" are the signs ; while in the latter, the quickening power is what philosophers would term *electrical*.

According, therefore, to the analogy of nature, the second stage in the process of raising, answers to *the interval* between the begettal, or conception, in the dust of *sheol*, and the quickening after judgment. This interval is perceptible in the case of the last Adam. He was begotten in the tomb, in fulfilment of the second Psalm, "this day have I begotten Thee" (Acts xiv. 33). But, when Mary afterwards saw him in the garden, He had not been quickened ; for He told her then not to touch Him, because He had not yet ascended to His Father, who was His ALL, strength or power—(John xx. 17). But subsequently to this, we find Him in the midst of His disciples, when He breathed upon them holy spirit. When the breath of a man from the tomb is holy spirit, that man must have been corporeally quickened, or have become spirit. He came forth from the sepulchre so early that it was yet dark ; and it was the same first day at evening that He breathed upon them. Here was a day. Eight days after this, he appeared among them, and on that occasion invited Thomas to touch Him. He had given the same invitation to the rest eight days before, when he declared that He was flesh and bones, and not a phantasm, as they supposed—(Luke xxiv. 37, 39). Now some time in the interval between the dawn and the evening of the resurrection-day, the cause for the interdict, "Touch me not," must have been removed ; in other words, the ascent from the lower nature, begotten to *incipient life* in the tomb, to the Father, "who is Spirit" (John iv. 24), must then have taken place. This transition from the one nature to the other, when the fulness of the time is come, is "in the twinkling of an eye ;" which instantaneous operation of Almighty power constitutes the *putting on* of incorruptibility and deathlessness ; and confers upon the quickened being a life independent of the natural laws, by which "death is swallowed up in victory."

In the original, the word rendered *quicken* is ζωοποιω, and signifies "to impart life; to make alive." Now, as there are two natures, there are also two sorts of lives. The life of the lower nature is an inferior life, which depends upon the natural laws for its precarious continuance. It partakes of the quality of the nature or body through which it is manifested. This being corruptible, the life is only temporal, or for a time. This is our present life, intermitted at death, and restored when we awake from our sleep in the dust of *sheol*. We are then as Adam was when he came from the Creator's hand. The life is organic and terminable; and liable to disturbance from any cause operating judicially. In the case of "the unjust," this judicial operation will develop in their flesh certain morbid phenomena, which will ultimate in the cessation of the life, and the entire disorganization of the body; a consummation, styled by Paul in 2 Cor. ii. 15, 16, perishing, or "death unto death," and in Gal. vi. 8, "of the flesh reaping corruption."

This post-resurrectional conclusion of the existence of the unjustified, is referable to their not being deemed worthy of *quicken*ing by the Righteous Judge. He rejects them as not being fit and proper characters to have *incorruptibility and life imparted* to them. In His good pleasure, therefore, He leaves them naked, and exposed to shame and contempt (Dan. xii. 2; Rev. xvi. 15): but the wise, who inherit glory (Prov. iii. 35), their lamp shall not be put out thus (Prov. xiii. 9): they will be quickened. Their bodies will be perfected, as the body of Jesus was perfected in its ascent to the Father. Spirit, or power, will be imparted to them without measure; so that their bodies, *conceived* in the dust of *sheol*, and capable of a return thither, will be deprived of that tendency; and be transformed into the likeness of the glorious body of Jesus, who never will be mistaken again for the gardener of Gethsemane. Hence, the transforming operation is the quickening, or impartation of incorruptibility and life to bodies already endowed with temporal life. The casting of the dead out of the earth only puts them into the position occupied by those who are alive at the advent of Christ. These, not having died, are prepared for transformation. If the advent occurred immediately, it would find them living men and women, waiting to be gathered together to the tribunal of Christ. They will appear there an *unquicken*ed assembly, bearing the image of the earthy Adam (1 Cor. xv. 49); and in that image, standing before "the last Adam, the quickening spirit;" that it may be seen if they be worthy, from their account given of themselves, to bear the image of the heavenly. The fitness of things requires, that all the dead and all the living gathered to the judgment seat of Christ should appear there an unquicken^d host. All have to appear there in the same nature, or body, and for the same end; namely, for quickening, or transformation, if worthy; otherwise, not. What fitness would there be in a mixed assembly? Certainly, none. The judgment seat is occupied by the quickened and quickening spirits; and this throne is not set up for the judgment of quickened spirits by the Quicken^r; but for that of unquicken^d flesh and blood.

whether contemporary with the judgment, or reproduced from *sheol* for judicial purposes.

The attentive reader of the Scriptures will have perceived, that a distinction is made in things pertaining to the resurrection process. Thus, in John, v. 21, Jesus says, "as the Father rebuilds (*εγερει*) the dead ones, and imparts life to them (*ζωοποιει*); so also the Son imparts life to, or quickens, whom he will." Here, the dead are first *awakened*, which implies the rebuilding of their dust and their animation; and afterwards, *quickened* with independent and unending life and power. According to Paul, Jesus himself was the subject of these operations. This appears from Rom. xiv. 9, where he says, that "Christ both died, and rose (*ανεστη*), and revived (*ανεζησεν*)." Here are two distinct things affirmed of Him after His death. Paul was not content with saying, "He died and rose," because that form of speech did not express all that happened to him: *aneste* or "rose," from which *anastasis* is derived, did not express the whole truth; for the dead may *stand up*, and yet not be quickened. For this reason, Paul adds the word *anedzuse*, from *αναζωω*, which signifies, to live with increased and strengthened life, which was consequent upon his being quickened by "the Father," or Spirit, who caused him after he died, to stand up (John, vi. 63;) hence, because strength and power are related to what is quickened, the word of the Deity is said to be "quiek and powerful, and sharper than any two-edged sword."

And so also of all who are to be raised; they are said, *first*, to "come forth" from their graves: but this is not all. When they have come forth, they stand up; but what do they stand there at the gates of *sheol* for? To what end have they emerged from thence? The Lord Jesus answers these questions as follows: "they who have done good things come forth *unto a standing up of life*; but they who have done evil things *unto a standing up (αγαρρασις) of condemnation*."—(Jno. v. 29.) Is this the *life* and the *condemnation* are subsequent to the coming forth; for the Lord says, they come forth *to* or *for* (*εις*) these results; which are awarded to them, according to the good or evil they may have done before they entered *sheol*.

Such then are the things, and the order of their development, in the resurrection period. First, reorganization of dust as a basis for the restoration of personal identity; then, the breathing into the nostrils breath of the spirit of life, that the individual may awake, and stand upon his feet; after this, restoration of identity for appearance at the judgment-seat of Christ, that the appearer may give account of himself to that Righteous Judge in presence of the angelic apparitors of His court; afterwards, when these proceedings are closed, and sentence in accord with the accounts rendered, has drawn the line of separation "between him that serveth Elohim, and him that serveth Him not" (Mal. iii. 18)—between the just and the unjust; then spirit-power, administered by the Judge, quickens or imparts incorruptibility and life to "the just;" who, in the instantaneity of the operation, ascend to the Father who is spirit, or are corporeally transformed into identity of nature with the

body of Christ. Such is resurrection from *conception* in the dust of *sheol* to the *quickenings* inception of a life that ends no more.

Some idea of the extraordinary change wrought upon the "mortal body" by its quickening, may be formed from Daniel's description of the "certain man" he saw in the third year of Cyrus, which was the year in which he was consigned to *sheol*, now 2406 years ago—(Dan. i. 21; x. 1, 5). That certain man represented to him, was what Paul styles in Eph. iv. 4.; i. 22, 23, the "One Body, the Ecclesia," of which Christ is "the Head." Daniel describes this body corporate of the quickened just ones, as "a man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." Of this host, Daniel was assured he should be one, "at the end of the 1335 days:" which would reach from a given event to the epoch of resurrection "in the latter days." Now, while contemplating "this great vision," he was subjected to an operation indicative of his approaching decease; and of the process he and others would have to go through, in passing from the death-sleep of *sheol*, to the firmamental and enduring brightness of the kingdom.

The decease he was about to accomplish, and which he speaks of as though he were already in the dust of death, is specified in the words, "I was left alone, and there remained no strength in me; for my vigour was turned in me into corruption, and I retained no strength. Then was I in a deep sleep on my face, and my face upon the earth. I was dumb; nor is breath left in me." Now, after remaining thus an indefinite period, the time arrived for him to *awake* from this death-sleep; and to be *raised* from his recumbent position on the ground. He did not make a sudden and vigorous leap to an upright position in which he was fearless, fluent of speech, corruptionless and strong, as some imagine the dead to be, when they dream of leaping forth incorruptible and immortal. No, he had to progress by *stages* from his proneness in corruption, to a state of confidence and power. In the *first stage* of the process, a hand touched him. This was the application of power for his resuscitation. Its effect was partial, not complete. It gave him existence; but it was not vigorous: for it only placed him upon his knees and the palms of his hands; and in a state of mind apparently expressed by the word *quandary*. He was awake, but in perplexity, not knowing what move to make; he was, however, relieved of this, by being invited to "stand upon his feet." Although he was addressed as "a man greatly beloved," he arose from his hands and knees with fear and trembling. "I stood," said he, "trembling."

Daniel was now in the *second stage* of the process. Standing upright, he was the subject of *anastasis*, or "standing up;" but he was nevertheless in trembling and fear; and still tending earthward and speechless. But he was bidden not to fear; and was further encouraged by assurances of good, based upon his previous devotion to the Word, and his conduct before God. This judicial conference, though it would

gladden the heart of Daniel, did not impart vigour to his constitution. He was still earthward and speechless; for after the words of comfort were spoken, he says, "I set my face earthward (*pahnai artzah*) and I was dumb."

He had now arrived at the *third stage* in which he was to be quickened into courageousness, tranquillity and strength; by which he might "stand in his lot at the end of the days;" and shine a star of great brilliancy in the constellations of the "New Heavens," in which alone righteousness shall reign. This quickening is accomplished by "one like the similitude of the sons of men," touching him. In this way he alludes to Jesus, then unborn, who, in "the time of the dead," shall touch him with Spirit power; and impart to him the peace, wisdom, and potency of incorruptibility and life. His ability to speak, and so to give account of himself in regard to his existence, had been restored to him in the second stage by the touching of his lips; but this did not make him "strong," nor give him "peace." It only enabled him to confess his condition of utter feebleness. It remained, therefore, that there should be a greater impartation of power, by which his whole man should be strengthened. He was thus touched a second time by the same "appearance of a man;" not upon the lips, but upon the body. "He came again and touched me; and said, O man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong. And when he had spoken unto me, I was strengthened."

Such was the preface, dramatically exhibited, of a prophecy revealing to Daniel the awakening and recompensing of sleepers in the dust "to the time of the end." It was the last of his visions, and the greatest of them all, because it culminated in "the apocalypse of the sons of the Deity"—(Rom. viii. 19). In the vision John had in Patmos, a like instance occurs in Rev. xi. 1, in which a prophecy ending in resurrection and judgment (verses 18, 19) is prefaced by the dramatic rising of the prophet himself. The things seen by Daniel in his last vision began to transpire "in the first year of Darius the Mede," which was two years before he had the vision; and are strewn along a period reaching "to the time of the end," in which is the resurrection of himself and people. It is an *amplification* of what he saw in the third year of Belshazzar, when he was also a subject of symbolic resurrection (ch. viii. 18); and for the same reason. From the tenth chapter to the end of his book, is one continuous record of "that which is noted in the Scripture of truth."

But in connection with this extraordinary evolution of living beings from apparently nothing but a little incorruptible dust, the question of identifying them as men and women flourishing in society thousands of years before, has wonderfully perplexed the astuteness of the wise and prudent. But the restoration of identity with Deity is neither impossible nor difficult. The dead are *historical characters*, who lived and moved and had being in Deity (Acts xvii. 28). Hence, all their thoughts and actions, constituting their characters, are recorded in *Him* as in "a book of remembrance." (Mal. iii. 16). Therein is written their history;

and, with the exception of their incorporeal dust in *sheol*, their characters inscribed upon the divine page, are the all that remains of them in the universe. This scroll of record is the broad sheet of spirit, styled by philosophers, ether and electricity, which, filling the universe, enwraps the world. All thoughts and actions are vibrations excited in this spirit of the Creator, by corporeal agents. These subtle vibratory impressions are never obliterated, unless He wills never to revive them. Many such impressions He has willed to blot out; as in the case of those who are consigned to "a perpetual sleep;" and of sins that have been forgiven. But there are impressions, at present latent, that are to be intensified and made manifest; and "whatsoever doth make manifest is light." (Eph. v. 13). The electrical, and electrically recorded, thoughts and actions to be manifested, are "the hidden things of darkness, and the counsels of the hearts" of the just who have accepted, and of the unjust who have rejected or extinguished, the light. These two classes evolved from the dust of *sheol*, in the first stage of their raising, are "earthward and speechless." They may be said to be like a man newly aroused from deep and heavy sleep, who fails to realize his exact condition; and is in doubt where, what, and how he is, being in a state not inaptly termed *quandary*. A recent evolution from the dust, what can he know, or what language can he speak? He is like a babe, without speech or knowledge, and, therefore, without identity; so that with Daniel, when he acquires speech, he can say, "I set my face toward the earth and I was dumb."

What then remains for the establishment in these resurrected men and women of a consciousness of having existed as members of human society three thousand years, more or less before? All that remains is that, like Daniel, their lips be touched with the lightening of divine power—"He touched my lips: then I opened my mouth, and spake." This magic and enlightening touch restored to him the consciousness he had lost on falling into the deep sleep, in which all his vigour was turned in him into corruption, and he retained no strength. The electrical vibrations of his former self, by that potent touch upon his lips, were flashed upon his brain; and he was enabled to give an account of himself as affected by the vision before he slept. And so with the just and the unjust in general. Their histories will be flashed upon their brains, being transferred thither by Almighty power from the divine and electrical page upon which they are all inscribed. So that truly of the dead it may be said, "they all live to Him—(Luke xx. 38).

The analogy of nature is often referred to in the Scripture in illustration of the deep things of the Spirit. It is reasonable that the one should be laid under contribution in expounding the other; because the beings to be taught are natural beings; and the exponent is the Creator of them all. The explanation I have given of the manner in which consciousness of identity is impressed upon newly-created beings, was suggested by the remarkable effect of lightning recently observed upon the bodies of a man and his son, killed by a flash while sheltering under a tree. A perfect likeness of the tree was flashed upon them. "What-

soever doth make manifest is the light." The lines and shadows of the tree had been imparted to the subtle fluid, so that when it touched their bodies, it flashed upon them a *likeness identical* with the original; and thus the likeness was transferred from the lightning to the bodies. All that is required in resurrection is, identity of form or image, and identity of likeness: so that the intellectual and moral likeness of a pre-resurrectional man, be not flashed upon the post-resurrectional image of a woman. This would be confusion.

From this view of the development of identity, it will be seen how futile are all human efforts to circumvent resurrection. The enemies of the saints in various ages have thought to prevent their resurrection by burning their bodies, and scattering their dust to the winds! But, the Lord in heaven holds all such enterprizes in derision. Any other dust may do as well; the power of identity not residing there; but in the character already formed being flashed by the Spirit upon the new creature.

In the days of Paul, the Old Man or some of his adherents, had succeeded in creeping in among the saints at Corinth unawares. They seem to have been very forward in talking about things they did not understand. They ran wild in speculation, until they came to deny that there is any *anastasis*, or standing up, of dead ones at all. Paul began with them at this point, and completely demolished their tradition. He declared that, if there were no future resurrection of the saints, there had been no past resurrection of the Christ; and that, if He were still among the dead, the doctrine he (Paul) preached was false; and there was eternal life for none. But in opposition to the traditions of these disciples of the Old Man (whom he charged with being destitute of the knowledge of the Deity, to their shame), he testified that the Christ had been raised; and that His resurrection was the earnest of the resurrection of those He left sleeping; and of those who shall be His at His coming. Thus Paul taught. Nevertheless, they were incredulous; for they could not perceive how one who had been non-existent for ages, could be built up and made immortal. They said, "How are the dead ones rebuilt? And *for what body* (*ποιω σωματι*) do they come forth? Paul put their difficulty into this form of words. He did not say, as in the English version, "*with* what body do they come forth?" There is no word for "*with*" in the original. The words are in the dative case, the sign of which is *to* or *for*. They are to come forth from their graves *for* something. Are they to retain the body emergent from the ground; or, is this to be changed into some other kind of body? Is this other kind of body that for which they come forth? As Paul put the inquiry, it was not to know "*with* what body" they come forth; but "*for* what body," when the building shall be completed.

In considering Paul's treatment of these questions, it should be remembered that he is speaking of resurrection, or *anastasis*; and not *analsis*, or dissolution. His point of departure in his argument, is *not burial*; it is not the putting a body into the ground; but the bringing of an entirely *new body* out of it. His discourse in illustration of the

questions proposed has to do with this new body, and with that which is to succeed it. The old body buried is done with. It has answered its purpose as a medium through which a *character* might be developed. It dies, is buried, and dissolves, leaving only a residuum of dust. It is no more a body; so that whatever comes forth must be a new creation, after the similitude of the first Adam in his original formation.

Paul's proposition *in relation to resurrection*, is, that there is a "psychical body like the first Adam's; and a pneumatical body, like the last Adam's. The former he styles *ψυχη ζωσα*, a *living breathing frame*, and earthy, or *χοικος*, of the dust: the latter *πνευμα ζωοποιουν*, or *quickening spirit*; and *ἐξ οὐρανόων* out of or from heaven. In the wisdom of Deity, *no body coming out of the dust can be anything but earthy*; and, therefore, neither incorruptible nor immortal. Incorruptibility and life, which is the incorruption of spirit, *must come down out of heaven*; so that a body issuing from the dust, when invested with this incorruption, is reckoned as a body from heaven, or heavenly—"a house from heaven."

Now the thing to be accomplished in resurrection is the development of a spirit-body, with the consciousness that the *character* flashed upon the new earthy body was evolved through an old earthy body in a previous state. In this wonderful development, the new resurrection-earthly body takes the place of the old body dissolved in the grave; so that, as far as body is concerned in the matter, the one *character* on record in the Lamb's book of life, when glorified, will have been related to *three bodies*, more or less intimately connected—the first, the body of sin; the second, a body like Adam's before he sinned; and the third, this second new body changed, or transformed, by quickening, into a glorious, powerful and spiritual body. When this is manifested, the process is complete; and the spiritually embodied character, named Abraham, for example, is "clothed upon with his house which is from heaven." He is then "raised incorruptible."

Now this remarkable process, Paul illustrates by the raising of wheat or of other grain. He was a more intelligent botanist than most of his readers. In raising of wheat, he did not make the sprouting and ripening one and the same phenomenon, as they do. He did not first put his seed into the earth, and as soon as it showed itself above ground run, with his sickle to reap it! The *raising* of grain is a process which takes months to perfect; and it is not said to be "raised" until it is ripe in the ear. When the naked seed is put into the ground, that particular seed never reappears. It dies and loses its form; it is no longer a seed-body; but is succeeded by a *new body*, which appears above the ground. This is the *sprout-body* from that sown, and therefore is said to have been sown. But as Paul says, "it is not that body that shall be." It has to tarry for months until it shall have received a body according to the pleasure of the Creator. Here then are *three bodies* in grain-raising, more or less nearly related—the *seed-body*; the *sprout-body*; and the *raised-body*, divinely given. This third, or raised body, was not sown; the sprout-body was the body sown, because it sprouted or sprungeth forth

from the naked grain cast into the ground. The springing forth is the third stage of the sowing process. It is first begotten in the earth; it is then quickened, or made alive; and, thirdly, it springs forth, or is *born*. All this is of the earth, earthy; and, without the further spiritual influences of heaven, such as air, rain, and sunshine, this terrestrial and in glorious body would never become a raised body bearing fruit. It would fade, shrivel up and die.

And "so also," says Paul, "is the *anastasis*, or standing up of the dead ones" (1 Cor. xv. 42); and, speaking of the sprout-body (for there is no other body in the premisses), he adds *σπειρεται εν φθορα, εγχειται εν αφθαρσια*. This word *speiretai*, he associates with corruption, dishonour, weakness and naturality; while *egheiretai*, is connected with incorruption, glory, power, and spirituality. In the active voice, *σπειρω* signifies to scatter, as when seed is cast upon the earth; but in the passive voice, it signifies "to spring or be born." In 1 Cor. xv. 42, 43, *speiretai* is passive, and is used in this sense. The antithetic word *egheiretai* is also passive, and relates to the same body as *speiretai*; for it is the sprout-body that is transformed; there being no other body in the grave, nor out of it, for transformation. When therefore, it can be affirmed that the sprout-body has become incorruptible, glorious, powerful, and spiritual, the word *egheiretai* will be applicable. It can then be said to have been raised, or built, incorruptible. "Destroy this temple," said the Spirit, "and in three days I will raise it up (*εγερω αυτου*)." The Jews retorted, "forty and six years was this temple in building, and in three days wilt thou rear it up (*εγερεις αυτου*)?" But this spake He of the temple of His body"—(Jno. ii. 19-21). In this text, the same verb is used as in 1 Cor. xv. 42, and in relation to resurrection. To raise, rear up, or build, is the correct idea; and every one ought to know that such an operation is progressive, not instantaneous.

This passage, then, in 1 Cor. xv, so little understood by them who quote it most, should be read, "the resurrection-body, *speiretai*, springs, is sprouted or born, in corruption: *egheiretai*, it is built, reared up, or raised, in incorruption: it is sprouted in dishonour; it is reared up in glory: it is sprouted in weakness; it is built up in power: it is born (of the earth) a natural body; it is reared up (or transformed by Spirit into) a spiritual body." This is the sense of the passage, and in strict harmony with "the form of sound words" used by the apostle.

But the analogy of nature in resurrection is not confined to the sprouting or germinating, and the ripening into "the fruit of righteousness," which is incorruptibility and life—(Rom. viii. 10). It is seen in a field of newly-sown grain. When the seed scattered therein has lain certain days in the earth, if germinable, it sprouts, or springs, into view, and the whole field looks fresh and green. But what observer, from mere appearance of the field of vision, can tell whether the green herb be grass, wheat, rye, or cheat? If he desired a pure field of wheat, and he were to undertake to separate the wheat from the cheat and rye, he would be as likely to root up the wheat as the others, being so much alike before they have received the bodies the Deity has been pleased to

give them. So, also, in the resurrection fields of bodies sprouted, germinated, or generated, from the dust. Viewed by a spectator unacquainted with their antecedents, all who have come forth, both just and unjust, appear alike to him. He could not, from mere appearance, separate the one class from the other. The crowd before Him in this stage of resurrection, which is simply *anastasis*, or standing up, are in corruption, dishonour, weakness, and naturalty; for those physical qualities are constituents of all bodies begotten or conceived in dust—"dust of the earth, earthy;" yet "very good" bodies, in the sense that the first Adam's was "very good" before he sinned—(Gen. i. 31; ii. 7).

But, to return to the similitude of the fields fresh and green. On the supposition that the seed sown were all wheat, and that it had all sprung forth, and made a very fair show to the eye; nevertheless, agriculturists know well that much of what has sprung forth will, from various causes, perish; to use the phraseology of Paul, that, to very many of the plants, the Deity will not give bodies bearing seed. So also will it be in the resurrection of the saints. Many sinners become saints by "the obedience of faith," and run well for a time. The obedience of faith constitutes them "wheat." After a time, however, they are often bewitched, and tire of obeying the truth—(Gal. iii. 1). Hence, their vitality or vigour is impaired, and they become wheat of a shrivelled and feeble constitution. Their characters become sicklied over with the pale cast of scepticism, indifference, apathy, and conformity to the world and its practices. Thus "they walk after the flesh," and are "in the flesh," which is regarded by the Deity as "sowing to the flesh," the penalty of which is death.

Now, according to the constitution of the wheat sown, is its ability, when sprouted, to resist the influences which cause to perish. So with the saints of the Sardinian type, who have a name that they live, but are dead. The pallor of death is upon their characters; so that when bodies come forth from *sheol*, those of them upon which are enstamped, or flashed, these sickly, death-stricken characters, are conscious of being identical with the "bewitched" of a former state. "Boldness in the day of judgment" does not pertain to such. The influences which cause to perish will be too strong for them; for the account they will give of themselves will be truthful then, if they eschewed the truth before; and this will overwhelm them in shame and condemnation. They will be "wheat turned to cheat," to which is never given the wheat-body bearing seed. The divine sentence will be against them; so that an incorruptible and living house from heaven will be withheld; and they will perish in the corruption of the sprout-body in returning to the dust from whence it came.

Tertullian, who became a Christian about eighty-five years after the reception of the Apocalypse by the Apostle John, that is, about A.D. 185, in writing upon the resurrection, says: "He who raises the dead to life will raise the body in its perfect integrity. This is part of the change which the body will undergo at the resurrection; for *though the dead will be raised in the flesh*, yet they who attain to the resurrection

of happiness will pass into the angelic state and put on the vesture of immortality, according to the declaration of the Apostle Paul, that 'this corruptible must put on incorruption, and this mortal must put on immortality;' and again, that 'our vile bodies will be changed that they may be fashioned like unto the glorious body of Christ.'

In this testimony, Tertullian teaches, *first*, the resurrection of the same kind of flesh as that deposited in the grave; and, *second*, that those of them thus restored to life, who may be appointed to happiness do not remain in the same state, and of the same nature; but pass out of it in passing into the angelic state, and so putting on the vesture of immortality; in which, as Jesus expresses it, "they can die no more; for they are equal unto the angels; and are the children of the Deity, being the children of the resurrection"—(Luke xx. 36).

But some will say: *Are all that ever breathed the breath of life to stand up in resurrection?* Unquestionably not. I have already shown from Scripture that "multitudes sleep a perpetual sleep," but not all. What, then, it may be said, is the ground of difference? Why should some rise and others not? In the first place there is no necessity for resurrection where hope is excluded and condemnation is final. "All the world is guilty before the Deity, who has concluded all under sin"—(Rom. iii. 9, 19; Gal. iii. 22). Now, respecting this guilty world, "walking in the vanity of its mind, having its understanding darkened, being alienated from the life of the Deity through its ignorance and blindness of heart" (Eph. iv. 17, 18), respecting this, Jesus says, "it is condemned already" it is condemned to "sleep a perpetual sleep."

But some will say, "*Has the Deity then made all men in vain?*" Nay, verily. HIS PURPOSE IS TO EVOLVE A RIGHTEOUS AND IMMORTAL WORLD OUT OF THE WORLD OF MORTAL SINNERS, and to lay the foundation of this great work in their scriptural intelligence and the obedience of faith. This being His purpose, knowledge, belief, and obedience are made the basis of accountability and responsibility. By the former is meant liability to give an account, and to receive reward or punishment for the same; and, by the latter, the state of being answerable for something entrusted to one's care. Now, Christ Jesus says in John iii. 19, "this is the $\chi\rho\iota\sigma$ or ground of judgment, that the light has come into the world, and men loved the darkness rather than the light, because their deeds were evil." The light shining into the darkness and divinely attested, makes sinners accountable and SAINTS responsible; but into that region of the shadow of death where the light has not shone with divine attestation, the inhabitants of that region, who do not attain to the comprehension of the light, are not accountable to the resurrection and judgment it reveals. "The whole world lieth in the wicked one"— $\epsilon\nu \tau\omega \pi\omicron\nu\eta\rho\omega$ —in sin; and, therefore, in the shadow of death; for the wages of sin is death. When Paul appeared in Athens upon Mars' Hill, he shone as a bright light into the darkness of death's shadow. The polished and learned Athenians he addressed, were the sons of a superstition inherited from a remote ancestry. They had been made subject to it by circumstances they could not control, or, as Paul ex-

presses it, "made subject to vanity not willingly." Of the God of Israel manifested in flesh, His purposes, promises, and commands, they knew no more than their ancestors knew for ages; and had not Paul, or someone else divinely commissioned, visited them, they would never have discovered the truth concerning these things. "Who by searching can find out the Deity?" No one; yet He "was found of them who sought Him not;" for to a nation not called by His name He said, by Paul, "Behold me, behold me!"

Thus they were under "*times of ignorance*" when Paul appeared in their midst. They were not liable to be called upon to give an account for not doing what they were helplessly ignorant of. "In times past, the Deity had suffered all nations to walk in their own ways"—(Acts xiv. 16). This was winking at times of ignorance. Their own ways were the ways of death, in which they were hopeless and atheistic—(Eph. ii. 12). To them there were neither rewards nor punishments beyond the grave. By their wisdom, on which they boasted, they knew not God. "Professing to be wise, they became fools," and, being left to themselves as devoid of understanding, they died and perished like the beasts—(Ps. xlix. 12, 20).

Such is the fate of all who die without an understanding of the truth revealed for the faith of their generation. He that understands the truth, *but declines the obedience it commands*, will be held accountable for its rejection; for "he that believeth not shall be condemned" "in a day of judgment," "when the Deity shall judge the secrets of men by Jesus Christ, according to the gospel Paul preached"—(Rom. ii. 16; Mark xvi. 16).

But, sinners understanding and believing the truth, and rendering the obedience it commands, in that enlightened and faithful obedience, become saints. As such, they have received the truth as a sacred deposit, for the use or abuse of which they are held responsible in the great day of account—(Jude 6). Saints, who use the truth aright, styled by James "doers of the Word, and not hearers only," are the "just" or "righteous;" but saints who abuse it, being hearers only of the Word and not doers, lovers of the world and the things that are in it, striving at once to serve God and Mammon, are the "ungodly" and the "unjust," who, like Esau, sell their birth-right for a morsel of the world's meat; to whom, in the judgment, will be found no place for repentance, sought ever so carefully with tears—(Heb. xii. 16, 17).

These three classes are indicated by Peter in the words, "if the *righteous* scarcely be saved, where shall the *ungodly* and the *sinner* appear?" (1 Epist. iv. 18): the enlightened sinner, who rejects the truth; the ungodly, who disgraces it; and the righteous, who do it. Add to these a fourth class, constituted of unenlightened sinners, among whom, and into whom, the light has not shined and cannot shine, from whatever cause, and the whole race of Adam is marshalled, or arranged in due or scriptural order before the mind.

Having adduced such a mass of evidence, irrefutable in the clear light and correct understanding of the Law and the Testimony, in relation to

the all-important subjects herein treated of, sufficient, it is hoped, to convince the general reader, or at least, to enlist his earnest attention, and ensure his diligent and faithful investigation of the doctrines in question, it may not be amiss, but on the contrary, most meet and profitable, to quote for the further consideration of the reader, a few more extracts bearing upon collateral matters, such as the hopelessness of the present condition of the world, the future destiny of our race, the mediatorial position of Israel among the nations, together with a consideration of that most momentous of all questions, namely, "What must we do to be saved?" although much in reference to several of these topics has already been laid before the reader in previous pages.

The matter thus submitted will illustrate, in a very prominent manner, the wonderful adaptation of agencies and instrumentalities at the disposal of Deity to the circumstances of man, and the great end and consummation of His glorious purpose in reference to this earth and race.

An English writer in the "Herald of the Kingdom and Age to come," for 1854, represents in strong language the imperfections and defects in the present order of things, and the necessity existing for the reign of Christ, and the inauguration of a righteous government in the earth. Mr. Roberts, of Birmingham, in his "Twelve Lectures," follows in the same strain, in language which some may consider severe, but evidently not more severe than the state of things in Europe at least, would seem to warrant.

A principal feature of the mission of Christ in its benign phase, at His second advent is the relief of the oppressed, the poor, and the needy, which is to be effectually accomplished by breaking in pieces the oppressor. "He (Messiah) shall judge (or rule) thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. 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."—(C.)

The Bishop of London on the state of London Religious Society.

The reader will please remember that England claims to be the centre of religious enlightenment; and London claims to be the centre of English enlightenment—(C.)

"Rev. Dr. Jackson, the Episcopal Bishop of London, England, summoned the clergy of his diocese to St. Paul's Cathedral the other day (1872), and there administered them a scolding, the report of which fills four columns of the papers. Dr. Jackson has been bishop of London for four years, but he has never before got his clergy together for any purpose. He told them he had the largest diocese in the world; and he added in effect that it was the worst in the world. Everything, he said, had gone wrong, and was growing worse. Both Church and State were in deadly peril. The parochial system was broken up; the working

classes would not come to church ; Episcopal authority was held in contempt ; all idea of moral obligation had been lost ; the great gulph between classes was widening until disruption appeared imminent ; the rich were careless of the poor, and the poor were learning to hate the rich ; and even the sisterhoods of the church were composed of women who are more inflamed with the vanity of wearing a particular dress, than any love for the work."—*From an English paper.*

"OF THE NECESSITY OF THE REIGN OF CHRIST."

"This is a question of the highest importance, and of rapidly increasing interest. It is worthy of the deepest consideration. The common idea of the world goes no further than the vague conception of a kingdom established in the heavens ever since the creation. The kingdom of the Father-Creator is the only kingdom which the world will recognize. The religious world, as it is called, will venture a step further, and admit a kind of *spiritual* kingdom established in the hearts of true believers. A strange kingdom indeed ! A kingdom, in which, at present, endless disunion prevails ; a kingdom scattered here and there amidst the multitude of unbelievers, and which never more than a fifth established in the hearts of those who call themselves 'the people of God.' Yet both the worldly and religious are satisfied with these empty shadows, and quite pleased to think that the earth is left to *them* to govern and improve ; and that no interruption is to be feared from the *personal presence* of the Lord. They cannot bear to think that after all their projects of improvement, their boasting of imaginary success, their vast collections of gold and silver, their fluent speeches—the world is still going onward to destruction, and can never be regenerated but by the presence of the Lord. And yet this is not only a Scriptural truth, but it has become fearfully self-evident. The *necessity of a new government* has become visible over all the earth. The impossibility of human government is forcing itself upon the minds of all. Europe is divided between the two great powers of absolutism and revolution. Each watches the other with glaring eyes ; suspicion, perfidy and hatred, fill the breasts of all, and nothing but opportunity is wanting for the dread conflict to begin.

The true description of the European States is that of *absolutism* kept in check by *anarchy*, and *anarchy* held down by *absolutism*. The two rival powers, locked in each others arms, roll and struggle on the ground in a conflict of life and death, and effectually obstruct every hope of progress. This unnatural state is unendurable, and must end either in the triumph of one of these odious antagonists, or in the complete subversion of moral principles through the increasing violence of every hateful passion. Society cannot exist amid a perpetual action and reaction which tears its fibres into pieces and rends asunder all its ties. ENGLAND, with its boasted advancement, is dying, like America, of excess of liberty, like a wild horse running himself to death, and yet it is not liberty after all, but tyranny in disguise—the *tyranny of the lowest minds*. The balance of our constitution is destroyed. Men of the

most selfish hearts and the meanest minds attain to power and the direction of public affairs ; they labour for the advancement of their own class, completely indifferent to the destruction of all others. The rural population, reduced to the utmost distress, arising in great measure from circumstances beyond their control, with class legislation, crowd into the great cities, contending with each other for the bare means of existence, and are exposed to the demoralising influences and squalid misery of our over-peopled towns. Slowly and unperceived, the false measures of government are undermining the prosperity of the nation, and bringing on a state of pauperism or anarchy ; yet no man suspects the approaching crisis, or is honest enough to acknowledge its approach."

"But there is one circumstance of the present day which alone is sufficient to paralyze the wisest government, and to reduce human sagacity to despair—and that is the *increase of population*. The limits of the old world have long been fixed by the laws of policy and nations. One country when over-peopled cannot intrude upon the fortunes of another in order to extend its territory. There are no Western Woods like those of the New World, to receive for ages the overflowing multitudes. The people, shut up within the landmarks of their ancestors, strive in vain, to expand, and ask for *room to live*. They crowd into the great cities for bread, and they find hardly room to *die*. The very grave-yards are over-filled. Life swarms above the soil, and death below ; and the two worlds of the living and the dead are brought into hideous competition ! The tortured government heaps up its statistics, its reports, its waste paper enactments, to form an embankment under the power of men who have proved themselves hitherto incapable of one elevated thought. Nothing but national misery, where the interests of the many are sacrificed to the aggrandizement of the few."

"Men of science have been tried and found equally wanting. At the commencement of the Revolution of 1848, the most eminent men of science were placed at the head of the French Government. Wonders were expected from their concentrated talents, and a millennium of philosophy was thought to be at hand. But the failure of the French philosophers was the most pitiable spectacle of that year of follies. Nothing was effected, either civil or military. France was compelled, for her own existence, to place herself first under the government of a soldier, and then under that of an adventurer ; and both the soldier and the adventurer have shown more political wisdom than all the men of science united. Philosophy can never raise her head again, nor will she ever again be entrusted with the cabinets of empires. And it has been found in all ages, that men of science are, of all men, the most unfitted for the conduct of public affairs. In Germany, the men of learning and science have also made a trial of their skill in the Frankfort Parliament, and the result was only not more pitiable than in the case of the French philosophers, because nothing more pitiable could exist. Childish weakness was the characteristic of both, without the redeeming quality of childish innocence. They were all as wise as doves, and harmless as serpents. And thus terminated for ever the Millennium of Philosophy, and the empire of the sword has been revived."

“One great and momentous truth has now been forced upon the minds of all thinking men, and of all who can think like men. *The world is advancing to some unknown point.* Some great collision is at hand, or some complete and final revolution. *The highest point of civilization is the lowest point of Godliness.* And having reached the highest point of civilization, the world is found in a dreadful state. It can go no further in civilization without being overwhelmed by its own multitudes against the tide. The dread waters roar and swell, and overtop the barriers. Science and agriculture exhaust their skill to palliate the suffering. The disease becomes fiercer every day, and threatens to destroy the physician and the patient. Amidst these scenes of perplexity and despair—this grim battle of Life and Death—there is but one triumphant class, and that the most, most sordid of all—the *manufacturing interest.* This class rejoices in the ruin it has made. It sweeps together from the corners of the land, all the fragments of the broken population; collects them in the great towns like a drove of bewildered oxen, and compels them to work like beasts of burden from morning to night for the bare necessities of existence. It reduces men below the brutes, crowded together in poisonous alleys, without the light or air of heaven—without leisure to look into themselves, without a hope or even a fear, for eternity. Far away from the fresh face of nature and the fields, more brutalized and wretched than the savage, who can look at least on the pure sky, and stray along the banks of some wild, sequestered stream. The savage himself lives on nothing worse than human *flesh*; but the master manufacturer, lives upon the very *souls* of men! Earth to him is but a grinning workshop, and heaven and hell are a laughable imposture. He grinds the souls and bodies of thousands, that he himself may revel in luxury and ease, and (shame to his hypocrisy) that he may be admitted to a haughty bow from the aristocracy, which he pretends to despise. The race of the PERCYs and PLANTAGENETS, if careless of the blood of others, were equally careless of their own. They were the first to enter the field of danger, and the last to leave it. But the chivalry of the cotton mill is of a different order. Men who have never exposed a finger to a scratch, who surround themselves with all the ease and luxury of wealth, and then wear out the souls and bodies of their slaves in order to aggrandize themselves, while they slander our troops, whose blood has been shed in the protection of our commercial empire. Such is the chivalry, the aristocracy which now holds the government of England. What result may we expect from so ignoble a supremacy? Nothing but national degradation, and it can go no further in ungodliness without casting off all connection with God. It is, therefore, manifestly approaching some unknown point—some fearful crisis. This truth is perceived by many, but it is *felt* by all; and men look in each other's eyes with the expression of a ship's crew driven before the wind on some iron-bound coast. *The FUTURE*—the future is the paramount subject of every mind. Kings, statesmen, philosophers, and revolutionists, are all occupied with the *FUTURE*; and all are equally perplexed. Seers, stars, and comets have been depended on in vain. Monarchs, statesmen and

conquerors have each been tried; each have *succeeded* for a day and *promised* for a century; but the efforts of all have been defeated. 'Cursed is the man that putteth his trust in man.' So says the Scripture, and that curse is indefeasible!

"Oh! earth, earth! When wilt thou learn in the history of the Past the desperation of the Future, and welcome the kingdom of the Messiah as thy last, and appointed refuge? Saying, 'We give Thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken unto Thee Thy great power, and hast reigned.' Meanwhile, in spite of the rage, and enmity, and impostures of the world, the prophetic sentence, already partially fulfilled, shall be fully executed. 'I will overturn, overturn, overturn (David's throne and nation), until He shall come whose right it is; and I WILL GIVE IT HIM.'"—*"Herald of the Kingdom and Age to Come,"* 1855, pp. 210-211.

TORQUAY, ENGLAND, Sept., 1851.

If the foregoing held true in 1851, how much more so in 1874? Twenty-three years have only intensified the state of things represented by this writer, and led thinking men who take note of the times to sigh for the advent of Him who shall be the "Desire of all nations." (C.)

HOPELESSNESS OF THE PRESENT STATE OF THINGS.

"It will be the peculiar honour of Jesus to bring all nations to worship before God; and this he will do in virtue of the covenant with David.—2 Sam. vii. 12, &c. That God will establish the throne of David's Kingdom for ever in the hands of Jesus; and under Him give to Israel the sure dwelling place from which they shall never be removed, is evident from the Scriptures. These two conclusions are amongst the most copiously attested doctrines of the Word of God. In the light of them all prophecy is intelligible; without them, the Old Testament is what orthodox people practically find it to be—a dark vision and a dead letter. For this the apostacy is responsible. By intermixing Pagan dogmas with the doctrine of Revelation it has succeeded in mystifying the oracles of God to an extent which is hopeless as regards the majority of people. It has drawn a thick veil over their faces; it has made the Bible unintelligible, and brought it into ridicule and contempt with many who, with a better understanding, would bow before the sublimity and splendour of the scheme it unfolds for the redemption of this fair planet from the evil that now reigns. This lamentable result cannot be remedied to any material extent, at present. A few here and there will surrender to the power of judgment and testimony; but the great majority will continue in bondage to the power of error numerically elaborated. Seduced by the deception practiced upon their senses by the circumstances existing in society, they are deaf to the voice of reason; they look around them, and behold a crowd walking in the 'stereotyped ways of popular religion; and though taken man by man, they could estimate their opinions at their proper value—which, in the majority of cases, from the ignorance that prevails, is no value at all—

yet the mere dead weight of numbers gives the collective sentiment a power which they cannot resist, and they allow themselves to be dragged like manacled slaves, at the chariot wheels of a system of faith which will not stand for a moment, when tried on its own merits. Every one man in the crowd sees the rest as a crowd, and overpowered by the sight of the crowd, he bows to the collective opinion, though it be but a mere traditional bias, and not a conviction on evidence. In this way, each man in the great religious communities is held bound by all the rest, and the bond is rivetted hard and fast by all the influence and machinery of the systems. Nothing will break into this intellectual slavery, but the iron rod of the Son of David. When He comes to vest, in His single person, the authority now exercised by all the kings and parliaments of the world; when He lays hold with unsparing hand, upon the vested interests that obstruct the path of general progress, and shivers to atoms the rotten fabrics of respectable superstition, when He overthrows the institutions which foolish crowds fall down and worship, through the mere power of antiquity; when He sends forth to all the world the decrees of a divine and omnipotent absolutism; when He sets up a system of worship to which He will command conformity on pain of death; and demands the allegiance of every soul to be personally tendered at Jerusalem, the city of the Great King; when He comes to sweep from the face of the earth, the tangled cobweb of existing institutions which shelters ignorance, vice, and misery, while professedly based on right, religion and morality; and to deal, with unerring hand, the swift and powerful awards of unerring justice; when He in fact, breaks in pieces the whole constitution of human society, as now put together, and substitutes for it a new order of things, having the revived Kingdom of David, in the land of Palestine, as its centre and basis of operations—then, and not till then, will mankind see their folly, and come from the ends of the earth and say: 'Surely our fathers have inherited vanity and lies, and things wherein there is no profit.'—Jer. xvi. 19."

"There is no hope till then. Men may preach, and write, and spend money; print Bibles; support teachers; send missionaries to the heathen; get up associations for putting down the various evils that afflict society; such efforts will effect a modicum of good in the channels of activity; but so far as bringing mankind into harmony with divine wisdom is concerned, they might as well attempt to construct a ladder to the moon."

"Error will predominate; selfishness will prevail; monopoly will lift its ugly head to heaven; poverty will degrade the millions; war devour its prey, and impose its burdens on the living; in a word SIN WILL REIGN till the Lion of the Tribe of Judah comes upon the scene in righteous indignation, and scatters the proud in the imagination of their hearts, taking upon Himself the mighty task, which long and dismal centuries have proved man's utter incapacity for, 'for He will judge (or rule) the people righteously, and govern the nations upon earth.'—Ps. lxvii. 'In that day there shall be one Lord, and His name One.'—Zech. xiv. 9.—*Twelve Lectures*, pp. 262, 264.

A pamphlet, published some years ago, on the "Destiny of the British Empire," composed from the writings of Dr. Thomas, contains the following :—

"It must be admitted, that under the present state of things, there is frequently a miscarriage, and often a total failure of justice, in our legal and criminal jurisprudence, and this not always from a want of rectitude on the part of the administrators of the law. They commonly decide according to the evidence adduced, and this is frequently such as to mislead, and to frustrate the ends of justice. Too frequently from this cause have the guilty escaped, and the innocent been made to suffer punishment. In the coming age, however, judges will be appointed who will not arbitrate after 'the seeing of the eye and the hearing of the ear, but who will judge righteous judgment,' and administer justice with equity. The maintenance of standing armies, and powerful navies, rendered necessary by the present state of things, together with the extravagant expenditure incurred in the maintenance of the costly and complicated machinery of Church and State, bear heavily upon the sons of toil in this age. Under the divine system of rule and legislation that will be introduced in the age to come, the world will be wisely, justly, economically and strongly governed. Standing armies will be disbanded; military navies will be dismantled and converted into the commercial marine of the nations; soldiers and sailors, at present trained to the art of war, will turn to the peaceful avocations of life; peace that cannot be disturbed by war's alarms will be established, good shall obtain among all classes of society; the poor and needy will be cared for; the circumstances of the world will conduce to a more equal distribution of wealth, and the necessaries of life; ignorance and superstition will be exterminated; the fertility of the soil will be increased; and in all probability a more equable temperature, dividing the present extremes of heat and cold will be established, relieving man to a very great extent of the incessant anxious consuming toil to which he is now subject, eating his bread in the sweat of his face; the duration of human life will be extended; trade and commerce regulated upon just and liberal principles; vice suppressed; evil restrained; good triumphant, the whole population of the earth of one enlightened faith, serving God with one consent; and the will of God performed throughout the earth as it is in heaven."—*Destiny of the British Empire*, pp. 35, 36.

Again the same writer (page 4), says :—

It is an undoubted fact, which must be fully apparent to the enlightened student of the prophetic word, that Jehovah takes cognizance of mundane affairs, and exercises a control over them. Though the Lord has for a long time held his peace, He has not been unmindful of His people, nor heedless of human affairs. The great incidents of history which have given rise to successive kingdoms and dominions from the overturning of the kingdom and throne of God, 2 Chron. xxix. 23), and of David His anointed in Judea, by the Chaldeans, to the present time, are but events predetermined and arranged in the purpose of God, and revealed in the 'sure word of prophecy.' Not a kingdom has been established nor a king dethroned, but it has formed a move which

has contributed to the development of the purpose which Jehovah had in the creation of man. This truth is beautifully expressed in the words of the prophet: 'Blessed be the name of God for ever and ever; for wisdom and might are His; and *He changeth the times and the seasons*; HE REMOVETH KINGS AND SETTETH UP KINGS; He giveth wisdom unto the wise and knowledge to them that know understanding; *He revealeth the deep and secret things*; He knoweth what is in the darkness, and the light dwelleth with Him.'—Dan. ii. 20. 22. It is He to whom all things are subjected; for He ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.—Dan. iv. 17. This is the reason why men and women sometimes with so little wisdom, and frequently even with positive folly and imbecility, are able to rule the nations without 'setting on fire the course of nature.' When their wickedness and stupidity became obstacles to God's purpose, He removes them out of the way, and introduces other actors upon the stage. Jehovah, in carrying out His purpose, is never at a loss for instruments with which to work. He has always a Cyrus, an Alexander, a Cromwell, a Napoleon, or a Garibaldi, in preparation for the situations He has decreed. These tools have each their own particular ambition to which they are devoted, as to a special inspiration. Ignorant of God and his purpose, they seek to establish their own, in which they encounter insurmountable circumventions and disappointment, they labour for themselves, but the fruit of their labour is for God—They accomplish His purpose and confound themselves."

"In this way does Jehovah control and regulate the world's affairs; but in every interference He shapes the course of events towards a certain consummation predetermined from the foundation of the world, and which has been placed on record in the Book of Destiny—the Bible for upwards of 3700 years. In this book of fate we read: 'Surely the Lord God doeth nothing, but He revealeth His secrets to His servants the prophets.'—Amos, iii. 7. According to this testimony, therefore, God has made known His purpose; and if men desire to understand the end of the political phenomena which now astonish and bewilder the world, and the sublime destiny that awaits this earth, let them study the books of the prophets, and they will find that end plainly revealed. Notwithstanding the large share of attention that has been bestowed upon the important subject of prophecy of late years, and the numerous prophetic works that have issued from the press, much ignorance prevails respecting momentous events which are soon to transpire upon the earth, and which are matters of divine revelation to man. This prevalent ignorance is attributable to the fact that, even amongst the great body of those who have given much time and attention to the study of the prophetic word, there exists a wide-spread misapprehension as to the divine purpose in the creation of man, and in his ultimate destiny, both nationally and individually. This divine purpose is made known to us in 'the Gospel' as it is termed; and before proceeding further it may be as well here to present a concise statement of the

purpose of Jehovah as made known in the 'Gospel of the Kingdom.' To this the earnest attention of the reader is respectfully requested."

"The purpose of God in creating the world, as described by Moses, and in bringing it to its present political constitution, by checking the full manifestation of the evil that exists, is that He may found a kingdom and empire literally 'universal' (Dan. ii. 44 ; ch. vii. 14), under the government of which all nations may be blessed.—Gen. xii. 3 ; Ps. lxxi. 11. The Hebrew nation established in the Holy Land will be the kingdom proper, (Exod. xix. 5, 6 ; Micah, iv. 6, 8 ; ch. v. 2 ; Ezek. xxxvii. 21, 28), and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute a *family of nations*, of which Israel will be the first born ; Abraham, the federal patriarch ; and Christ his seed, the king. This divine family of nations will be so highly civilized, that the present state of society will be regarded as dark and barbarous ; for then, 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'—Isa. xi. 9. The blessedness of this divine civilization is detailed in 'the Gospel,' which is therefore styled 'the glad tidings,' or '*Gospel of the Kingdom of God*' (Math. iv. 23), while the divine civilization itself is 'the economy of the fulness of the appointed times' (Eph. i. 10, 21), or 'world to come ; styled also the 'age to come.' The Bible is full of the glorious things pertaining to this, the real 'golden age' of the world.

"The government of the nations in that period, which will continue a thousand years without change, will be such as their necessities demand—just laws and institutions, civil and ecclesiastical, and perfect and righteous men to administer them. To fulfil these requirements, the government of mankind will be committed to Christ, and to those whom He may account worthy of association with Him. The Bible expressly declares that the rulers of the world shall then be immortal kings and priests (Rev. i. 5, 6 ; Ch. ii. 26, 27 ; Ch. v. 9 ; Ch. xxii. 5), so that mortal and immortal men will thus be living contemporaneously upon the earth. This family of 'many nations,' of which God has constituted Abraham the 'father' (Gen. xvii. 5 ; Rom. iv. 13), will continue under one and the same constitution a thousand years, at the expiration of which there will be a change.—Rev. xx. 6, 7 ; 1 Cor. xv. 24, 26. Sin, and by consequence, religion, priesthood, and death, will be universally abolished ; and the earth will be inhabited by immortals only ; for it is written : 'The wicked shall not inherit the earth' (Prov. x. 30) ; but, on the contrary, 'the meek shall inherit the earth'.—Ps. xxxvii. 11 ; Math. v. 5. Hence, the final state of things upon our planet will be a *Divine Monarchy of everlasting continuance*, under which there will be *but one nation*, (Jer. xli. 28), and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the first human pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even *the peopling the earth with an immortal race which shall have attained to immortality on the principle of believing what God has promised, and doing what He has commanded.*

"In the Gospel there is an invitation to all who believe what God

has promised, to share with Christ in His kingdom, glory, and joy, *on certain conditions well defined*.—Thess. ii. 12 ; 1 Cor. vi. 9, 11 ; Math. xxv. 21. These are—*faith* in the things covenanted to Abraham and David, and in those taught concerning Jesus, in the Old and New Testaments, *immersion* into the name of the Father, Son, and Holy Spirit ; and thenceforth a life of ‘holiness to the Lord,’ without which none will be approved and promoted to the honour and glory of the kingdom.—Col. xxi. 23.”

The establishment of this Divine civilization among the nations necessitates the abolition of the present civil, ecclesiastical, and social constitution of the world. The nations and the earth to its utmost bounds are ‘deeded’ to Christ ; they are an inheritance and possession made His by a deed registered in the Bible, (Ps. ii. 8) but, for the time being, in the hands of regal, imperial, republican and ecclesiastical usurpers. This patent fact and Bible truth, makes a contest between Christ and ‘the Powers that be’ an unavoidable necessity. The Divine oracle is: ‘These shall make war upon the Lamb, and the Lamb (Jesus, the ‘Lamb of God’) shall overcome them ;’ in other words, ‘*He shall destroy them that destroy the earth*’.—Rev. xvii. 12, 14 ; Ch. xix. 11, 16, 19, 21 ; Ch. xv. 18. This is the doom of the world’s tyrants—destruction, not by popular fury, which is merely an embarrassment, but by the military power of Jehovah’s Servant, even of Jesus, the future Lord of armies, whom He has prepared, and whom He will send into the world again for this very purpose. He will take possession of the kingdoms, empires, and republics of the nations ‘under the whole heaven’ (Dan. vii. 27), and blend them into one universal empire, which will constitute the secondary dominion, ‘the first dominion’ consisting of the ‘kingdom restored again to Israel’—Micah iv. 8 ; Acts i. 6.

“For a man, though a Divine man, to take possession of the civil, military, naval, and ecclesiastical power, commerce, and riches of the world, implies *co-operation*. The Bible teaches emphatically that this co-operation for the wresting of Christ’s inheritance from ‘the powers that be,’ will consist of ‘the called, and chosen, and faithful’ (Rev. xiv. 4 ; ch. xvii. 14 ; ch. xix. 14), raised from the dead, or, if living at the crisis, ‘transformed in the twinkling of an eye ; these will be ‘with him’ as his ‘joint heirs,’ and companions in arms, commanding the operations of the armies of Israel, whose mission will be, like that of their fathers under Joshua, to subdue ‘the powers’ combined to prevent their restoration, and the establishing of the new and divine order of things.—Jer. li. 19, 20 ; Isa. xl. 8, 16.

“The things presented in this outline will be regarded with incredulity, and will even be received with ridicule, by those who know not ‘the gospel of the kingdom,’ or who imagine that nothing can be known of the future until it has become the past. In other words, as this notion has taken such deep root in the theological mind as to be almost universal, few will believe the statements contained in the foregoing synopsis. At the same time, although the ancient philosophers and the theologians teach, and the people generally have been led to believe, that

the revelation of God relates exclusively to the salvation of the immortal soul, it yet stands out glaring from almost every page of the sacred volume, that Jehovah has a mighty work to perform in the earth apart from the resurrection of the body, and that is to establish on the shattered remnants of the present social and political structures a new organization of the social state, with new habits, new enjoyments, and new aims, all regulated and harmonized by governors possessing both the will and the power to preserve order, enforce obedience, and perform the most beneficent actions.

"Does the reader believe that the Bible contains a revelation of God's purposes to mankind?—that, as itself asserts, it is a sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place? If so, let him examine the references that accompany the previous statement, and see if anything else can be fairly and reasonably made to shine out of the prophetic word. If this word be unintelligible till after the events predicted, it cannot be 'a light,' neither can any one 'take heed' by its assistance. But 'the gospel' itself is a great prophecy of what shall be in the age to come. To deny, therefore, that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel, for the gospel is glad tidings of what is to be to all nations and to the saints. It is the report of good things promised, a promise is a prediction, and a prediction is a prophecy. The gospel is a great prophecy of what God intends to do, and they who intelligently believe it know beforehand what is to be done. The little that has been fulfilled in Jesus is an assurance that what remains will certainly be accomplished. He foresees the crushing down of the thrones, the abolition of all kingdoms, empires, and republics, the setting up of Divine monarchy in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on earth as it is done in heaven. The Bible, in short, intelligently understood and believed, delivers a man from all doubt about the 'future and unseen world.' He knows of a literary certainty that the future and unseen world has no present existence more than next week has. He knows that it is coming, as 1877 or 1910 are coming; and when it arrives it will be 'the Economy of the fulness of the appointed times'—a constitution under which Israel and Judah will be a united nation under Christ and the saints, constituting the kingdom of God, to which dominion over all nations to earth's utmost bounds, will be annexed. He has no doubt about this. But to those who believe not, of course, all is darkness and debate, and ever will be until the reality opens upon their astonished ignorance with terrible and appalling effect. The future is a brilliant inspiration to the believer; but dark, ominous, and terrific to those whose horizon is bounded by the empirical and unstable policy of the powers of this age. The destiny of our race is glorious, but the probation of the nations, in advancing to that consummation, calamitous and severe."—*Ibid*, pp. 4-8.

"To the proposition that Jesus Christ shall one day reign literally and personally upon the earth, and exercise absolute authority over the

world, it has been objected that Jesus said, 'My Kingdom is not of this world.' The Kingdom of Jesus was not of the Mosaic *Cosmos* or world, but it was also not of a *Cosmos* contemporay with the Roman power in its undivided form. His Kingdom belongs to the 'fulness of times'; that is when "the times of the Gentiles" are finished, times which are synchronous with the Roman system of nations in its ten-horned constitution. In the days of Pilate, the Roman world, or habitable, was under Tiberius Cæsar. It was then one empire, including Syria and Palestine. But Christ's Kingdom is to be set up when this fourth kingdom consists of two imperial legs and ten regal toes; for speaking of the powers represented by these toes, the Spirit in Daniel says; 'In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Dan. ii. 44. This kingdom is the one Jesus styles his, and to which the gospel he preached belongs. The toe-kingdoms which his kingdom is to break in pieces when it falls upon them, had not only no contemporary existence with him and Pilate, but did not even begin to exist for centuries after: He might therefore truly say; 'My kingdom is not of this *cosmos* (age, dispensation, order, arrangement, or constitution of things)"—*Ibid.*

THE KINGDOM OF GOD, THE FINAL INSTRUMENTALITY IN THE GREAT SCHEME OF HUMAN REDEMPTION.

The following is taken from Lecture Seven, of Mr. Roberts' Twelve Lectures, and has a most important bearing upon the foregoing testimony, besides enabling the general reader to follow the whole matter up to its legitimate Scripture conclusions, there being but very little benefit in warning a man off the wrong road, unless he is at the same time directed in the right way.—(C.)

Mr. Roberts says:—"In all God's doings there is a purpose. He does nothing from caprice, nothing from undesigning impulse. Everything is planned; everything adapted with the utmost exactness of wisdom to the accomplishment of a pre-determined end; all His plans are characterized by illimitable comprehensiveness of bearing, like His own mind, which takes into account the infinitude of minute circumstance and remote contingency, that surround us 'knowing all things from the end to the beginning.' He is wise—He makes no mistakes—He accomplishes as much as possible with as little as possible. The result always transcends the means, the good always over-tops and outnumber the evil. When, therefore, we are called upon to contemplate any declared purpose of God, we are presented with a sublime subject of study, because such subject is sure to have in it a depth and fertility which it is delightful to the mind to explore. This is true of God's natural wonders in creation, where we see all these principles abundantly exemplified; how much more is it true of His schemes in relation to the intelligent creatures whom He has formed in His own image? Now, the testimony advanced in previous lectures clearly demonstrates the

purpose of God to be to interfere in human affairs, to destroy every form of human government at present existing on earth, and to establish a visible kingdom of His own. It shews that when the time arrives, He will take the power out of the hands of the erring mortals who now possess it, and transfer it to Jesus Christ and His 'called and chosen and faithful' ones, who will administer the affairs of the world in wisdom and righteousness. This being the purpose, it now remains for us to enquire what is the object of the purpose and what its consummation? To some it will seem out of joint with the scheme which proposes the restoration of the human family to friendship with their Creator, and their exaltation to angelic existence. The question will be asked, "Is this Divine ruling on earth to be eternal? Is the purpose of the Almighty with mankind to rise no higher than perfection in the government of mortal generations? Is this the glorious salvation which dwelt from everlasting in the bosom of the Eternal, which the prophets sung and which the Son of God confirmed in tears and blood? The answers to these questions, derivable from the Scriptures, will allay the incredulity indicated by them, if the questioner be conscientious and devout. The Kingdom of God is itself but an instrumentality—another step in the march of God's beneficent scheme—another stage in the accomplishment of His purpose to, 'gather together in one all things in Christ.'—Eph. i. 10. It only lasts for a thousand years.—Rev. xx. 6. What is to be accomplished during this period? Paul says: 'He (Jesus) must reign till He have put all enemies under His feet. The last enemy that shall be destroyed is death.'—1 Cor. xv. 25, 26. Hence, the millennial mission of Christ is to subdue 'all enemies,' which He will accomplish within the period of a thousand years. But it must be noted that the 'enemies' spoken of are not necessarily personal enemies, for death is mentioned as the 'last' of them, which we know to be an evil event, and not a personal adversary. Hence, we may understand Paul's statement to mean that 'He must reign till He hath subdued every evil.' This being so, we have a starting point supplied to us in our endeavour to understand the mission of the Kingdom of God. It is to subdue 'all enemies,' or every evil.

"Now the 'all enemies' are of various kinds. The first class that will be subjected to the subduing power of that kingdom are the governments of the earth. 'It shall break in pieces and consume all other kingdoms.'—Dan. ii. 44. This is the first operation—to break up the existing arrangement of things political—to take the government of mankind out of the hands of mortals, and place it in the hands of the King whom God has prepared as the all-wise, and all-just, and all-humane 'Governor of the Nations.' Now, it must be admitted that this will be a great thing accomplished, a great enemy subdued; for where do some of the greatest evils under the sun originate but in the bad government of the world? Look at 'savage' countries. For want of government human violence may run rampant; caprice and passion reign; might is right; brute force, under the guidance of selfish instinct rules the day; and mankind, instead of dwelling together in social unity and concord,

herd in warring factions and disgrace the name of man by the enormities of their practices. Human life and the possession of property are the uncertainties of the hour : the weak are over-ridden, the innocent are victimized, and him that hath no helper is helpless, indeed, under these circumstances.—Ps. lxxiv. 20.

“How much better are the semi-barbarous nations of China, Japan, &c. ? Besotted ignorance and selfishness concentrated in a despotic emperor and aristocracy, provide and enforce laws which outrage justice and multiply social evils indefinitely. The uncertain barbarities of African life are, in some respects, to be preferred to the consolidated tyrannies of Asiatic rule ; for in the former case, encroachment may be resented with success. Man against man—tribe against tribe ; but what chance is there against the hoary dynasties, the organized oppressions, of Central Asia ?

“Coming into the civilized world things become a little more decent ; but not much the better for their decency. Look at Russia ; look at Poland ; look at Italy ; look at France, which at present stands foremost in the world’s politics ; what do we find ? The suppression of free speech—the deprivation of personal liberty—the invasion of personal rights—the military enforcement of despotism in all that relates to private life ; and the consequent result in the dwarfed intellect, the stunted moral life, the withered enterprize of the population, the universal ignorance and degradation which blots the civilization of the vaunted nineteenth century.

“And do we find no bad government in our own favoured country ? (Britain). Thanks be to God, we have less to complain of than any people under heaven ; but is there no class usurpation ? No monopoly of the soil ? No surfeiting of a pampered few at the expense of starving and groaning millions ? Ay, there are more evils than the neck accustomed to the halter, is sensible of. There is more misery and wretchedness and crime in this country than decent well-to-do people, absorbed in their own little concerns, are in the habit of thinking about ; and in great part the evil comes from a system which keeps the wealth of the country in a few hands, and deprives the majority of the opportunity of realizing the true objects and enjoyments of life. The law is also administered with a circumlocution and a guardedness which, though indispensable in the present fallible order of things, often defeats justice on the one hand, and victimizes the innocent on the other. These are evils that cannot be cured in the present age ; most of them result from necessities imposed upon society by human fallibility and impotence. They illustrate the utter inadequacy of human government to deal with the affairs of mankind, so as to promote the general good and secure the objects of existence to all.

“Surveying the world of human government, as a whole, then, we see the greatness of the first enemy which the kingdom of God will subdue, and are enabled to appreciate its political mission. The subjugation of “the powers that be” will be its first achievement, resulting in the ‘kingdoms of this world’ becoming ‘the kingdom of our Lord, and of His

Christ' (Rev. xi. 15); and for human administration it will substitute that of one Divinely-appointed ruler. 'The Lord shall be king over all the earth; in that day shall there be one Lord, and His name one.'—Zech. xiv. 9. The result of this will be the cure of all the evils enumerated—'savage' countries; Asiatic countries, European countries will all come under the sway of His 'rod of iron,' which will break in pieces the oppressor. All inimical institutions and practices will fall before the vigour which destroys kingdoms; individual misdemeanor will be restrained by the indomitable power that breaks dynasties. A universal despotism, wielded with wisdom and humanity, will rule in general and detail; nothing too vast for its scope; nothing too small for its notice; and thus will African peccadillos and Europe's grander antagonisms be suppressed by the same Omnipotent hand, and all countries brought into harmony with the spirit of the age.

"He shall judge the poor of the people, He shall save the children of the needy and shall break in pieces the oppressor. They shall fear Thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass, as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. 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; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him. 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 souls from deceit and violence, and precious shall their blood be in His sight. His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed.—Ps. lxxii. 4, 14, 17.

"But there is another enemy that may survive the destruction of those of a political caste, and that is, the ignorance and depravity of the people themselves. This, philanthropic men are now trying to cure by various agencies in operation. Mechanics' Institutes, Temperance Societies, Missionary Societies, Home Missions, &c., are among the instrumentalities by which reformers hope to improve the world, and bring about the millennium; but the idea is vain. The regeneration of the world is beyond human accomplishment. Benefit is, no doubt, resulting from the educational and reformatory activities of the present century, but how partial it is where conferred. Knowledge is extended in every form; but that does not necessarily mean improvement. Morality and religion are not progressing with education. It is now admitted by the thoughtful among public reformers, who once thought more sanguinely, that the world, if getting more clever is not growing better; and facts justify the belief. Robust and manly principle grows more stunted as knowledge increases. Flippancy is the order of the day; scepticism is leavening society with alarming progress; and instead of an

approaching millennium, we are to all human appearance, drifting upon an age when the exigencies of commercial competition will have eaten out the moral sense, and blunted the generous feelings of the people; when morals will be practised merely for the purpose of keeping on the right side of the law, and religion professed with a view to customers. But turn, reader, from this picture; under the guidance of the Scriptures, decline to trust an arm of flesh in a matter so utterly beyond its control and take refuge in the consoling assurances of those 'holy men of God, who spake as they were moved by the Holy Spirit.' 'The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.'—Heb. ii. 14.

"When the earth is filled with the knowledge of the glory of the Lord, it is clear that civilized ignorance and untutored barbarism will have vanished; but how is this knowledge to be disseminated? The answer to this introduces us to what we shall call the second mission of the Kingdom. When the governments of the earth have been broken up and dissipated, and Divine authority established with firm hand in every part of the globe, the next thing to be done is the enlightenment and elevation of the 'peoples, nations and languages,' that will then have transferred their allegiance to the Lion of the Tribe of Judah.

"This is done by a process which will afford pleasure and honour to the rulers of the age, while conferring benefit on the subject people. 'At that time,' says Jeremiah, (Ch. iii. 17,) *they shall call Jerusalem THE THRONE OF THE LORD, and all the nations shall be gathered unto it to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil hearts.*' Here is a turning from evil on the part of the nations, as the result of a gathering to Jerusalem, when occupied as the throne of the Lord. There is an effect and a cause; but what is the connection between them? The answer is, because from Jerusalem emanates a teaching which, divinely administered, works an intellectual and moral reformation in the recipients thereof. This is evident from the following testimony; (Isa. ii. 2, 4,) 'and it shall come to pass in the last day that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the Law and the Word of the Lord from Jerusalem. And He (Messiah, the Elohim of Jacob) shall judge (or rule) among the nations, and shall rebuke many people; 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 more.'—*Twelve Lectures*, pp 220, 225.

The literality of this beautiful passage so full of glorious promise to our race, is well preserved in the versification of the eighteenth Scripture Paraphrase, attached to the Scottish version of the Psalms. These verses are recited and sung daily and weekly, publicly and privately by thousands who never bestow the slightest attention on the nature of the

language, or the character of the predictions, so plainly and pointedly therein set forth:—

“ Behold ! the mountain of the Lord
In latter days shall rise
On mountain tops above the hills,
And draw the wond’ring eyes,
To this the joyful nations round
All tribes and tongues shall flow ;
Up to the hill of God, they’ll say,
And to his house we’ll go.

“ The beam that shines from Zion hill
Shall lighten every land ;
The king who reigns in Salem’s tow’rs
Shall all the world command
Among the nations He shall judge ;
His judgments truth shall guide ;
His sceptre shall protect the just,
And quell the sinner’s pride.

“ No strife shall rage nor hostile feuds,
Disturb those peaceful years ;
To ploughshares men shall bend their swords,
To pruning hooks their spears.
No longer hosts, encount’ring hosts
Shall crowds of slain deplore ;
They hang the trumpet in the hall,
And study war no more.”

“ Jerusalem was the centre from which the Gospel, under the present dispensation radiated, and Jerusalem in the future age is again to be the source of Divine illumination, but on a larger and grander scale, and with more glorious results. Jerusalem was the scene of the Redeemer’s humiliation and anguish ; it is to be the witness of his exaltation and joy. The sweet, ameliorating influences to be located in Jerusalem in the coming age, are represented in the following beautiful metaphor from Isaiah (ch. xxv. 6, 9) ; ‘ And in this mountain, (Zion the hill of His holiness) shall the Lord of Hosts (Jesus-Messiah) make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And it shall be said in that day, Lo, this our God ; we have waited for Him, and He will save us ; we have waited for Him, we will be glad and rejoice in His Salvation.

“ The feast is to be provided in Mount Zion ; this is the reason why the nations gather there to partake of it ; their gathering, however, will not be simultaneous. ‘ God is not the author of confusion,’ says Paul ; the aggregation of the world’s populations in such a comparatively small neighbourhood would certainly involve confusion. The prophetic testimony shews that there will be a pilgrimage from all parts of the earth, from one year’s end to the other, in which all nations will take their turn. It will be periodical, and take place in every case once a year, as is evident from Zech. xiv. 16, 17 ; ‘ And it shall come to pass, that

every one that is left of all the nations which came against Jerusalem (with the pre-millennial Gog and Magog) shall even go up from year to year to worship the king, the Lord of Hosts (Messiah), and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king the Lord of Hosts even upon them shall be no rain.'

"This annual pilgrimage will be fraught with many blessings to the nations. To individuals it will be annual relief from the routine of common life, (which routine at the same time, will be vastly less laborious, as to the duration and manner of occupation, from what obtains now), and an annual refreshing physically by travel, and spiritually by contemplation of the objects of the journey, and by the actual instruction received at the city of the Great King.'

"Nationally, it will be a yearly rivetting of the bonds of happy and contented allegiance that will bind all people to the throne of David, occupied by his illustrious Son, Jesus of Nazareth—Son of God, and King of the Jews. This glorious epoch in the world's history is alluded to in the following quotation from Psalm cii. 12 to 22: 'Thou, O Lord, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time, is come. For Thy servants take pleasure in her stones, and favour the dust thereof. So the nations shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and His praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord.'

"Thus will the earth become filled with the knowledge of the Lord as the waters cover the sea, and thus will all nations be turned from the imaginations of their evil hearts as they never can be turned by a fallible, unattested propaganda. Then will be realised the petition, 'Thy will be done on earth as it is done in heaven;' and then will be fulfilled the prophetic song of the angels, chanted at the birth of Him who was to be its accomplisher, 'Glory to God in the Highest, Peace on Earth, and Good Will among Men.'

"And the last enemy that shall be destroyed is death." Death will continue its ravages during the thousand years—not among the rulers, Jesus and the Saints, who are immortal, but among the subject nations who continue as they are now, the death stricken descendants of the first Adam. "The child shall die an hundred years old."—Isa. lxx. 20. But ultimately death itself shall be abolished. Its subjugation, however, comes last in order, all other enemies are got out of the way first; and then the greatest and most formidable is removed for ever from this fair part of God's universe, as pointed out in the Scriptures of truth.

To the foregoing may be added the following summary of the leading points contained in the fifteenth chapter of First Corinthians, also of some things set forth in this connection in previous pages of this compilation. From this chapter we learn :—

1. That Eternal Life is only attained by and through a resurrection from among the dead.

2. That Christ, in opening up a way of escape from death and the grave, disclosed the way of life, manifesting himself as the first fruits of them that slept ; the first begotten from the dead, and the first born from the dead.

3. That the dead in Him shall be raised by Him at His coming and appearing.

4. That as by man came death, so also by man came the resurrection of the dead. As all in Adam die, so all in Christ, and amenable to the judgment of the first resurrection, shall be made alive.

5. That the living saints, contemporary with His appearing, shall with the resurrected, stand before Him for judgment, as taught (2 Cor. v. 10). "For we must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad."

6. That this reward, as regards the righteous, shall consist in the bestowal upon them of Eternal Life when this mortal shall put on immortality, and this corruptible shall put on incorruption.

7. That flesh and blood cannot inherit the Kingdom of God, because corruption cannot inherit incorruption. "Except a man be born again he cannot see the Kingdom of God. Except a man be born (out) of water, and of the spirit, he cannot enter the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit."—John iii. 3, 5, 6. A man is born out of water, when in obedience to the faith of the Gospel, he is buried with Christ in baptism, and arises from the grave of waters to newness of life, or a new life. He is still, however, flesh and blood, and cannot inherit incorruption, or the Kingdom of God. When he is raised from the dead and endowed with life and immortality, he is then born of the spirit, and, being invested with holy spirit nature is no longer flesh and blood, but fitted and qualified to inherit that kingdom as a faithful son of Abraham, and joint heir with Christ. The Father acknowledged the sonship of Jesus on his emergence from the waters of baptism in the Jordan.—Math. iii. 17. Paul (Acts xiii. 33), quoting from the second Psalm, verse 7, says :— "Thou art my son, this day have I begotten thee," applies this as the Father's avowal of the Christ at His resurrection. From all which we can clearly see that, just as the Kingdom of God does not exist until the ten Toe Kingdoms of the Roman Dominion are broken in pieces and destroyed, so the Kingdom of God, or of Christ, His anointed king, cannot be inherited by flesh and blood, and therefore cannot come into existence until after the resurrection and judgment, neither can it be set up until the "times of the Gentiles" are fulfilled, and Jerusalem, the capital, the city of the Great King, shall be no longer trodden under

foot of the Gentiles. These general indications are so prominently set forth that we cannot, by any possibility be mistaken respecting them. Neither do these general indications at all interfere with Luke xvii, 20, 21—"And when He was demanded of the Pharisees when the Kingdom of God should come, He answered them and said, the Kingdom of God cometh not with outward show (margin). Neither shall they say, Lo, here! or lo there! for behold the ROYAL MAJESTY of the heavens is *among you*" (margin). The Greek word *Basileia* signifying either kingdom, king, or kingly majesty. Christ on this occasion was addressing, the proud, hypocritical Pharisees, and could not possibly mean to say that "the Kingdom of God" was *within them*.

9.—The apparent termination, or rather merging, of the messianic, or millennial kingdom, at the expiration of the thousand years, into the everlasting kingdom of God the Father, which shall never end; "Then cometh the end (of the millennial kingdom of Christ, in its subjective phase, and mixed state of mortals and immortals) when He (Christ in His kingly capacity) shall deliver up the kingdom to God, even the Father, who shall (thenceforth) be all and in all—sin and death being abolished—all of the race of man remaining on the earth being clothed upon with immortality—the tabernacle of God being with men—their all being His people, and He being with them, their God—all tears being wiped from all eyes—no more death; neither sorrow, nor crying, nor pain, for the former things shall have them passed away.

So much for the "materialism" of Scripture; of that real, tangible future life and future state, held forth to men, in the Scriptures, on the free terms, yet unchangeable conditions, of the "Great Salvation." How gloriously in harmony are all God's arrangements. How admirably adapted to man's varied requirements and complex nature. He knows the end from the beginning. He made ample provision for all, contingencies, so to speak—at least what appear to us as contingencies, for with Him there are no contingencies. Man sinned and became subject to death, the whole race, with the exception of Enoch and Elias, generation after generation, going down to the grave and returning to their dust. Christ came to redeem and deliver from the power of the grave. He abolished death and brought life and immortality to light in the gospel, illumining, with a heavenly clearness, those dim perceptions of Resurrection and future life, which, in patriarchal and mosaic times, were but obscurely apprehended. He did this through His teachings, His life, His death, His Resurrection, His ascension, and His promise to come again, when as the Resurrection and the Life, He will raise His sleeping saints, and together with the living, awaiting His appearing, judge them, the just and unjust; awarding to one class eternal life, to the other the shame and contempt of Messiah's age; to judge the nations; and set up the tabernacle of David, the Israelitish sovereignty pertaining to David's house and lineage; in other words the Theocracy, or Kingdom of God, restored to Israel, and Israel's Prince Royal and lawful king, associating with him as kings and priests of that kingdom, such as having believed the Gospel of the Kingdom of God, which He

preached and taught, and having been baptised into Him, and in that way together with justification through faith, and the all sufficiency of the blood of Christ, having their sins covered, and who thereafter by a continuance in well doing, *seek* for glory, honour, immortality eternal life; being also children of Abraham by faith and baptism, who walk in the light as He is in the light, experience the efficacy of the advocacy established at the right hand of Deity, so that the blood of Christ may cleanse them from all sin, and confer upon them a meetness for the inheritance of the saints in light—the kingdom prepared from the foundation of the world. (COMPILER.)

THE BAPTISTS OF 1660 ON THE KINGDOM AND COMING OF CHRIST.

The following Confession of Faith, signed by JOHN BUNYAN, and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles the Second 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." Where are the Baptists of 1660?

Art. 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs (Acts i. 3), which was taken up into heaven, (Luke xxiv. 51), shall so come in like manner as he was seen go into heaven; (Acts i. 9, 11). 'And when Christ, who is our life, shall appear, we shall appear with Him in glory.'—Col. iii. 4. 'For the Kingdom is His and He is the Governor among the nations,' (Ps. xxii, 23), and King over all the earth.'—Rev. v. 10. 'The kingdoms of this world' (which men so mightily strive after here to enjoy), 'Shall become the kingdoms of our Lord and His Christ.'—Rev. x. 15. 'For all is yours,' (ye that overcome this world,) 'for ye are Christ's and Christ's is God's.'—1 Cor. iii. 22, 23. 'For unto the saints shall be given the Kingdom, and the greatness of the Kingdom, under the whole heaven,—Dan. vii. 27. Though alas, how many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron.—Rev. ii, 26, 27. Then shall they receive a crown of life which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces, (Ps. lxxii. 4), and their vain rejoicings be turned into mourning and lamentations, as it is written, Job. xx, 5.—7.

"We believe that there will be an order in the resurrection, and then next or after, they that are Christ's at His coming, then, or afterwards, 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, accord

ing to the Scriptures, reign on the throne of His Father David, on Mount Zion, in Jerusalem, for ever.

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

"We believe that as this kingdom will be universal, so it will be 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."—*Crossby's "History of the Baptists"* Vol. 2. app. 58.

"Let *Baptists* and other professors of religion, read the above noble and Scriptural confession of faith, and compare the same with the Creeds and Confessions of Faith of the present day. Reader, who is right? The Baptists of 1660, or the professors of the present day? The Scriptures are the same now as then. Search and see if these things are so."—"*Rays of Light*," No. 7.

MEDIATORSHIP.

The things herein set forth respecting the position of Israel, nationally, in relation to the kingdom of God may be, and no doubt are, new to the general reader, as they were to the compiler of these pages eighteen years ago. An honest apprehension and correct understanding of the Scriptures in their own light, and in the light, especially, of the Gospel of the kingdom of God, preached by Christ and His Apostles, can only lead to the conclusion that the call of Abraham furnishes the key to God's purpose, and in the then dispensation or arrangement of things in the world constitutes the germ of that Mediatorship, national as to Israel, personal as to Christ, so important to the world nationally, and to mankind individually, and so necessary to know and understand. Illustrative of the divers teachings in the religious world, respecting the future restoration of Israel to their own land, and their intimate connection with the fulfilment of the promises and consummation of the purpose of God. It may be here stated that a leading Baptist minister some years ago, in a letter published in the Canadian Baptist newspaper, declared that "*the purposes and promises of God were bound up in the Jews*;" while another Baptist minister, about the same time, in a letter published in the same paper, declared that he had "*diligently studied the Bible for fifty years, and could not find a single passage in it from Genesis to Revelations that could lead him to believe or think that God had anything further to do with the Jews, or that He ever intended bringing them back to Palestine !!!*"

The President of the Pontypool Baptist College in his inaugural address at the annual session of the Baptist Union held in London, England, April, 1872, says :—

“The return of the Jews to Palestine *may, or may not*, be a subject of prophecy; *and may or may not* take place, in the course of Divine Providence. . . . *But this question has no necessary connection with the Pre-millennial Advent, and the personal reign of Christ.*” This may be taken as a sample of what prevails all round. The reader must by this time see that man cannot with safety, play fast and loose with this doctrine, and that the Rev. Mr. Wilson states the truth, when he declares that the purposes and promises of God are centred in the Jews. Read carefully, in addition to passages already quoted :—Lev. xxv. 23 ; ch. xxvi. 14-46 ; Deut. xi. 12 ; ch. xxviii ; ch. xxx. 4-7 ; Isa. chs. xlix. lx. lxi. lxii. lxx. lxxvi ; Jer. iii. 17-18 ; ch. xxiii. 1-9 ; ch. xxx ; ch. xxxi ; ch. xxxii. 37-42 ; ch. xxxiii ; Ezek. xi. 16-21 ; ch. xx. 33-45 ; ch. xxviii. 25-26 ; chs. xxxiv. xxxvi. xxxvii. xxxviii. xxxix. and many other parallel passages in the Old and New Testaments.

The following from the prolific pen of Dr. Thomas will shed a flood of light on this subject. He says :—

“The Law is a term applied in the Scriptures to the system of things enjoined by Jehovah upon the Twelve Tribes of Israel through Moses. ‘The Law was given through Moses’ (John i. 17), and hence it is styled ‘*the Law of Moses*,’ not because it originated from him as the French Code did from Napoleon, or certain laws of Greece from Draco and Solon ; but because it was transmitted through him as the medium of communication between the Lord of the universe and the descendants of Abraham in the chosen line of Isaac and Jacob, whom He surnamed Israel, of whom He condescended to become the King. ‘He gave them a fiery law (Deut. xxxiii. 2), which he caused to be delivered to Moses for promulgation. He did not leave His throne in the light to commune with Moses in His own proper person ; for no man shall see Him and live (Exod. xxxiii. 20) ; but He imparted His will to the angels of His presence, ‘who do His commandments, hearkening unto the voice of His word ;’ and these as faithful ministers of His pleasure (Ps. ciii. 20-21), handed to Moses His high, and holy, and just decrees, with all the sanctions of Sinai recorded in ‘the Book.’ Thus ‘the law was ordained by angels in the hands of a Mediator’ (Gal. iii. 19), who was Moses, occupying middle ground between Israel and their King. Terrified with the thunder-tones in which the decalogue was delivered, which made even Moses quake with fear, they besought Jehovah to speak to them only through the mediura of their brother. In making this request they proposed a *Mediatorship*, and suggested the appointment of Moses to the office. They had acknowledged themselves Jehovah’s nation, and now they desired that the communication between them should be through an intermediate person, with whom they could confer without terror. The proposal pleased Jehovah, who said ‘they had well spoken, what they had spoken,’ and their request was consequently complied with. From this time the Mediatorship became an ordinance

in Israel. Moses was the first that held the office, in which he officiated as a priest, prophet, legislator and king. After the nation was planted in Canaan, the high priests acted in the character of Mediators, being Jehovah's supreme magistrates over the people, for the pontificate was always above the kingly office, though many of the kings treated the high priests with indignity. Moses was the only complete representative of a Mediator that has yet appeared in Israel. He was Jehovah's representative in all his relations to the nation. David and Solomon shared the mediatorship with Zadok the high priest, but it was only as kingly, not priestly and legislative, representatives of Jehovah. They were Mediatorial administrators of Moses' Law; and representative men in the offices they sustained. Jehovah's representatives,—individually representative in their historical outlines of the Mediator like unto Moses, who shall hereafter appear as king in Jeshurun.

"No other nation besides Israel has received a law 'ordained in the hand of a mediator.' The constitutions and laws of the nations have been given to them by evil men who subdued them; or by men no holier, whom they may have chosen to rule over them. Hence their organizations are evil. The supreme power is one, and the people is another, and there is no mediator—'no daysman betwixt them that might lay his hand upon them both.' Their laws and institutions being human, purely so, they have no intercourse with God; for if they spoke to Him and He should answer, seeing that they have no mediator, they would be as terror stricken as Israel of old, and cry out, 'Let not God speak with us, lest we die!' Never did a people before hear the voice of God speaking out of the fire and live; nor, besides Israel, has any nation heard him speak at all. Jehovah speaks only to Israel, *in and through* Israel; and if the nations are addressed, it is through the mediation of the tribes; for what Moses was to them, so are they to the world at large.

"Mediation being an Israelitish institution, and there being no other between Jehovah and the population of the earth; and it being admitted that no man can come to God save through a mediator approved of Him; it follows, that both individuals and nations can obtain access to 'the throne of the Majesty in the heavens' only through the mediation which pertains to Israel. Now this mediatorship is in no way practicable on the old basis, that is through the Mosaic law. Obviously so, because according to that law there is no acceptance except through sacrifice offered in Jerusalem by the priesthood of Levi. So long as Jerusalem is trodden under foot of the Gentiles, this is impossible; Israel therefore, like the rest of the nations, although they trust in Moses, is as destitute of mediation as though the mediatorship pertained to the Chinese and not to them. If blindness had not happened to them, they would certainly see this; for it is written in Moses, 'cursed is every one that continueth not *in all things* written in the book of the law to do them.' But what one thing, not to mention all things, do they observe in the letter or spirit of it that is written therein? They practise circumcision. But that is not of the law; yet by the practice

they become debtors to do the whole law. By offending in the least they are guilty of the whole ; for Moses curses every Israelite who continueth not in all. Cursed, then, are they of Moses, in whom they trust ; yet were they ever so willing to obey him, they are circumstantially prevented. The Turks possess their holy city and land, and by the sword are prepared to suppress every attempt to re-establish the Mosaic commonwealth. Alas for Israel ! They are ' without a king, without a prince, without a sacrifice, without an image, without an ephod, and without teraphim,' (Hosea iii. 4) and the king, prince, sacrifice, image of the invisible God, they will not receive ! But if Israel's case is forgotten, that of the nations is worse ; for while Israel refuses Him who speaks from the right hand of God, the Gentiles, who profess to acknowledge Him, pay no regard to what He says. Redemption awaits Israel (Dan. xii. 1) ; but anger and wrath, and sore distress, to all the world besides. How shall this trouble be eschewed ?

"Escape there is none save for those who obey the truth. The door is not yet shut. 'He that believes and is baptised shall be saved ;' but mark the words which follow—'*He that believes not shall be condemned.*' What is that thing which, when not believed brings condemnation to a man ? The context answers this question in two words—'THE GOSPEL.' Mark xvi. 15, 16. So that you see, you may even be baptised, or rather immersed, but if you believe not '*the Gospel,*' you cannot be saved. That gospel announces to every man, both Jew and Gentile, who believes it, access to Jehovah and His restored kingdom through His son Jesus, on His accession to the mediatorship in Israel. The law of Moses was ordained by angels in the hand of a mediator. But that law as originally ordained has been impaired by the manifestation of *some* of its antitypes ; and being therefore, no longer an exact representation of the knowledge of the truth, and incompatible with the nature of things as modified by the appearance of the prophet like unto Moses,—it needs to be emended. This emendation is ordained by Jehovah in the hands of a mediator, as well as the original promulgation of the law. Moses received it from the angels as the ministers of God ; but Jesus, who is greater than Moses, 'being a son over his own house,' in which Moses was only a servant (Heb. iii. 5, 6), receives the amended law direct from Jehovah ; for says God, 'I will put my words in his mouth ; and he shall speak unto them (Israel) all that I shall command him ; and whosoever will not hearken to my words which he shall speak in my name, I will require it of him.' Angels brought the words of God to Sinai, and there delivered them to Moses for him to speak to Israel ; but the Holy Spirit, in the form of a dove, descended from before the throne and abode on Jesus. He needed no angels to tell him what to speak, for the Father dwelt in Him by His Spirit, and moved His tongue to utterance. 'The Father is in me. I speak not of myself ; the Father dwelling in me doeth the works.' Though that Spirit forsook Him when He yielded up His life upon the cross (Math. xxvii. 46, 50), it was only till He rose again by its life imparting energy.—Rom. viii. 11. The fulness of the Godhead now dwelleth bodily in

Him ; and of that 'fulness have we all,' says an Apostle, 'received, even gift for the sake of gift.'—Col. ii. 9. When He shall depart from 'holy ground' to revisit the arena of His suffering and reproach, angels will escort Him to His kingdom, full of Jehovah's words of truth and mercy to His people ; for He shall roar out of Zion, and utter His voice from Jerusalem ; and the heavens and the earth shall shake ; but He will be the hope of His people, and *the strength of the children of Israel*. So shall they know that He is the Lord their God dwelling in Zion, His holy mountain ; Jerusalem shall then be holy, and strangers shall pass through her no more.—Joel iii. 16, 17.

"Thus will He utter His archangel voice from Zion, amid the echoes of Jehovah's trumpet sending forth its blasts as on Sinai in the days of old. That trump will awake the dead (I. Thes. iv. 6) and where will be His foes ? Though gathered together to battle against Jerusalem a mighty host, of what account will they be, when the crashing thunder of that dead-awakening shout, rattling through the flaming heavens, shall boom upon their ears. Madness will seize upon them, and upon their horses blindness and astonishment. The burden of Jerusalem will be heavy upon them, and a cup of trembling to them all.—Zech. xii. 1, 7 ; ch. xiv. But drink it to the dregs they must ; for their wickedness will be great.—Isa. ii. 3 ; ch. li. 22, 23. Jehovah's first interview with His nation at Sinai was attended by a terrific demonstration preceded by the overthrow of Israel's enemies. Under the sanction of this display of power and glory He presented Moses to the people as His representative over them. But the time is not very remote, when the crisis that is now forming will necessitate a second interview between Jehovah and the tribes. They have to be delivered from those that hate them ; and to be impressed with a spirit of prompt obedience and submission to the Moses-like prophet, who is to be the mediatorial representative of Jehovah in their midst for a thousand years to come. Nothing short of a Sinaitic demonstration will accomplish this ; for Israel is as stiff-necked a people to-day as they were thirty four centuries ago. The battle of Armageddon and the war which it inducts, with all the attendant manifestations of power and great glory, will inaugurate, with all subduing majesty, Jehovah's King in Zion, the hill of His holiness. The mediatorship will then have re-appeared in Israel under the New Covenant, dedicated upwards of eighteen centuries before by the blood of the mediator who speaks the words commanded of the Father in sending forth the amended law from Zion, and the Word of the Lord from Jerusalem (Isa. ii. 3) ; not to Israel only, but to the residue of men who then seek after the Lord, and to all the nations called by His name.—Acts xv. 17. Great, glorious, and free, will Israel then be in the midst of enlightened, obedient, and happy nations. The Kingdom of God, for which Jesus taught His Apostles to pray, will then have come to Zion, and His Father's will performed on earth as it is in heaven. As the woman's seed He will have bruised the serpent's head, and have delivered His brethren from evil because the kingdom is His, the power, and the glory, for ever. Amen."

"Thus then will the amended law be ordained by Jehovah in the hand of Jesus, the Mediator of the New Covenant, even the law initiated by Moses for a single nation ; but perfected and adapted to a co-association of all nations, by the Prophet like unto him, the future King and Lord of all the earth—Zech. xiv. 9. When that which is perfect hath come, the ordering of things terrestrial will have obtained the permanency of a thousand years, as exhibited in the following descending series :—

JEHOVAH,

Lord of the boundless universe ; dwelling in inapproachable light ; whom no man hath seen, or can see and live :—

JESUS,

Jehovah's High Priest and King over all the Earth on David's Throne in Zion :—

THE SAINTS,

Associates with Jesus in the enlightenment and government of the world :—

LEVITICAL PRIESTHOOD,

Priests to Israel and the Gentiles who come up to worship Jehovah at the Temple in Jerusalem :—

TWELVE TRIBES OF ISRAEL,

The Kingdom of God, or Jehovah's First Born of the many nations, constituted His sons in Abraham, their federal paternal chief :—

THE NATIONS,

"The Inheritance of Jehovah's King to the ends of the earth."—*Dr. Thomas in "The Herald of the Kingdom and Age to Come,"* 1853, pp. 5-8,

DR. LEASK ON IMMORTALITY.

The following extracts from the writings of the Rev. William Leask, D.D., editor of the "Rainbow," a religious periodical published in England, and having a wide circulation there and in the colonies, taken from a reprint, in small pamphlet form, published in Toronto in 1871, is worthy of notice and insertion here, because of the Scriptural character of Dr. Leask's reasoning on the subject of man's non-immortality by nature.—(Italics by the COMPILER).—He says :

"Man has no natural immortality stretching out into eternity, but he who was in the beginning with God comes down to men to give the superhuman boon to all who believe on Him to life everlasting." The inspired witness bearer, the beloved John, who knew his Lord and the sublime objects of his Lord's incarnation as fully as ever man was privileged to know them, needs no corroborative testimony ; yet, the doctrine is of such paramount importance, sheds such light on the entire revelation of God, exhibits so fully the true import of the terms regeneration, redemption, atonement, salvation, perish, life, death, justified and sanctified, and the like ; and unfolds so delightfully the character of our,

Heavenly Father and kinsman Redeemer, that we shall transcribe a few passages for the reader, in the full belief that he will regard them not as the words of men, but, as they are in truth, the words of the living God, meaning strictly and literally what they say.

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whosoever believeth* in Him should *not perish, but have eternal life*, for God so loved the world, that He gave His only begotten Son that *whosoever believeth* in Him *should not perish, but have everlasting life.*’—John iii. 14, 16.

“My sheep hear my voice, and I know them, and they follow me; and I give unto them *eternal life*; and they shall never perish, neither shall any man pluck them out of my hand.’—Chap. x. 27, 28.

“Father, the hour is come—Glorify thy Son, that thy Son also may glorify Thee; as Thou hast given Him power over all flesh, *that He should give eternal life* to as many as Thou hast given Him. And *this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.*’—Chap. xvii. 1, 3.

“I am come *that they might have life.*’—Chap. x. 10.

“Verily, verily, I say unto you, he that *heareth my word and believeth on Him* that sent me, *hath everlasting life*, and shall not come into condemnation, but is passed from death unto life.’—Chap. v. 24.

“This is the Father’s will who hath sent me, that of all which He hath given me I should lose nothing, *but should raise it up at the last day.* And this is the will of Him that sent me, that *every one who seeth the Son and believeth on Him may have everlasting life*; and I will raise him up at the last day. *He that believeth on me hath everlasting life.*’—Chap. vi. 39, 40, 47.

“To them who by patient continuance in well doing *seek* for glory, and honour, and immortality (God will render) *eternal life.*’—Rom. ii. 7.

“That as sin hath reigned unto death, even so might grace reign through righteousness unto *eternal life by Jesus Christ our Lord.*’—Chap. v. 21.

“What fruit had ye then in those things whereof ye are now ashamed? *for the end of those things is death.*—But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end *everlasting life.* *For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.*’—Chap. vi. 21, 23.

“He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap *life everlasting.*’—Gal. vi. 8.

“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter *believe on Him to life everlasting.*’—I Tim. i. 16.

“Fight the good fight of faith, *lay hold on eternal life.*’—Chap. vi. 12.

“In *hope of eternal life* which God that cannot lie *promised before* the world began.’—Titus i. 2.

“That being justified by His grace we should be made heirs according to *the hope of eternal life.*’—Chap. iii. 7.

“This is the *promise that He hath promised* us, even eternal life.’ I. John, ii. 25.

“And this is the record, that God hath given to us eternal life, *and this life is in his Son*. He that hath the Son, hath life, and *he that hath not the Son of God hath not eternal life*. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true even in His Son Jesus Christ. *This is the true God and eternal life.*—Chap v. 11—13, 20. ‘*Your life is hid with Christ in God, Christ our life.*’—Col. iii. 4. ‘*Because I live ye shall live also.*’—John xiv. 19.

“Why all this—and the Bible has a hundred times more than this on the subject—if it be not the purpose of the Spirit to impress upon men, that there is no such thing as immortality except in God’s beloved Son, and that the GIFT of ‘eternal life’ to believers in Him is a most marvellous honour? *We, any of us live FOR EVER?* By our philosophical, poetical, and pagan ‘immortality of the soul’ we have simply talked ourselves blind. Surely to live for ever can only be predicated of God, or of one to whom God communicates of His own life. Now this is strictly true. It is really the case that in the new creation in Christ Jesus, we are made partakers of *His* life; the ‘divine nature’ is imparted; we are ‘born from above,’ ‘born of God,’ ‘born again, not of corruptible seed but of incorruptible by the Word of God, which liveth and abideth for ever.’ It was to put away sin and to bring in everlasting righteousness, and to make us children of God, and to give us this wonderful, divine, deathless life, that the Son of God, the eternal life, was manifested among us. Look at the beginning of John’s letter. What is this? ‘That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ; surely there is something here to correct our vain conceptions of man, and to exalt our ideas of God’s infinite love; so far from individual independent immortality being an *attribute of man* as such, it is *not even an attribute* of the *saved*. What; not even Christians partakers of immortality? No; their life as God’s sons who shall live for ever, is a *matter of fellowship with the Father and the Son*; that is to say, they participate in this divine and eternal life in common with the Father and the Son. This is the wonderful and glorious doctrine of the New Testament on this subject; they are one body of which the life is Christ. *It is Christ’s life in them by the Holy Spirit, not their own that gives them immortality.* ‘I live, yet not I, but Christ liveth in me,’ that is the language which each of them must use if he would speak scripturally on this great subject. Christ came to give eternal life to as many as the Father has given Him, but this life is not a grant so given as that each who received it can henceforth live separate from and independently of Christ the giver. *The eternal life springs in him*; out of that they are constantly sustained; because He lives, they live; they are one body in Him, and they enjoy

the certain prospect of immortality, because He their 'life,' is the glorious Son of God, WHO WITH THE FATHER, ONLY HATH IMMORTALITY.

“One word more ; we have throughout this article used the term immortality as the equivalent of eternal life, or deathlessness ; but the Greek word is incorruption—incorruptibility always carrying the idea of *perfect purity in resurrection life ; A SINFUL IMMORTALITY BEING AN ABSURDITY AND IMPOSSIBILITY UTTERLY UNKNOWN TO THE WORD OF GOD. If therefore it be heterodox to deny the eternity of evil, we accept the epithet with all its consequences, as we prefer truth to orthodoxy, and the teaching of the Holy Spirit to that of modern theology.*”

The Toronto editor of the foregoing reprint, who is unknown to the compiler of these pages, adds the following remarks, containing much force and truth, and therefore here submitted to the reader. He says : “The prevailing systems of theology, and the general teaching of the day, assume that the theory of Plato, the heathen philosopher, touching the immortality of the soul, harmonizes with the teaching of those ‘holy men of God who spake as they were moved by the Holy Ghost.’

“There is, however, a vital difference between the one and the other. The immortality of Plato involves the perpetuity of life in sin, and misery at death ; the immortality of the Bible always connects the perpetuity of life with holiness and happiness, not at death, but after resurrection. True and accurate conceptions upon this subject are intimately connected with the glory of God and the happiness of man.

“To the first of the human race our Heavenly Father who ‘delighteth in mercy,’ manifested His love by casting the shield of His protection over the wayward transgressor, that, having sinned, he should not live for ever, or be immortal in sin and misery. For ‘the Lord God placed cherubims and a flaming sword which turned every way to keep the way of the tree of life,’ lest man should ‘put forth his hand and take of the tree and eat and live for ever.’—Gen. iii. 22, 24.

“The hope of immortality thus lost in Eden, has, by the Grace of God, been restored in Christ, who hath brought life and immortality to light through the Gospel. He thus explains how it may be obtained by every sinner ; and all are invited in the Gospel to ‘seek for immortality.’—Rom. ii. 7.

“This is life eternal, to know Thee, the only true God and Jesus Christ whom Thou hast sent’.—John xvii. 3. ‘He that loveth not, knoweth not God, for God is love.’—John iv. 8. ‘This is the love of God that we keep his commandments.’—1 John v. 3. Eternal life, or immortality is, therefore, inseparably connected with the true knowledge of God and Christ, and that love and obedience which are its fruits.

“*The prevailing current of error upon this subject is truly lamentable ; for, while dishonouring to God, it is destructive to man. Abrogating the ordinary meaning of our language, it gives false conceptions of God, and makes death mean life ; the delighting in mercy, delighting in misery.* Phrases which are not found in the Word of God, such as the ‘immortal soul,’ &c., are applied to all men, and ‘everlasting agony’ is irrationally associated with

everlasting death, which is the everlasting cessation of life. Yet according to the Word of God, 'the dead know not anything.'

"ELPIS ISRAEL" ON THE CONSTITUTION OF MAN.

While on a visit to England, his native land, watching the events transpiring on the Continent of Europe during the memorable year. 1848, Dr. Thomas, from whose writings so much has been herein quoted, wrote and published the first edition of his very valuable exposition of the Bible, "Elpis Israel," or "The Hope of Israel," in which he discourses at considerable length on the origin, organization, and nature of man, as a mortal and finite being, in his relation to life, death and immortality. A careful perusal of that work is earnestly recommended to the reader.—(C.)

In 1850, certain persons in the City of Glasgow, Scotland, applied to the Doctor, through a Mr. Greenless, one of their number, for further light or explanation respecting some portions of the book, which it would appear, they did not fully comprehend.

The explanations elicited in reply, are most important and well worth the space they occupy in this compilation. Mr. Greenless, speaking for himself and his Glasgow friends, says:

"We will first reproduce here in brief, a few passages from your book 'Elpis Israel,' as sources of information, from which we gather your ideas of the constitution of man. In your view of the matter, animal life seems to be a combination of three elements; first, the body formed of clay; second, the vitalizing principle, or *neshemet el*; and third, the *Ruach* or Spirit, generally found in combination with the foregoing.

"With regard to the body, you say, on page 32:

"But at present we have to do with animal, or natural life, which is all the life the fleshly sons of the first Adam can boast of. Enough however, I think, has been advanced to show the Scriptural import of the text already quoted, that 'the Lord God' (Heb. Elohim) 'formed man of the dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul.' The simple, obvious, undogmatic meaning of this is, that the dust was first formed into 'clay'; which was then modelled by Jehovah Elohim into the form of the soul, called 'man,' as a potter shapes the substance of his vessels. Thus, Elihu said to Job, 'I also am formed out of the clay'; and again, 'we are the clay, and Thou our potter, and we all are the work of Thine hands.' The fashioning of the clay being accomplished in all its component parts, which, in the aggregate, constitute man; that is, the dust being animalized, and then organically developed, the next thing was to set all the parts of this exquisite machine into motion.

"With respect to the *neshemet el*, or 'breath of God,' breathing into him; and as it was the pabulum of life to all creatures formed from the dust, it is very expressively styled, 'the breath of lives' in the plural number. Some imagine that Jehovah-Elohim placed His mouth to the nostrils of the clay-cold man-soul, prostrate beneath Him, and so breathed

into them. Be this as it may ; of this however, we are without doubt, that God breathes into every man at his birth, the breath of lives to this day ; and I see no Scriptural reason why we should deny that He breathed into Adam, as He hath done into the nostrils of his posterity, namely, by the operation of the natural, or pneumatic laws. Hitherto man, though a soul formed from the ground, had been *inanimate* ; but as soon as he began to respire, like the embryo passing from foetal to infant life, ' he became a LIVING soul,' not an *ever living* soul, but simply *nephesh chayiah*, a living breathing frame.

" With regard to the *Ruach*, or Spirit, on page 30 you remark : —

" From these testimonies it is manifest that the *Ruach*, or Spirit, is all pervading. It is in heaven, in sheol, in the dust of the deepest hollow, in the uttermost depths of the sea, in the darkness, in the light, and in all things animate and inanimate. It is an universal principle in the broadest, or rather, in an illimitable sense.

" It is the substratum of all motion, when manifested in the diurnal or ellipsoidal revolutions of the planets, in the flux and reflux of the sea, in the storm and tempest of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables and men. The atmospheric expanse is charged with it ; but it is not the air ; plants and animals of all species breathe it ; but it is not their breath ; yet without it, though filled with air, they would die.

" Thus from the centre of the earth, and extending throughout all space, in every direction is the *Ruach Elohim*, the existence of which is demonstrable from the phenomena of the natural system of things. It penetrates where the *Neshemet*, or atmosphere, cannot.

" Such " says Mr. Greenlees, : " We think, is man generally considered by you—first made up of dust ; second vitalized by atmospheric air, combined with which is, third, the *Ruach*, or spirit, an unknown something existing everywhere, and in which is the source of all animation. As such, then, there is no difference between him and the inferior animals, *being all made of dust, vitalized in the same way*. Proofs of this are found every where through your first part of ' *Elpis Israel*,' particularly on pages 28-33. But specifically, there is an essential difference ; in other words, you consider that specific difference to be, the *superior phrenological development of man* above the inferior animals. The following extracts clearly shew this ; on page 33 you remark that

" Man differs from other creatures in having been modelled on a divine type, or pattern. In form and capacity he was made like to the angels, though in *nature* inferior, to them. Again, on page 34, ' Seth was also in Adam's own likeness.' While image, then, hath reference to form or shape, likeness hath regard to mental constitution, or *Capacity*. From the shape of his head, as compared with other creatures, it is evident that man hath a mental constitution or capacity which distinguishes him above them all. Their *likeness* to him is faint. They can think ; but their thoughts are only sensual. They have no moral sentiments, or high intellectual aspirations ; but are grovelling in *el* their instincts, which incline only to the earth. In proportion as their heads assume

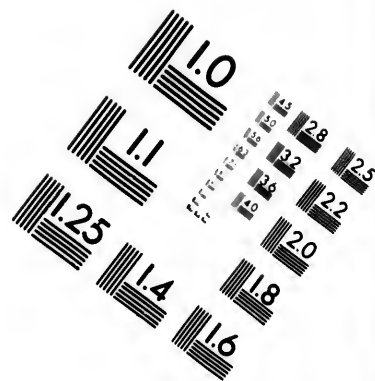
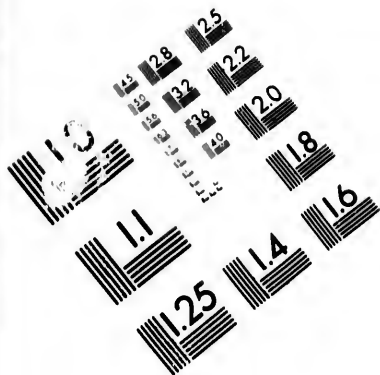
the human form, in the same ratio do they excel each other in sagacity ; and, as in the monkey tribe, display a greater likeness to man. But, let the case be reversed ; let the human head degenerate from the godlike perfection of the Elohim, the standard of beauty in shape and feature ; let it diverge to the image of an ape, and the human animal no longer presents the image and likeness of the Elohim ; but rather the chattering imbecility of the creature most resembling it in form. Adam's mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness, the expression of his views, affections, and so forth.

"Again, on page 79, you remark of the inferior creatures :

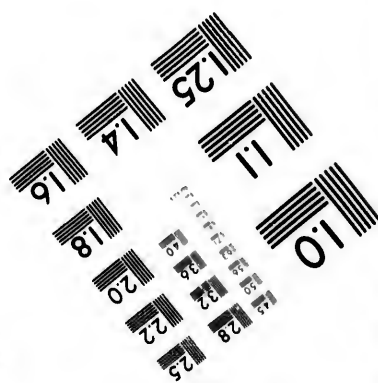
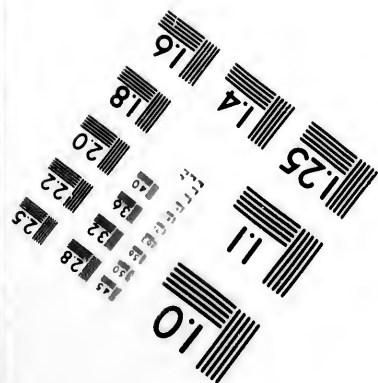
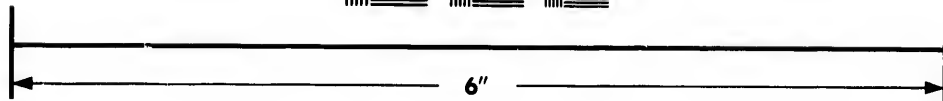
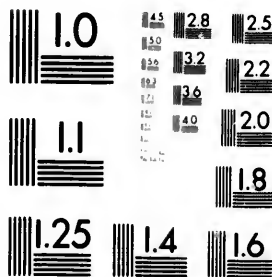
"The propensities enable a creature to propagate its species, to take care of its young, defend itself against enemies, collect food and so forth ; intellect enables it to do these things for the gratification of its sensations ; but when in addition to this, a being is endowed with the sentiments of conscientiousness, hope, veneration, benevolence wonder, &c., it possesses a spiritual or sentimental organization, which makes it capable of reflecting, as from a mirror, the likeness and glory of God. The appropriate sphere of the propensities is on things sensual and fleshly ; while that of spiritual or sentimentalized intellect is on the things of the spirit of God.

"Now, thus, far we think we understand and agree with you, at least, that man's body vitalized by the atmospheric, air, &c. is mortal, or subject to death ; but we are at a loss what to say in regard to the thinking part or what is usually called the mind. We earnestly hope that you will favour us anew with your views on this subject. We are, we confess, *immaterialists* ; and we have ever considered that the Scriptures countenance this doctrine. We are willing, however, to revise this as well as other things. We will state our difficulty as distinctly as we can

"To proceed then : the three elements which have already been referred to are called by you 'the flesh.' Now, when, on page 114, you say that the flesh thinks, we are at a loss to know to which of the three elements you allude, since one of them must do so, seeing they are essentially different ? Again, on page 80, you quote Paul's to *phroneema tes sarkos*, 'the thinking of the flesh,' as proof that the brain thinks, or is the thinking substance. If we are to take this expression absolutely, there is an end to all reasoning in the matter. The brain truly, is flesh or matter. Doubtless, then, the matter of the body thinks. But motion at least, takes place in thinking. Now, in treating of the *Ruach* (which is certainly not the brain), you say on page 30, that it is the substratum of all motion, whether in animate or inanimate creation. Now we are anxious to know how these two statements can be reconciled. Besides, we would like to know also, what you would make of the next clause of the same verse, to *phroneema tou pneumatos*, the 'thinking of the Spirit ?' If the apostle's *sarx*, or flesh, be a substance, so must his *pneuma*, or Spirit, be ; for they are contrasted as causes of certain results. Here, then, are two thinking substances in man. We apprehend,



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however, that the apostle is here speaking, not so much of the thinking substance as of the channels or media through which thoughts are effected. We are at a loss to know why you fix upon the brain in particular as a corresponding expression for the apostle's *sarx*, or flesh. The only proof you allege, as far as we can see, is that contained on page 114, where you say, quoting the same language, to wit: 'The apostle says that the flesh thinks, *to phronema tees sarkos*, that is, the brain thinks, as all who think are well assured from their own consciousness.' Assuredly, I am conscious of thinking; but I am far from being conscious of the thinking of my brain. Besides, we would like to know if there be not in the New Testament a corresponding expression for the Old Testament word *Ruach*? One would think that if 'life and immortality were brought to light' in the New Testament, some discoveries might be made there in things which are mysterious in the Old. Are the *Ruach* and *Pneuma* not identical? They are both similarly translated, and for anything that we can see, they are synonymous in their meaning. Thus, in II Kings, iii. 17, and in Jonah, iv. 8, the word *Ruach* is translated 'wind.' Now I need not quote the passages in the New Testament where *pneuma* is thus rendered. From testimonies of this kind, are we not entitled to say that they both denote the same agent? * * * * I must acknowledge, however, that your notions of the *Ruach* have shed a flood of light on many passages of the Scriptures which hitherto were an enigma. Yet I think you will see cause to modify them. In such passages as 'Holy men of God spake as they were moved by the Holy Spirit.' What are we to make of the Spirit's individuality?

"Greenhill Street, Anderston,
"Glasgow, March 4th, 1850."

"W. GREENLEES.

To the foregoing interesting and pertinent enquiries, Doctor Thomas replied from Richmond, Virginia, in December 1852, as follows:—

"Although the foregoing epistle from which extracts only are here made (C.) is nearly three years old, the matter it contains is as fresh and timely as when originally conceived. Other affairs, which wholly occupied me, left me no leisure for a reply as early as I desired—I therefore put it aside for a more convenient season. Since then, however, I had lost sight of it, until looking over some old letters recently, it unexpectedly turned up; and on being re-read, seemed to merit a respectful and serious attention.

"The writer who speaks for others, as well as for himself, has very fairly stated what he and his friends conceive to be the views set forth in 'Elpis Israel' on the constitution of man. He speaks of his being regarded there as a compound of three elements. I should allow this to pass as admitted, if I did not apprehend that the reader might misconstrue the sense in which I admitted the use of the word *element* as expressive of the views I hold. I do not admit the use of the word in its chemical sense. I do not mean by *element* that which cannot be reduced to any thing more simple than itself. I admit that the *Ruach*

is strictly elementary—a principle that, however it may be diluted, or modified in its manifestations, cannot be resolved by analysis into more simple or elementary matter. But this cannot be said of the body of man and the *Neshemet el*. The apostle styles the former 'vile body,' which is strictly true and this villainousness is attributed to its non-elementary or composite nature; its constituents being incompatible when the combining influence of the *Ruach* is withdrawn.

"The *Neshemet el*, or atmospheric air styled in Scripture 'the breath of God,' is also compound, consisting of oxygen, hydrogen, and some carbon. It is evident therefore, that a living man cannot be scientifically composed of three elements; nor can animal life be said to result from a combination of only three. *Elements*, then, must be taken with grains of allowance. The subject is animal life or the life of an animal.

Without the animal, of course, there can be no animal life. In this sense therefore we may admit that the animal is a constituent, or element, of the life, or existence. But drain from it its blood, and though the body remain undecomposed, there will be no life, though *Neshemet el* or air, and *Ruach*, or spirit, may abound. Blood, air, and spirit are the elements, or constituents, by whose affinities alone, *motion* is produced in the organs of the body, though their operation upon the nervous system, which is composed of the brain, spinal cord, and sympathetic and other nerves. This motion is so subtle as to be almost imperceptible, perhaps quite so in the matter of thought, where no lesion exists; at other times very obvious. Motion is the effect of two forces. It is, therefore, a duodynamic effect, and in common parlance, called life, which more strictly speaking, should be applied to the forces, or to that which develops or sets the forces free, rather than 'to the ordinary phenomena so styled.

Nephesh hav bahsahr baddahm hiv 'the soul of the body (is) in the blood itself' *Nephesh* is the Hebrew word for *soul*; and *bahsahr* for *body* or *flesh*; *dahm* is *blood*, and *baddahm*, *in the blood*. There can be no mistake, therefore, about the above rendering. Theologians may speculate about the body's soul till they lose themselves in "immaterialism" beyond the skies; we believe Moses, who was God's interpreter of truth, that the soul of man is in his blood. Jehovah, speaking to him is very explicit upon the subject. *Nephesh*, says he, *kol bahsahr dahmo be naphso hoo*, 'the soul of all flesh (is) its blood for the soul itself.' And again in the same verse, *Nephesh kol bahsahr dahm hiv*, 'the soul of the flesh (is) its blood itself.' It is soul makes atonement for soul; hence it is written, in the law, *haddahm hoo bannephesh ekaphpair*, 'the blood it expiates for the soul.'—Lev. xvii. 11–14. When, therefore, the blood of Jesus was poured out from His cross—suspended *bahsahr*, or body of flesh, the words of the prophet were fulfilled, *neerah lammahoeth naphso* 'He poured out His soul unto death'; and again *imtahsim ahshahm naphsho* 'verily his soul thou shalt cause to make an expiation.'—Isa. liii. 10. 12. *Soul* is sometimes used for *body* or *flesh* as well as the sense above written; as *lo thazoo naphshi te sheol*, 'thou wilt not leave my soul in the grave.' But to return:

"It is manifest that the corporeal element of animal life is blood;

and that consequently it may be received as an axiom in psychology, *that where there is no blood there is no living soul.* This compound fluid it is, which acted upon by the air and electricity of our atmosphere, and permeating the minutest tissues, and diffusing itself everywhere throughout the body, is the divinely appointed source of human life. It matters not how much 'immortal soul' may be imagined to exist in the body—yea, it may be saturated with it—yet unless the brain be duly supplied with arterial blood, there can be no 'thinking of the flesh,' nor can anything be inscribed on the tablet of the heart; and if withheld a sufficient length of time, motion would cease in all the organs, which would be death. Blood, air, and electricity, then, are the matters from which life is kindled in 'all flesh.' They are necessary to constitute life, and in this sense I am willing to tolerate the word in the statement of what I am supposed to teach is revealed in the Scriptures concerning the constitution of man.

"I am supposed to say that the *Neshemet el*, or air is 'the vitalizing principle.' This is not an exact representation of my view of the matter. I regard no one natural, simple element as the principle of life. Oxygen alone, diluted, or undiluted with nitrogen; nor *Kuach*, or pure Spirit; nor blood separately considered, is the principle of life. It requires all three to vitalize flesh, such as sin's body is composed of. Chemical decomposition is the beginning of life, as observed in the phenomena of digestion. By this process, added to respiration, living blood is generated, and becomes the soul, or life of the heart, liver, lungs, brain, and all the parts of the body, which are collectively styled 'sin's flesh.' It is the 'immortal soul' that vitalizes the body by a single principle—a physiology well befitting the science of Old Egypt, but worthy of no respect since many have run to and fro, and knowledge has been increased.—Dan. xii. 4. A child lives by the life-developments of its maternal flesh; an existence which is continued after birth, not by being born with an immortal vital principal, hereditarily derived, or by the inrush of an immortal Spirit with its first breath, but by the same process that continues in being, 'the soul of all flesh,' from man to a mouse. Let the reader take the following remarkable phenomenon as an illustration of *creature-formation, and animal life, the result of a due combination of principles according to some unknown existing law: to which matter has been subjected in the Wisdom of God.* I extract the notice from the 'New York Tribune,' where it appeared recently (1851), under the caption of

“MR. CROSSE'S INSECTS.

“A great deal of discussion has lately taken place in the scientific world in reference to certain experiments of Mr. Crosse, an amateur philosopher, of Somersetshire, England, who was said to have created insects, called the *Acarus Crossei*. It was a mistake, however, to suppose that Mr. Crosse claimed the creation of the insects, for he only alleges that he has been enabled to develop insects, under the most singular circumstances. Our (American) Consul at Liverpool, Mr. F. F. Ogden has recently visited the house of the philosopher, and in a

letter to *The National Intelligencer*, gives this account of what he saw :—

“I own to utter incredulity until I had the opportunity of a thorough examination of the process, and a full explanation of the means. No room was left for doubt—no delusion—no self-deception—no favourite hypothesis to be carried out, had any influence in the result. On first witnessing the result, Mr. Crosse would not believe his own senses. He locked up his laboratory and took a long walk in the open air to assure himself that he was not labouring under some illusion. On his return he beheld the actual living insect in various stages of its formation. The apparatus was prepared for the purpose of producing crystals from the silicate of potash.

“A tubulated retort, with its long end plunged in a glass dish of mercury has a platina wire passing through it, connected with a negative pole of a weak galvanic battery. Through a neck in the retort, hermetically sealed, another platina wire immersed in the caustic solution communicates with the positive pole. The bulb of the retort is two thirds filled with a most carefully prepared caustic solution of silex and potash. Pure black flints and caustic soda, after being subjected to a white heat are pulverized and melted into a glass which is soluble in distilled water. In this solution no animal life can possibly exist, nor can there in the mercury. The whole was then placed upon a shelf for constant inspection. A gelatinous substance was first observed to have formed around the bottom of the positive wire. Then No. 1 made its appearance gradually expanding into Nos. 2 and 3 when flexible filaments were observed—No. 4 began to show *animal life*, and, after one hundred and forty days watching through all its changes *the perfect living insect crawled up the wire!* Not singly, but in sufficient numbers to dispel all doubt, if any could have existed and prepared for another stage of life. Like our mosquitoes, that emerge from the element in which they are produced, and are drowned in it if they return; any unfortunate struggler that missed his hold, immediately perished. The *Acarus Crossei* is now known as a distinct species.”

On this wonderful occurrence Dr. Thomas remarks;

“Here is *the formation of living animals* from materials in which animal life could have by no possibility previously existed. A great outcry was raised against Mr. Crosse by the religious world, when the phenomenon was first announced in the British journals. He was denounced as an atheist for revealing the fact that a physical law existed by which living creatures were producible by galvanism. Mr. Crosse did not affirm that galvanism was the creator; nor did he claim to be the contriver of the law, but simply, the discoverer of its existence. But superstition and fanaticism are without reason as they are regardless of Scripture. Mr. Crosse has doubtless stumbled on the verge of a great fact—on the principle according to which Jehovah Elohim forms living souls from the dust, and waters of the sea. The *Ruach*, like the galvanism in the above process, directed by superhuman intelligence, is *formative and life enkindling*, no matter what the substance operated

upon may be ; so that as John observed, ' God is able of these stones to raise up children to Abraham.' He employs means in all He does by Himself and others. These means are laws to a vast extent completely hidden from His creatures. The law of soul-creation from the dust is known only to Jesus, of all the sons of men. The law exists though hidden ; and awaits its application by Him for the resurrection of the dead. Jesus as God's representative will recreate their souls from the dust by God's Spirit.—II. Cor. iv. 4. ' God,' says Paul, ' shall make alive your mortal bodies by His *Ruach*, pneuma, or spirit.'—Rom. viii. 11. He will not require the mechanical contrivance used by Mr. Crosse to bring the formative *Ruach* or Spirit into formative and life enkindling contact with their dust. His Spirit directing finger is enough for this. He wills it, and it is done ; not without law or contrary thereto, but in harmony with latent physical principles, whose mode of operation is known only to Him that appointed them, and is prepared and authorized to apply them.

"The formation of a living soul from the dust, called Adam ; and the reproduction of ever living souls from mortal dust by resurrection is demonstrated to the infidel to be *possible* by Mr. Crosse's insects. He admits the formation of these *by the positive and negative forces of galvanism* applied to a solution of calcined silicate of potash and soda in condensed steam, or distilled water. This is wonderful, and the resurrection of the dead is but a similar wonder on a grander scale. That the dead will rise is a matter of testimony ; that they can be raised is demonstrated ; and how ? no one is stumbled at who can trace the ' worm Jacob ' to his manhood, the *Acarus Crossei* from animal nonentity, and believes that ' all things are possible with God.'

"My intelligent correspondent confesses that he and his brethren are '*Immaterialists*,' and believes that ' Immaterialism ' is taught or countenanced in the Scriptures. But they are not like Immaterialists in general, for they mix candour and teachableness of mind with their Immaterialism, ' being willing to revise it as well as other things.' They do not assume that they are infallibly right, and that all who do not assent to their system are mere disciples of French materialism, and recognise neither God, a future state, nor rewards and punishment to come. This is the antipodes of their theory, though it recognises all these things. ' The truth of the Gospel ' has no affinity with either.

"This will appear when we consider what the nonentity is, if I may so speak, that passes current under the term ' Immaterialism.' As defined by Webster, it signifies ' the doctrine of the existence or state of immaterial substances or things.' Now, if any one can comprehend this, it is more than I can. ' Immaterial ' is defined to signify, *not consisting of matter*, and ' substance,' ' something material, real, solid body, corporeal nature, or matter.' ' Immaterial substance,' therefore, must be a phrase signifying, *no matter matter, unsolid solid, incorporeal body, &c.* Now this is a fair specimen of ' words without knowledge ' or positive absurdity. And such ' immaterial substances ' form the idea entertained by immaterialism of ' spiritual beings. It beggars all speech to give

expression to immaterialistic conceptions. Beings! What sort of beings are 'immaterial substances?' Nonentia! and these are the spirits of immateriality! The immortal souls of metaphysics! From this the reader will perceive that it is only necessary to define the terms of the hypothesis to show what absolute nothingness is wrapped up in the conceit. Most assuredly the Scriptures countenance nothing so absurd; and I doubt not if so sensible a writer as our correspondent were to reconsider the matter, he would hasten to disclaim all affinity with any hypothesis whose vocables are so indefinite and manifestly foolish.

"I come now to the difficulties of our friends the Immaterialists. They assume that I call the three elements, 'the flesh'; and that, as I affirm that Paul says that the flesh thinks, (which is indeed evident to all), they want to know to which of the three elements I allude as the thinking principle of the flesh—whether to the brain, the *Neshemet el*, or the *Ruach*. This difficulty would very naturally arise in the mind of an Immaterialist, whose hypothesis regards *life* and *mind* as a simple principle, capable of corporeal existence and intellectual operations. A difficulty of this sort, however, would not occur to one unperverted by the notion. He would answer that abstractedly considered, neither of them thinks. Neither the brain alone, nor the *Neshemet*, nor *Ruach* at all, alone or combined with the brain or without it. Brain-flesh alone is mere dead matter. Neither Paul, nor I after him, ever hinted that inanimate flesh thinks. To say this would be like saying that a locomotive is self-moving independently of fire and steam. The brain-flesh is the machinery of thought, the thinking apparatus, the intellectual locomotive which 'goes ahead' only under the forces generated by the united affinities of blood, air, and electricity. Man has formed the railway locomotive from crude, unsightly iron ore, that it can move forward or backward with the slowness of an ox, or the velocity of the wind. Shew an ancient man of a thousand years ago a mass of ore, and tell him that a moving machine could be constructed from it capable of running at the rate of sixty miles an hour with a burden two hundred horses could not move on a common road, and he would conclude that either you were in jest, practising on his credulity, or that you were beside yourself. What! that iron ore could move itself at sixty miles an hour! This would be as astonishing to him as it is to Immaterialists to say that God has constructed a thinking machine from the dust of the ground. 'What,' they exclaim, 'tell us that matter thinks!—that that dust which the wind can blow away with a puff can compose the Principia, Milton's Paradise Lost, or Shakespeare's plays? And why not? Is that more surprising than the raising up of children to Abraham from stones; or the production of living animals by the galvanic forces from calcined silicate of soda and potash dissolved in distilled water? 'All things are possible with God.' It is much more reasonable that solid matter should think, than that *Neshemet el*, or air, or *Ruach*, electrical spirit, should.

"But unorganized matter is as incapable of thought, as unorganized

ore is of moving sixty miles an hour. When Paul speaks of the 'thinking of the flesh' it is of organized matter, matter in living action he affirms the thinking. And so do I. When I use the phrase, 'the flesh,' in speaking of mind, I mean the brain, the thinking apparatus set in motion by the vital forces. The brain does not originate its own power to think, any more than the railway locomotive its own power to move; but they are both so formed, that under an appropriate stimulus, the one can think, and the other run sixty miles an hour. The locomotive, however, cannot regulate its own movements. It requires a hand directed by intelligence. Once started and it would run till its forces were exhausted, or it was arrested by an obstacle it could not overcome. So the brain requires guidance in right thinking by some other influence than the vital forces. Under the mere impulse of these, its thinkings are *instinctive*, in other words, the actions of the creature are generated by physical impulses spontaneously arising in the organs of the brain. Brain whose fibres vibrate only under the excitation of natural forces, is incapable of right thinking. Worked after this manner, it is brutish; its thinking is wrong, and without the admixture of a single spiritual idea; and, manifested in the actions of the creature, it exhibits to view man in the savage state. This is 'the thinking of the flesh' in genuine physical manifestation. Left to itself it runs like the unguided locomotive into headlong excess. This is seen in the savage varieties of our race, among whom Paul's *phronema tou pneumatos*, or 'thinking of the spirit' cannot be found. The spirit referred to in that phrase does not exist in them, in the sense in which it is so used. If by 'the spirit' we are to understand the 'immortal soul' which immaterialism plants in all human beings, then there would be no savage, or semi-barbarous, or unenlightened, ungodly people on earth; for under that hypothesis the thoughts of all men, women, and children, would be the 'thinking of the spirit,' which Paul says is 'life and peace,' as opposed to the 'thinking of the flesh,' which is 'enmity against God.' Immaterialism teaches that what it terms the 'immortal soul,' is '*a particle of the Divine Essence*,' and the originator of human thoughts and actions; for with this *ism* it is the thinking principle and principle of life; hence Immaterialism elevates every man, Indian, Hottentot, New Zealander, Fijii Islander, Patagonian and Thug, into an incarnation of the Deity, which is mere God-blaspheming pantheism. The phrase 'immortal soul,' imports a *deathless soul*. Now for a soul to be deathless, it must be incorruptible; and the living thing that is incorruptible, is essentially pure, holy and undefiled. Does the reader imagine, that such a soul or 'spirit' in savage, semi-barbarian, or civilized man, presiding over his thoughts and actions, could co-exist in them with the characters they are known to possess? Their diabolism triumphantly refutes the immaterialistic notion of man being in any sense immortality incarnate. No; the principle in his flesh is not a deathless one, but *mortal sin*; and hence all the enmity against God, and wickedness in the world from 'the thinking of the flesh.'

"Our correspondent says truly, 'If we are to take this expression

absolutely, there is an end to all reasoning in the matter.' By 'absolutely,' he means *without limitation*, that is, if we are to interpret the phrase 'the thinking of the flesh' as meaning simply what it says. And why should we not? Because, says Mr. Greenlees, in thinking there is motion; and you say that the '*Ruach* spirit' is the substratum of all motion; therefore as the *Ruach* produces the motion, it must do the thinking. This seems to be his argument deduced from what he says.—The *Ruach* doing the thinking *through* the flesh is the immaterialistic interpretation of 'the thinking of the flesh'; but if so, then what do they mean by 'the thinking of the spirit?' These two thinkings are antithetic; but immaterialism makes them the same; therefore their results must be identical, which, according to Paul, is not the fact. Immaterialism has no taste for absolute significations; because they leave no scope for speculation, or 'thinking of the flesh.' I am however, particularly partial to them, because in the thinking of the spirit of God, they remarkably abound.

"I have indeed said that 'the *Ruach* is the substratum of all motion.' But by 'substratum' is meant 'that which supplies the basis in which are inherent the qualities from which motion results under certain conditions.' But without the blood and the air the *Ruach* would not cause a single fibre of the brain to vibrate a thought; nor would the blood and the air without the *Ruach*. The substratum of motion in flesh is, indeed, made up of these three; and, under the influence of their resultant the liver secretes bile, the stomach gastric juice, and the brain thinks. The resultant does not form the thinking any more than it does the secreting of bile and gastric juice; yet without it all three operations would cease. From this it will be seen that there are no diversities of statement to reconsider.

"The thinking of the spirit' is a divine superaddition to 'the thinking of the flesh.' The latter is common to all men and beasts, in a greater or less degree of perfection; while the former is peculiar to the prophets and apostles; and the saints of the living God. This is the reason why there is so much diversity between true believers and the world. The world's mind is *the unenlightened thinking of sin's flesh, the propensities being ascendant*; while that of the true believer is *thinking which results from the understanding and earnest belief of the things of the spirit of God*. In this case, the intellect is enlightened, the sentiments elevated, and God's truth enthroned. The thinking is then in harmony with that truth; and as the truth is the spirit's, the thinking is the spirit's likewise. This explanation, I hope, will remove Mr. Greenlees' supposition, that I teach there are two thinking substances in man, unless by substance we are to understand *the truth*, as well as *the brain*. The apostle is certainly not speaking of *channels* of thought, but of the *sources* of thought in the believer on the one hand, and the unenlightened man, subject to his propensities, on the other. The spirit-truth is the light, the eye of the brain-body in things divine, as the eye is the light of the same organ in regard to things without. When a man is indoctrinated with it, it is the true light within, which restrains him from running off

into wild excess of thought, word and deed ; and conforms his thinking to the mind of God. * * * * *

“ When a man thinks, and at the same time his brain is in an aching state, he is conscious of thinking with that organ. Observation also proves that the brain is the thinking substance of the body ; for pressure upon it suspends all thought and sensation. * * * * * Strange that any one should say that I confound ‘ spirit ’ with ‘ spiritual body. ’ *Spirit* has many meanings in Scripture, and one of those meanings is *spiritual body* ; as *apo kyriou pneumatos*, ‘ from the Lord the Spirit ’ ; and ‘ that which is born of the Spirit is spirit ; ’ and again, ‘ the last Adam was made into a life-imparting Spirit. ’ But these texts are not immaterialistic, hence confusion arises in the mind of immaterialists, whose idea of spirit is mere incorporeal invisibility. * * * * *. It is as absurd to style the immaterial part of man the *spiritual body*, as it is for immaterialists to affirm that there is any *part* of man that is *immaterial*. I find the word *spirit* used in the Bible for what science styles electricity, galvanism, magnetism, &c., for mind, natural courage, natural force, life, instinct, ambition, apparition, demon, breath, disposition, a disease, words of truth, God, teaching-unction, angels, the gospel, conscience, &c. Any one may see that *spirit* is not to be rendered by one meaning in all the texts where it occurs. Its signification must be determined by the text and context. This is the rule I work by, and by its aid I find no difficulty in making sense of all the passages where it is found. ” — *Herald of the Kingdom*, 1852, pp. 264, 274.

So wrote Dr. Thomas in 1852, not long after his originality of mind and powerful intellect had fairly grasped the great problem of the origin and limited continuity of organic life. And to prove how thoroughly he had mastered the subject at that early period of his remarkable life, and labours in the elaboration of Scripture physiology, it is only necessary to compare the foregoing with his latest utterances on these subjects, when the most carping critic will fail to discover any divergence or discrepancy in view or statement. (C.)

MIND AND MATTER.

Atomism. The origin and nature of atoms constitute fertile sources of conjecture and controversy. The recent utterances of Professor Tyndall have invested these subjects with renewed and increased importance. While Professor Tyndall, however, in a legitimate spirit of scientific enquiry and research, endeavours to explain the atomic theory in relation to physical creation ; the theologians changing base, attempt to baffle him, by demanding whether this theory can account for, or lies at the foundation of the composition of MIND or THOUGHT, and the diversified passions and feelings of the human soul, evidently ignorant or oblivious, of the declaration of Holy Writ that “ in the day of a man’s death his THOUGHTS *perish*. ” — Psalm cxlvi. 4. The reader will observe that this phase of the subject has been very fully discussed elsewhere in this compilation. The present purpose is merely to lay before him the theory

of the late Dr. Thomas as to the origin of atoms, and it is confidently submitted that no better theory, nor one more in harmony with the general teaching of the Scripture, has been yet adduced.

He says:—"That which connects the focal power of the universe with all created things is 'spirit,' styled in Scripture 'free spirit.'—Psalm li. 12. It is free or uncombined in space and fills immensity as the water fills the basin of the seas. The atoms of all material things are ELEMENTAL CONDENSATIONS of 'free spirit' connecting the orbs of heaven and all they contain with the GREAT FOCAL POWER of the UNIVERSE. It is the principle of cohesion, attraction, form, penetrating and pervading everything. To this universality the Psalmist alludes when he enquires of Yahweh, 'whither shall I go from Thy Spirit? And whither from Thy face shall I flee? If I shall ascend the heavens, Thou art there, though I shall spread down in Sheol (the grave); behold Thee! I will take the wings of the dawn, I will dwell in the utmost end of the sea, moreover there Thy hand (or power) shall lead me, and Thy right hand shall take hold of me; and I said, surely darkness shall cover me; but the night was light about me. Moreover darkness will not conceal from Thee, but the night as the day will shine; as the darkness so is the light.'—Psalm cxxxix. 7-12. All this is equivalent to saying that the FATHER POWER is omnipresent by *His Spirit*. Hence He needs not to be locomotive to see what passes in the sun, moon, earth and stars. His all-pervading Spirit places Him in contemporary juxtaposition with them all; so that at one and the same instant, He knows the fall of a sparrow on the earth, and any other event, small or great, on the sun. In this way it is, that as Paul told the Athenian idolators, 'He is not far from every one of us.'—Acts xvii. 27. We are out of Him, and through Him, and in Him, as physical beings. This is equally true of all flesh that breathes."—*Phanerosis*, p. 19.

Much speculation is being indulged in at the present time, by scientific men, religious and non-religious, and much agitation exists among the churches and schools of theology, in relation to the utterances of Professor Tyndall at the late meeting of the British Association of Science, held in Belfast, on the subject of Matter and Mind. Space will only permit a glance at two of the salient points in the Professor's address:—1st. That matter can think. 2nd. That matter will ultimately right itself. When Professor Tyndall says that matter can think, he speaks, whether intentionally or not, in harmony with the teachings of Scripture; with the statement of the Psalmist in Psalm cxlvi. verse 4, that when a man dies, "His breath goeth forth, he returneth to his earth, in that very day his *thoughts* perish"—clearly indicating that when the brain ceases to act, or to evolve thought, the man's thoughts perish, or come to an end, just as the power generated in the boiler of a locomotive comes to an end when the fire in the furnace dies out. Also with the statement of John the Baptist (Matt. iii. 9; Luke, iii. 8), "I say unto you that God is able of these stones to raise up children unto Abraham."

But when Professor Tyndall invests matter in the abstract with in-

nate sentient qualities, and attributes to matter inherent occult powers by which it can ultimately right itself, that is to say, of course, to place itself, independently of any external, or higher power, in harmony with the requirements pertaining to perfection, whether as regards essence or quality, and the powers or objects of enjoyment, then he places himself in antagonism to Revelation, puts the clay in the place of the potter, and exalts matter in the stead of God.

The truth is, that in this, as in respect to all other questions of an important nature, whether pertaining exclusively to the world of science or to the world religious, or whether partaking partly of the one, and partly of the other, the earnest sincere enquirer, who can shake off the trammels of prejudice, will find that the truth lies between existing extremes—between the speculations and theories of the non-religious man of science on the one hand, and the narrow-minded, bigoted, religious zealot, on the other.

One would imagine, that in this enlightened age, so called, when so many run to and fro, the increase of knowledge would enable men to see the wonderful harmony existing between the two Great Books that have come down to us from the hands of the same Divine author—the Book of Creation and the Book of Revelation. The chief obstacles to the perception and acknowledgment of this harmony, exist principally, if not entirely, on the part of the Theologians of past and present times, who have introduced, and who hold, false interpretations of Scripture, putting it, so to speak, out of joint, in the minds of men who have accepted these false interpretations, with that other Book, the Book of Creation; and leading thinking men, who refuse to accept such interpretations, into open, active, and hostile antagonism to the entire Book of Revelation, with all its heavenly truth—and its all-important teachings.

If the Theologians only understood, and held, the true interpretation of the Bible, they would not, so often, have to hold up their hands in “holy horror,” at the discoveries and conclusions of the man of science or naturalist; and if the Naturalist, or man of science only understood the Bible in its true import and meaning, he would not experience the difficulties that now exist, and upon which the great mind of Hugh Miller made shipwreck, of reconciling his scientific discoveries and legitimately authenticated theories, with the true teachings of that book. As it is, however, the student of the Book of Creation manages to keep closer to the teachings of natural, or creation-truth, than do the Theologians in reference to revealed, or Bible Truth. (C.)

For the instruction and guidance of the general reader, the following sensible observations from a quotation made use of by Dr. Thomas, taken from a pamphlet by an English physician, entitled “An enquiry into the existence of a personal devil,” are respectfully submitted:—

“Sound thinking, that is, well cultivated and well directed common sense, applied to the discovery of Truth either natural, or revealed, has followed the rule, that nothing ought to be believed as true unless its

truth can be demonstrated by an appeal to the facts recorded in the Book of Creation, or to the Book of Revelation.

"The Naturalist, that is, the student of the truths written in the Book of Creation, says: 'To the Book of Creation, if any man speak not according to this book, it is because there is no light in him.'

"The Spiritualist, that is, the student of the truths written in the Book of Revelation, says: 'To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them.'—Isa viii. 20.

"Rigid adherence of late years by the Naturalists to the above rule in reference to the subject of natural or creation-written truth, has been the cause of immense progress in Natural Science; and is it not, without any improper presumption, to be inferred, that a similar rigid adherence to this rule in matters relating to the spiritual, Bible-written truths, in other words, in matters relating to the moral and religious condition of man, will be attended with equal progress?

"It is a lamentable fact, that in this matter of rigid adherence to this rule of truth—investigation and truth—demonstration, 'the children' who study the truth of the natural world, are far in advance of, and are 'wiser in their own generation than are the children' who study the things of the spiritual world.

"It is from this cause that such diversities of opinion prevail among professing Christians; an evil not to be remedied, as some would remedy it, by squeezing all men's minds into one universal square, impudently called, *the mind of the church*; or as Milton describes it, the patent uniforming process, 'starching them into the stiffness of uniformity by tradition.' This is not the method; but the only method is to establish as binding upon all Christian enquirers the rule already recorded, that '*nothing in spiritual matters ought to be believed as true unless its truth can be demonstrated by an appeal to the original Scriptures, and this to the satisfaction of every well constituted, truth-loving mind.*'

"This rule once generally recognised and practically carried out, will make the candid and ingenuous all of one mind; will establish uniformity, the true uniformity of belief, one founded on the conviction, and not on the suspension, of the understanding.

"Sincere men of science are of one mind in regard to chemical, mechanical, and mathematical facts; this oneness having been arrived at by rigidly adhering to the prescribed rule in studying the Book of Creation. What, then, is there in spiritual subjects to prevent men pursuing Revelation—recorded truths, arriving at a similar oneness of mind in regard to those truths, recorded by the same Divine mind, and guided by the same God of order, as dictated the other book of instruction?

"Let us then take this rule as our guide, holding the principle that Revelation being 'information from God,' being a truth-discovery, its truths are therefore for discovery, and that these truths are to be discovered with a certainty as great as that connected with the creation-truths."

In relation to the foregoing observations, Dr. Thomas says:

“The popular fancies in relation to certain received religious dogmas are all of one and the same visionary origin—the *phronema tou sarkos*, THE THINKING OF THE FLESH, termed in the common version, ‘*the carnal mind*,’ which Paul avers is enmity against God and unsubject to His law.—Rom. viii. 7. Hence its thoughts are not God’s thoughts; and its conclusions, in every particular, are at variance with His. Show me an opinion, a principle, or an article of faith originated by the carnal mind, or agreeable to it, and I will prove it to be false by the law and the testimony of God. Creation’s book, interpreted theologically by speculators ignorant of the ideas revealed in ‘the oracles of God,’ the words of the Prophets and Apostles, is the source of all the foolish notions which have perverted the public mind in regard to religious subjects. We must purge ourselves from these upon all topics if we would bring our thoughts into harmony with the thoughts of God.”

In addition to these remarks, so appropriate, it may further be observed, that while it must be clear to every man who thinks understandingly, and from correct knowledge of the teachings of Scripture, that mankind will attain, through scientific discovery, to a degree of knowledge far in advance of what we now possess, including, no doubt, more thorough and more accurate knowledge in reference to the nature of man, matter, and mind, it must be equally obvious that mankind in this state of being can never attain to a full knowledge of the origin and nature of our race. Human pride, human ambition and conceit, could not well, or profitably, bear such knowledge. In the meantime we know that we make our appearance here without being consulted in the matter—that on attaining our powers of reflection and observation, we find ourselves placed in circumstances, and surrounded by influences, in reference to which we have had no choice, and over which we have no control—prominent among these, sin and death, bearing away the race to which we belong, as with a flood—that the Great Father-Creator, whom we could not by searching find out, having revealed Himself to man in His Word, hath made known unto us in that Word His plan and purpose in reference to this earth and race—and that in the seemingly adverse circumstances in which we find ourselves placed, we find in the same revelation of His Will, that in His mercy and goodness, knowing the end from the beginning, He hath devised a scheme of redemption from death, and salvation for man, in every way adapted to man’s exigencies and requirements, which He offers, upon conditions fully set forth—and further hath made known to us, in minute detail, the way by which we may attain to this salvation, become constituents of His glorious name, and participants in the destiny He hath in store for this planet and the saved of this race. What more should we require here in this mere state of probation, seeing, from the declaration of the Apostle Paul, “that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,” the glorious condition of things which shall obtain hereafter, prominent among which, we may imagine will be, a knowledge of those things in reference to our present state of being which we do not now understand, and of the

hidden laws of creation, affecting this system of ours, which are, at present, beyond our reach and ken. (C.)

But to return. From the multitude of articles which have appeared in the secular and religious newspapers and periodicals in reference to Professor Tyndall's Belfast deliverance, the following are here given, space forbidding more copious quotations.

The first is from the *Scientific American*, the editor of which discourses after the following manner, under the caption of

“CANDLE FLAMES AND STREAKS OF CLOUD.

“Professor Tyndall ends his most suggestive address as President of the British Association with a half regret that he must quit a theme too great for him to handle, but which would be handled by the loftiest minds ages after he and his hearers, like streaks of morning cloud, had melted into the infinite azure of the past.

“With what had previously been said still ringing in their ears, this simple figure must have carried to those that heard it a deeper meaning than it would seem to bear when standing alone. At another time, or coming from another speaker, the words might be taken to imply no more than the prospect of human forgetfulness, the oblivion in which the names and deeds of so many human generations have been lost; but in Prof. Tyndall's system the failing memory of man forms no part of the ‘infinite azure’ to which all human kind are hastening. Indeed the immortality of fame is endless in contrast with the speedy dissolution that awaits us when the environment masters the organism which alone determines the activities that make us what we are.

“The cloud melts and disappears, not to continue a ghostly existence in another world of immaterial sky and cloud, as savages have imagined, but to cease utterly and forever as that particular cloud, while its dis-severed elements remain to form other combinations, to assume other forms, to perform other functions, in the ever changing sky and earth.

“So man, equally the product of molecular activity, ‘derived in his totality from the interaction of organism and environment through countless ages past,’ may or may not make himself a connecting link in the chain of organisation and thereby impress his personality upon the future; but whether he does or does not, his individuality ends with the physical frame which gave it being: a product of material conditions, he ceases to exist when death puts an end to those conditions, and fades into the ‘infinite azure,’ not lost, but no longer an integral part of the Universe.

“It is a striking commentary on the limitations of human thought that precisely the same conclusions were arrived at by the path of experimental philosophy in India thousands of years ago by pure contemplation. The theology of India was underlaid with pantheism. In the Vedas—those books of incalculable antiquity—God is the material as well as the cause of creation, ‘the clay as well as the potter.’ Later, the ‘clay’ took on the attributes of the ‘potter,’ and became the motor

as well as the matter of the Universe. Centuries before Democritus conceived the existence of atoms, or Lucretius detected in the potency of matter the sufficient cause of all things, without the help of the gods, the school of Canade had developed an atomic system as comprehensive as that which Professor Tyndall, with the rest of the modern scientific world, holds to-day. By the unaided concurrence of atoms, those dusky scholars explained every phenomenon, mental as well as physical, animals, men and gods.

"But this was not the highest reach of Indian thought, for the contemplation of matter endowed with 'the promise and potency of every form and quality of life,' to that of pure force without any association of substance, the step is long but inevitable. Faraday took it when he conceived of a body not as an aggregation of substantial atoms but as an assemblage of 'points of force.' In like manner Gotama, the founder of Buddhism, took it, basing his system wholly on the idea of force. In other respects, his views of man and Nature are in philosophical accord with those which underlie the last results of modern science. His fundamental principle is the supremacy of force. He exerts an impelling power in the Universe, a self-existent and plastic principle, but not a self-existent, eternal, personal God. He rejects enquiry into first causes as being unphilosophical, holding that finite minds are capable of dealing with phenomena alone. Like the modern scientist he denies the interposition of any such agency as Providence, maintaining the omnipotence of law. Equally opposed is he to the possibility of chance, saying that what we call chance is but the effect of an unknown, unavoidable cause.

"When called on to account for the spirit of man, whence it comes and whither it goes, the reply, in oriental imagery, calls up the flame of a lamp, and asks in what obscure condition it lay before it was kindled, and what becomes of it when it is blown out?

"Translated into terms of modern science, Gotama's answer is as one with Professor Tyndall's. The flames of our nightly lamps, the streaks of morning cloud which warns us to put them away, are alike fleeting products of physical conditions, temporary manifestations of molecular force. Their end is extinction; but their effects are factors of future events.

"'When a fire is extinguished, can it be said that it is here or that it is there?' replies the philosopher Nagasena to King Milinda, when asked whether the all-wise Buddha still exists. 'Even so our Buddha has attained extinction. It cannot be said that he is here or that he is there: but we can point him out by the discourses he delivered. In them he lives.'

"Science has no further word to offer."

"PROF. TYNDALL IN A NUTSHELL.

"Prof. Tyndall's laborious address to the British Association may be readily summed up by a simple restatement of a very old argument.

An egg contains all the material necessary to form a chick. It holds also, for a time at least, the force requisite to construct the animal out of its component elements. The only thing needed is to set the formative process in action by the application of another form of force or motion called heat. But this last must be supplied from without. The sum of Prof. Tyndall's researches is precisely analogous. He finds in matter 'the promise and potency of every form and quality of life,' just as the naturalist and the organic chemist find the organic materials of a chick, and the promise and potency to form one, within the eggshell. But neither the philosopher nor the experimentalist can go one step beyond the facts. They are wholly unable to explain the something from without, in whose absence neither an eggful nor a world of life can be called into a palpable existence. This is the point at which philosophy again arrives—the old point at which it has been arriving by various paths ever since the first effort to penetrate an inscrutable mystery. The Egyptians symbolized the difficulty, and their inability to surmount it, by offering the mysterious egg reverently to their gods. They laid the unsolved problem of the finite at the feet of the Infinite. Prof. Tyndall and the British Association might learn wisdom, without humiliation, from the ancient idolators, and emulate their not ignoble submission."—*London Globe*.

So that it plainly appears that the views enunciated by Professor Tyndall are not new. Indeed, it is quite evident that the question as to the nature and destiny of man has been fully discussed in all its phases, in ancient, as well as in modern times. The next extract is from the *London Spectator*, a prominent organ of public opinion in England. Under the following caption it says :—

"PROFESSOR TYNDALL AND THE RELIGIOUS WORLD.

"The spirit in which Prof. Tyndall's address, at the recent meeting of the British Association, has been met by the religious press and by leaders in the religious world, is highly creditable to them. Either they discussed his position with philosophical calmness and with considerable force of logic, or they have frankly said, 'This is not our question; it is a question of science, and we leave scientific men to discuss it and inquire into it; to us the evidence of the genuineness of the Bible-revelation is perfect, and by that we stand.' Prof. Tyndall having admitted the necessity of satisfying the religious yearnings of human nature, they very reasonably ask him what there is in his philosophy to satisfy these yearnings. This is a question which Prof. Tyndall will find it very difficult to answer. His cultured intellect may for aught we know find a fulness of satisfaction in studying nature and her 'secret meaning in her deeds,' but that will not satisfy the common want of human nature. That want springs from a belief in the immortality of the soul, and that its weal or woe in a future state will be determined by the life led in this world. Nothing that stops short of meeting the case will satisfy the want of human nature, which Prof. Tyndall admits

must be satisfied. It must be confessed we think that there is little hope that the inquiry in question will lead to anything conclusive on this point. Back to the dawn of recorded thought, men have been peering into the 'unseen world,' not merely as a matter of curiosity, but with deep earnest purpose to solve the problem of life, but they have peered in vain, and we fancy Prof. Tyndall is as far from the 'workshop of the destinies' as any of his predecessors. Either Revelation has to be accepted, or we may at once adopt the short, sharp logic of Herbert Spencer, which leads us front to front with an insoluble mystery, a Beyond concerning which we may vaguely speculate, but of which we can know nothing certain."

To the unprejudiced, unbiassed, honest mind, prepared to accept the Scriptures as a Revelation from God, setting forth His mind and will, His plan and purpose, regarding our race and this planet we inhabit; who is willing to read the Book of Creation in the light of the Book of Revelation and of true science, which must harmonize, proceeding as they do from one Divine source, it must be quite obvious, that if the theologians understood and received the Bible in its own true meaning; and if they would accept the discoveries and teachings of true science; and if the men of science who devote so much time, talent and industry to the study of the Book of Creation, would receive and accept the Bible in its plain, evident teachings, literal and figurative, the latter construed by the former, according to the grammatical construction of language, there would be little room left for vain, unprofitable and sensational speculation and theorizing in reference to religious doctrine, and scientific investigation and discovery.

The testimony of Scripture in relation to the facts of creation, is plain, pointed and comprehensive, although the mode or manner is not described; and here we must rest satisfied with the declaration of Holy Writ which says that "secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children."—Deut. xxix. 29. In this respect, as in other matters, while we are to be wise up to that which is written, we are not to be wise above that which is written.

The Scriptures teach us that finite man cannot find out God who is infinite, and experience teaches us that although the Book of Creation must be the work of an Almighty intelligence, yet neither from the sky, the sea, nor the mountains, nor from any aspect of nature, can we know what He is. He had to reveal Himself. He had to reveal His purpose. This knowledge He communicated through holy men of old, who spake as they were moved by the Holy Spirit (II. Peter i. 20), or as David, one of the inspired mediums of communication, says (II Sam. xxiii. 2): "The Spirit of the Lord spake by me, and his word was in my tongue." The Apostles were inspired men, and believers in the apostolic age also, exercised the powers of the world to come.—Heb. vi. 4, 5. And Paul distinguishes his utterances "by permission" from those which were of commandment.—I. Cor. vii. 6.

Paul then tells us (Romans xi. 36), that "*out (ek)* of Deity and through

Him, and to Him, are all things." Also (I. Cor. viii. 6), "For to us there is but one God, the Father, *out (ek)* of whom are all things, and we by Him; and one Lord Jesus Christ, by whom are all things, and we by Him." To this the mere Atheistical materialist replies: "Oh yes! God is matter and matter is God." But it does not by any means follow that although all things including matter, as we understand that word, are out of Him, that He is such matter, or that matter constitutes Him; for we read in another place (Psalm xxxiii. 6), "By the *word* of the Lord were the heavens made, and all the host of them by the *breath* of His mouth: He gathereth the waters of the sea together as an heap; He layeth up the depth in store houses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He *spake*, and it was done; He *commanded*, and it stood fast." Paul, in Hebrews xi. 3, makes use of similar language; "Through faith we understand that the worlds were framed by the *word* of God, so that things which are *seen*, were not *made* of things which do appear." And if not made of things which *do* appear, then it must follow that they were made of things which do *not* appear, evidently bearing out the idea set forth in another part of this compilation that the wonderful agent electricity underlies all visible tangible matter, and that by the withdrawal of those laws by which the whole, under Deity, is held together, what we call matter would resolve into its original component elements, invisible and intangible to man. Surely it will not be contended that the intangible elements constitute God, or that the intangible elements consist of God, although they do exist by Him. As well at once say that the clay is the potter, because the potter is clay—clay being his substance, because made of the dust of the earth. But even this idea falls infinitely short of illustrating the relation of matter to Deity, because He forms alike the clay and the potter.

In considering the commencement of the Bible, one is struck by the authoritative, and seemingly abrupt and uncontradictable manner and matter of the first verse;—"In the beginning God created the heavens and the earth." How awfully solemn, how majestically impressive the declaration! The humble, earnest believer, hears in it, louder than the doubts and denials of the outspoken infidel materialist, and the more guarded expressions of the man of science, the august language of Omnipotent command, recorded in another place;—"Be still! and know that I am God!" In divers other portions of the sacred volume do we find the creation of the earth ascribed to God by inspired men; but through them and to them He asserts the work to be His. In reasoning with, and reproaching, (Job chap. xxxviii. 1), He says:—"Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who laid the measures thereof if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof, when the morning stars sang together and all the sons of

God shouted for joy? Or who shut up the sea with doors, when it broke forth as if it had issued out of the womb. When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and established my decree upon it, and set bars and doors, and said Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed," and so on. Again in Isaiah, chap. iv. 25, 26, the spirit says. "To whom will ye liken me, or shall I be equal? Saith the Holy One. Lift up your eyes on high and behold who hath created these, that bringeth out their host by number; He calleth them all by names, by the greatness of his might, *for that He is strong in power*; not one faileth." And in Jeremiah li. 15, "The Lord of Hosts *hath made the earth by his power*. He hath established the world by His wisdom, and hath stretched out the heavens by His understanding, when He uttereth His voice, there is a noise of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures." Also in Zechariah xii. 12, "The Lord stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit (or breath) of man within him." So also in Act xiv. 15, Paul and Barnabas being at Lystra, when the priest of Jupiter would have offered sacrifice to them, said, "Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God which made heaven and earth, and the sea, and all things that are therein and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." Again, Paul, Romans i. 20, says:—"For the *invisible* things of Him, (God) from the *creation* of the world are *clearly seen*, being understood by the *things that are made*" (that is, evidently, things made visible and tangible out of elements, which previously had been invisible, and intangible). And again, Col. i. 16, 17, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible all things were created by Him and for Him; and He is *before* all things and by Him all things consist," agreeing with John i. 1, 3, "In the beginning was the Logos, and the Logos was with Theos, and Theos was the Logos. All things were made by Him, and without Him was not anything made that was made." Also in Isaiah xlv. 12, "I (the Lord) have made the earth, and created man upon it; I, even my hands have stretched out the heavens, and all their host have I commanded." And in Psalm cii. 25, "Of old hast thou (God) laid the foundation of the earth, and the heavens are the work of thy hands." This passage we find Paul quoting entire in the letter to the Hebrews, chap. x. and in the eleventh chapter of the same letter, verse 3, he tells us how we are to understand this; he says; "through *faith* we *understand* that the worlds were framed by the word of God, so that *things which are seen were not made of things which do appear*." So we see that even inspired men did not know or understand from demonstration, *how* this came about; and had to rest satis-

fied as we should and must do, taking God's word for it. The "How" we do not, cannot know.

Deity has been pleased however, to condescend to enlighten us to some extent as to the "WHY?" By the mouth of the Prophet Issiah. — xlv, 18. "For thus saith the Lord that created the heavens; 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. I the Lord and none else." And so far from His purpose being to destroy the earth at the coming of Christ, as so many teach and believe, we find (Isa. xlix. 8), that an important part of the mission of Christ, at His now near approach is "to establish the earth, and to cause the desolate places to be inhabited."

These testimonies should suffice not only to convince the infidel or atheist, that there is an Omnipotent Intelligence behind the work of creation, but should also satisfy the honest man of science, that rightly understood the Bible, or Book of Revelation is not out of harmony with the Book of Creation, which we behold—but in beautiful accord with it. (C.)

In his defence, in the course of a lecture on crystalline and molecular forces, Professor Tyndall, while, so far as can be ascertained, refraining from any positive assertion of a creative Intelligence, energy or Power, thus negatively admits so much. Speaking of Atoms, he says:—

"The way in which these Atoms build themselves together is to me perfectly astonishing. You have here a play of power as wonderful as the play of vitality itself. And depend upon it, trust me, that the revelations of science are not in the least degree calculated to lessen our feelings of astonishment. We are surrounded by wonders and mysteries everywhere. I have sometimes—not sometimes, but often—in the spring-tide, watched the advance of the sprouting leaves, and of the grass and of the flowers, and observed the genial joy of opening life in nature, and I have asked myself this question, can it be that there is no Being or Thing in nature that knows more about these things than I do. Do I in my ignorance represent the highest knowledge of these things existing in the universe? The man who puts that question to himself—if he be not a shallow man—if he be a man capable of being penetrated by a profound thought, will never answer the question by professing the creed of atheism, which has been so lightly attributed to me."

It is to be hoped, and greatly to be desired that Professor Tyndall and other eminent men of science, whose great abilities are generally admitted, may in the midst of their scientific labours, devote a portion of their time to the study anew of the Bible, after the manner of the celebrated Sir Isaac Newton, discarding the clerical interpretation and adopting the literal, the only true interpretation, based as it is, and as elsewhere shewn, on the grammatical construction, and ordinary use, of language, and thus confer immense benefit on the cause of truth, scientific and revealed.

But to resume. The Lord God having, as we have seen from the foregoing testimonies, created the heavens and the earth, said Gen. i. 2.—

"Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so."—verse 20. "And God said Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth in the open firmament of heaven."—verse 24. "And God said, Let the earth bring forth the living creature after his kind, and cattle and every thing that creepeth upon the earth, and creeping thing and beast of the earth after his kind, and it was so."—verse 26. "And God (*Heb.* Elohim) said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth;—chap. ii. 7. "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, or a living being, as Dr. Conquest has it—a living, breathing frame, as elsewhere shewn. Man therefore, is a very groundling as to origin, in common with the inferior creation. The Hebrew name of our common progenitor AD AM, signifying *red clay*, shews conclusively that man was, at the very first, composed of earth-matter, and by the infusion of the "breath of the Spirit of Lives," became a living, thinking, sentient, rational being. So that it is very obvious, that although matter under Divine manipulation can think, can be made to think, this cannot be said of inert, unvitalized dead matter. This seems very clear from the language of Gen. iii. 19: "In the sweat of thy face shall thou eat bread till thou RETURN unto the ground; *for out of it wast thou taken; for dust (red clay) thou (Adam) art (that is thy name) and unto dust shalt thou (Adam) return*"—which sentence, no doubt, Adam thoroughly comprehended, in all its dread literality, however difficult and impossible this may be in the case of the theologians and men of science in these closing years of the sixth millenary of the history of man.

The passages of Scripture just quoted, contain glorious, fundamental, and self-evident truths, if men would but receive them as communications from the Great Creator of the universe, respecting the origin of our world and race. These declarations bear no stamp of human origin, or of human invention. They carry on the face of them the impress of Almighty power—of Omnipotent wisdom and goodness. And if men would but adopt them as the foundations upon which to build their systems of religious investigation, and their theories of scientific research and discovery, there would be much less vain speculation, and much more truth, religious and scientific abroad in the world, because men would be relieved from the pressure of that which exercises them so intensely at the present time, namely the "HOW," and the "WHY?" and would be more exercised in the contemplation of the great purpose of Deity in the creation of this earth and race; the glorious destiny He hath in store for both, as revealed in His Word, as elsewhere herein fully set forth; the manner and means by which that purpose is being steadily and surely accomplished; and the consummation to be brought

about at the manifestation of the glory, and the redemption of creation, animate and inanimate, in the future, close at hand. (C.)
(In connection with *Mind and Matter*, or *New Theory of Life*.)

During the present year (1874) the newspapers have contained several accounts of what would seem to be a series of experiments in the domain of vital Force, muscular and nervous energy, and other interesting problems relating to the action, voluntary and involuntary, of organic bodies, living and dead, conducted with much ability and true scientific zeal by Dr. Brown-Sequard, an eminent surgeon and anatomist of the United States. The following condensed report of some of the experiments, will give the reader an indication of their nature and tendency, as being strongly corroborative of the foregoing "Theory of Life," and convince him that while Dr. Thomas was a man "mighty in the Scriptures," he was no novice in the department of true science. Under the caption of "*Muscular movement without Life*," the writer says:—

"The persistence of motion in decapitated snakes, turtles, and other low forms of life is familiar to every one. It is commonly explained by the relatively large nervous ganglia, independent of the brain, of such creatures. But it appears that many if not all muscles may contract without that stimulus of nervous action, with which alone we associate the possibility of conscious life. A striking illustration is given by Dr. Brown-Sequard in the case of two decapitated men. The arms were cut off; and for thirteen or fourteen hours, their muscles contracted in response to irritation by galvanism or mechanical stimulants. After that length of time, all signs of life had disappeared. He then injected the blood of a man into one of the arms and the blood of a dog into another. Local life was restored to both; the muscles became irritable, and the strength of contraction extremely powerful. In the arm in which human blood had been injected the contraction was stronger than during life, yet the nerve remained quite dead.

"On another occasion, the same observer kept the eye of an eel, removed from the body, at a temperature of about 36° to 40° Fahr., for a period of sixteen days. By that time the eye was in almost complete putrefaction, yet the iris contracted when exposed to light. Nervous action was impossible, and the muscular fibres themselves were considerably altered, yet they acted.

"It is in connection with the rhythmical movements of the heart and other organs, however, that the most striking proofs of muscular action independent of the nerve centres, are found. The diaphragm, for example, may be separated completely from the spinal chord without interruption of its rhythmic action. Similarly the heart of a dog has continued to beat for forty-eight hours after its removal from the animal, and there is recorded the case of a man at Rouen whose heart was found to beat for thirty-six hours after the death of the body by decapitation. 'I dare say,' observes Dr. Brown-Sequard, 'that the great cause why we see those organs at death so quickly, is that the pheno-

mena of arrest of their activity have taken place at the time of death, the phenomena of arrest, we may add, being quite independent of the cessation of life. Other observers have demonstrated the rhythmic action of numerous other organs of man and the lower animals: motions that persist after, not death merely, but the entire separation of the parts from the rest of the body. Indeed Dr. Brown-Sequard claims to have found that rhythmical motion is a common property of all contractile tissues, but one which shows itself only under certain conditions, different from the ordinary circumstances of life.

"Still more remarkable is the fact that motions closely mimicking voluntary movements can go on in the absence of conscious life.

"Dr. Sequard mentions a case in which he was called to see a man who was thoroughly dead of cholera, yet who persisted in certain complicated movements distressingly suggestive of life. The dead man would lift up his two arms at full length above his face, knit the fingers together as in the attitude of prayer, then drop the arms again and separate them. These movements were repeated many times, with decreasing force until at last they ceased. To persons not knowing what may take place in the human body after death, these singular movements, observes the Doctor, must certainly have looked as if the will-power had been directing them. In fact, the family and friends all thought the dead man alive, and many tests had to be applied to convince them that death had really taken place.

"It is worthy of notice in this connection that it is generally with the victims of cholera and other sudden and violent diseases that *post mortem* movements are most common, and consequently the suspicion of premature burial most likely to arise. That such movements are wholly independent of life was demonstrated beyond a doubt by Dr. Fowler, of New Orleans, who adopted the heroic expedient of cutting off the limbs of patients, dead beyond hope of recovery from cholera and yellow fever. Notwithstanding these separations from the nervous centre, the amputated limbs continued their seemingly voluntary movements. Whatever may have caused them, it is evident that these imitations of life were not due to anything that could be associated with consciousness."—*Scientific American*.

HOPELESSNESS OF PRESENT STATE OF THINGS.

The following newspaper paragraph (August, 1874) is also much to the point in this connection, and indicates one serious phase of the malady which pervades all society in the present day, which no human agency or power, legislative or otherwise, can exterminate, modify, or alleviate, and which can only be successfully dealt with by Omnipotence, most probably in the way pointed out by Isaiah, as that by which the world of mankind, possibly this present generation, are to be brought to their senses, and a realization of the great purpose of Deity, as elsewhere set forth in this compilation. "When Thy judgments are abroad in the earth, then shall the inhabitants of the world learn righteousness."

The writer under the caption of "Excitement, a Disease of Society," says:—

"In a recent conversation with a German friend upon the state of modern society, he made the following very forcible remark: 'Excitement is disease. Man does not need it. He ought not to have it. What a healthy mind most craves is placidity; to do its work in perfect calm, without any stimulus except that afforded by perfect bodily health. Mind and body healthy, each will give all the stimulus the other needs without resort to artificial means. There is so much meaning in this that it will bear considerable amplification. Mental dissipation and physical debauchery are alike disastrous in their effects; alike breed a fierce appetite for more, an appetite that will not be appeased except by deeper and deeper draughts, which finally ruin body, mind, and soul.

"The taste for mental excitement, now prevalent, through all classes of society, is strongly evinced in the theatrical performances, the prominent literature of the times, the morbid taste for sensational displays, involving danger to human life, the detailed accounts of crimes and executions demanded of the press by the public, and the general personal uneasiness to be observed with people having nothing in particular to do. Few people, comparatively, can sit down and content themselves in quiet thought. A philosophical work would reduce them to the last stages of mental exhaustion. A discussion upon any solid topic is ineffably wearying. Their mental notions are, so to speak, shaky and uncertain till they have had their intellectual grog.

"This state of things is so wide spread that we are justified in calling it a disease of modern society. Its symptoms are exotic suicides, speculative manias, gambling, embezzlement, and crimes of a more heinous type. What is the remedy? That is a question easily asked, but terribly hard to answer. Religion, legislative enactments, social philosophy—all seem powerless to effect a cure. We are sometimes disposed to think that the only way is to let the disease run its course, like small-pox, producing its unsightly eruption, until the poison eliminates itself from the body politic. Society, as at present organized, may die of the disease, or peradventure it may survive to enjoy better health afterwards.

"The social science conventions do not seem to get at the root of the matter at all. They persist in isolating single symptoms, and looking upon them as the disease itself. One member will tell you that the inordinate love of wealth is the matter, taking for a text the familiar but utterly false maxim, 'The love of money is the root of all evil,' and propose to enact laws that shall prohibit the accumulation of giant fortunes. Another assigns the evils of society to drunkenness. These things are results, not causes.

"We do not profess ability to prescribe a cure for the universal malady of the age. It will require the sober study of philosophers for years to come; but of one thing we feel very certain, namely: that all systems of ethics which place faith in the emotional nature of mankind, only

substitute one form of excitement for another, without even approximating a cure."

LITERAL INTERPRETATION OF SCRIPTURE.

The following editorial, from the *Montreal Witness* of July 30, 1874, concedes, in general terms all that Christadelphians allege and contend for in this direction, and fully confirms what is elsewhere stated that the religious zeal of existing Christendom is like that of Israel in Paul's day, emphatically a zeal without knowledge, because the Bible is held out in a false light, the specious, but coloured and clouded light of a false interpretation—an interpretation elsewhere shown to be most derogatory to the attributes of God, as regards our race, and dishonouring to the mission and worth of Christ. Under the caption of "REFORMATION WANTED," the *Witness* says:—

"As the great Protestant Reformation was needed in the presence of the corruptions of the Church of Rome, so a great reformation is at present demanded throughout Protestant countries in view of the laxity of morals and ignorance of the Bible which prevail. The statistics of divorce in the United States are becoming appalling, and there is no doubt that, in whatever proportions Protestants and Catholics may appear in the record of other crimes, that in this particular evil of separating man and wife the most Protestant communities are the most at fault. To remedy this we do not propose a return to that condition of things which existed before the Reformation, which was vastly worse, or to that condition of things which exists in purely Catholic countries, which, divorce excepted, is also vastly worse, but a revival in the study of God's Word. The reason for the painful outcropping of immorality, where religion was supposed to reign, can only be the hollowness of that supposed religion. Too much do we see of outward profession, and even teaching and preaching, as compared with the religion of the heart which lives in communion with God, through the unceasing study of His Holy Word—to men the great channel of His spirit. The newspaper of the present day has driven to the wall most of the solid reading, and among the rest has, we fear, too much supplanted the Bible. Not that the Bible was more read a century ago than now, but that the number of professing Christians has increased in much greater proportion than Bible study has increased. It is a hopeful sign for Great Britain that at the very time when education is becoming to some little extent secularized, the love of the Bible among Christians is manifesting unusual development. . . . Superficial religion is too common. There are too many who imagine themselves devout, who have not even a knowledge of the general outline of the facts related in Scripture, to say nothing of the deep soul-knowledge of the living truths therein contained, and thence to be received as the bread of life. What is needed above all other things, for the Protestant United States, and for Protestant Ontario, and for the Protestants throughout this continent, is a return to the earnest personal study of the Holy Scrip-

tures, and a revival of that heart religion whose cleansing influence is the only power which can counteract the laxity and sin which we deplore."

And this modern Christianity can only do in the manner indicated by the Rev. C. A. Row, Prebendary of St Paul's, London, by "purging out of it the *old scholastic element*," seeing that in the language of the Rev. Dr. Blauvelt, a Presbyterian, "Christianity itself is one thing, and very much of our so-called orthodox Christianity is quite another."

THE REFUGE FROM THE STORM ; OR " WHAT MUST I DO TO BE SAVED ? "

We have now to consider a subject which is unquestionably the most important that can occupy our thoughts—a subject that overshadows every other in the magnitude of its concern as affecting ourselves individually. It is not like those general questions which meet us in daily life, relating to politics, social life, or individual position, which a man may attend to or let alone, according to his inclination or convenience ; it is imperative and inexorable, demanding instant and unreserved attention from every human being, who in any degree recognises the verity of that everlasting future which is fast hurrying upon our race. It is none other than the momentous and all-absorbing enquiry :—
" What shall we do to be saved ? "

This is selected as the subject of the last lecture, because it follows the others in natural sequence ; it overtops and comes after all the topics that have been previously introduced. It is in fact the result produced by a serious consideration of these topics ; it is the great solicitation created in the mind by a contemplation of the truth of God as therein unfolded. If it be shown that we are mortal in constitution, and that immortality and the undefiled inheritance of the future ages are only conditionally attainable, what is the effect on every well-constituted mind but a strong anxiety to learn the nature of those conditions on which so much depends, and a sincere resolution to fulfil them when ascertained ?

The present is an imperfect state of existence. Our natures are frail and corrupt ; society is improperly constituted (although no other constitution is practicable at present) : and the objects of pursuit presented to us by universal education, are miserably inadequate to satisfy the cravings of the mind. Finally, death is everywhere yawning at our feet and will certainly some day engulf us in its pitchy abyss of darkness. What a miserable plight we are in !

God has made known His purpose to revolutionize the world, to establish a kingdom of His own, based on the highest principles, and to grant at that time, to those who now conform to His revealed will, an incorruptible and immortal nature, and a participation in the glory and honour of the divine constitution of things which will bless the world with righteousness ; in which relationship such will enjoy the very perfection of being, and engage in occupations equal to their high capacities, and productive of the highest degree of enjoyment. What a glorious

future! It is a future in which all have an invitation to participate. What a magnificent opportunity! How can we let it slip? How can we rest satisfied with our present miserable lot? How can we be content to labour for the mere wants of our animal nature, which will soon disappear in death; or for the mere approval of a depraved public opinion which it is an honour to escape; or for the mere accumulation of wealth, which we must leave to others,—when such a glorious destiny is shining upon us from the Bible? It seems infatuation for rational beings to settle down into such contentment. It is an infatuation, however, which is universally exhibited. The whole world is engaged in one grand process of “sowing to the flesh,” which they deem to be the legitimate and “dutiful” occupation of life; and the danger is, that we may be carried away by the whirl of popular sentiment as embodied in the “respectability” of the time, and diverted from that high spirit-revealed destiny which depends upon a whole-souled consecration to itself, in preference to the fashionable hobbies of “this present evil world.”

“WHAT MUST WE DO TO BE SAVED?” What are the conditions which we are required to fulfil, in order to a participation in the great salvation to be revealed at the coming of the Lord? Here is the momentous question specifically proposed, demanding an equally specific answer. Let it be premised, then, that such a question pre-supposes a disposition on the part of the questioner, to gladly receive any conditions which the great Lawgiver may think fit to impose. It indicates a conviction that the boon to be bestowed is at the absolute disposal of the Giver. It is an admission that the petitioner has no natural claim upon it, and that the Bestower has the right to say upon what conditions it will be granted. In fact, when sincerely put, it shows the questioner to be in that childlike frame of mind which Jesus refers to when he says “Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.”—(Luke xviii. 17.) This is not the mental condition of moralists, who think that goodness of character *entitles* a man to future reward; nor the condition of those who say that it is of no importance what a man believes, provided “his heart” be right; for such ignore the obligation of the conditions laid down, being filled with “high thoughts” which exalt themselves “against the knowledge of God.” These “high thoughts” have their origin in the doctrine of the immortality of the soul. The effect of that doctrine is to cause the believer thereof to look upon every human being as the subject of positive eternal destiny; and as there are only two places and two classes related to that eternal destiny, viz., heaven and hell, and the inhabitants thereof respectively, he assigns every one of them, infants as well, to one or other of those places; the one being a place of inexpressible bliss, and the other of unutterable woe. Now, as God is declared to be loving and merciful, it is supposed to be incompatible with His character that He should predicate entrance to the good place upon conditions which would have the effect of shutting out from it the great majority of mankind, or that he should in any case consign to the bad place those myriads of “good” people, who, though ignorant of the doctrinal teachings of

the Bible, are not only harmless, but, in some cases, positively admirable in the characters they develop; and hence the belief forces itself upon the mind, that general goodness and moral worth will be sure of acceptance, and that none will run such a narrow chance of getting in as those who pester their contemporaries with "bigoted" doctrine about the "narrowness" of the way. Some even go the length of believing that all mankind will ultimately be saved. All this comes in logical consequence from the belief of the immortality of the soul, which disqualifies the subject of it from seeing these things in their proper light. Take away immortal-soulism, and what do we find? We behold all mankind perishing under a process of dissolution, from which they are unable to deliver themselves. "Death hath passed upon all men, for that all have sinned."—(Rom. v. 12.) It has constituted them a race of mortals, incapable, in the absence of some divine pre-arrangement, of elevating themselves (by any act of their own) above the condition in which they are involved. Hence, morality cannot save them. Virtue is simply the proper exercise of the faculties which pertain to them as moral and intellectual creatures, and does not, in any way, alter their relation to the future. What is popularly called "rightness of heart," is simply a softened state of the moral sentiments; and though desirable to possess and admirable to behold, *it will not save anybody*. Those who rely upon it will find that they are building upon a foundation of sand. How then is salvation possible? And what relation have our efforts to its attainment? Jesus Christ was sent to answer these questions. He was sent for the purpose of *opening a way* of salvation; and, having opened the way, He sent His apostles to tell mankind *how it might be entered*.

It may be remarked, in passing, that the object in sending this message to the nations was not to convert them *en masse*, and bring about such a result from the preaching of the Gospel. Had he done so, we should have found a different state of things existing in this late period of the world's history. It is now more than eighteen hundred years since the Gospel was introduced to the world, and instead of the world being converted through its influence, "the whole world lieth in wickedness," and knoweth very little about the Gospel. Men will greedily run after any kind of foolishness that will tickle the fancy and pander to the fleshly mind; but when the Gospel is "reasoned out of the Scriptures" for the commendation of their judgment, and the obedience of a thereby enlightened conscience, they pronounce the matter "dry," and turn listlessly away, as from a thing of no interest. Accepting Peter as a competent authority in the case, we find him reported by James to have said that the object which Jehovah had in view, in visiting the Gentiles, was "*to take out of them a people for His name*."—(Acts xv. 14.) This is all, then, that is proposed in the preaching of the Gospel—the gathering "out of every kindred, tongue, and nation," of all generations a people who shall constitute that great manifested name in the earth, when "there shall be one Lord in all the earth, and *His name* (in which all who bear it will be included) **ONE**." The Gospel is, in fact, an invi-

tation to all who accept it, to form part of that name, by putting it on in the appointed way ; but the class who obey the invitation is very small. "Many are called, but FEW ARE CHOSEN." "*Many shall strive to enter in, but shall not be able.*" Jesus gave his commission to his disciples in the following words :—

"Go ye into all the world, and preach the Gospel to every creature. *He that believeth, and is baptized, shall be saved ; but he that believeth not shall be damned.*"—Mark xvi. 15, 16.

Here we have a clear indication of the principle on which the "people for His name" were to be selected. The Gospel was to be proclaimed, and those to whom it was proclaimed, were required to believe it. Nothing short of this would elect them to salvation ; for whosoever would not receive the kingdom of God as a little child should in no wise enter therein. The Gospel was thus constituted the agency of salvation ; hence, Paul styles it "*the Gospel of your salvation*"—(Ephesians i. 13). He also says, "*The Gospel is the power of God unto salvation to EVERY ONE THAT BELIEVETH ;*"—(Rom. i. 16.) and with increasing pointedness, declares, "*It pleased God, BY THE FOOLISHNESS OF PREACHING, to save them that believe.*"—(1 Cor. i. 21.) Hence if any man desires to be saved, the very first thing he has to do is to believe the Gospel. Cornelius was instructed by an angel to "send men to Joppa, and call for Simon, whose surname is Peter, *who shall tell thee the words WHEREBY thou and all thy house shall be saved.*"—(Acts xi. 13, 14). And the Phillipian jailor was told by Paul in answer to his enquiry, "What shall I do to be saved ?"—"*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*"—(c. xvi. 30, 31.) Believing on the Lord Jesus, and believing the Gospel, are exactly the same thing ; for the Gospel is made up of glad tidings concerning the Lord Jesus Christ ; and if a man believe the Gospel, he believes on the Lord Jesus Christ. If he is ignorant of the Gospel, he cannot believe on the Lord Jesus Christ, for "the Lord Jesus Christ" is not the mere name of the Saviour, as a personage, but a great doctrinal symbol, which can only be understood by those who are acquainted with the Gospel in its amplitude. The first thing a man has to do, then, in order to salvation, is to believe the Gospel ; but obviously, before he can believe it, he must know it, for as Paul says, "How shall they believe on him of whom they have not heard ?"—(Romans x. 14.) Knowledge must always precede belief ; for a man cannot believe that of which he has not previously been informed. Hence the first enquiry on the part of man or woman anxious to be saved, should be, What is the Gospel ? For until they have arrived at a correct knowledge on this point they cannot go on to the second stage of *believing unto salvation*. The Gospel is styled "the one faith," because it is made up of things which require faith to receive them—the act of the mind by which these are apprehended being metonymically put for the things themselves. It is laid down as a principle that "*Without faith IT IS IMPOSSIBLE TO PLEASE GOD,*" (Heb. xi. 6.) and it is affirmed by Christians, "*Ye are saved through faith,*" (Eph. ii. 8,) and "the just shall live by faith."—(Heb. x. 38.) Now this faith, in Scriptural usage, is not a

mere abstract reliance on the general omnipotence of Jehovah, but the belief of specific promise. It is said that "faith was reckoned to Abraham for righteousness."—(Rom. iv. 9.) Now let us note the character of this righteousness-acquiring faith :

"He staggered not at the PROMISE OF GOD through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform."—Rom. iv. 20, 21.

Hence, it is said that *faithful* Abraham was constituted *the father of all them that BELIEVE*, by which it is evident that scriptural faith is, *belief in the promises of God*; and thus by a consideration of terms of a more general nature, we arrive at the conclusion to which we were guided in a former lecture by specific testimony, viz. :—that the Gospel which must be believed in order to salvation, is made up of *unfulfilled promises as its chief element*.

What is the Gospel which is so composed? As summarised by Luke, in Acts viii. 12, where he describes the preaching of Philip to the Samaritans, it is "THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST." It thus appears to be a compound of two elements—the one relating to the kingdom of God, and the other to the doctrinal import of "THE NAME" of Jesus, as affecting our individual salvation. Both of these must be known; and each must be understood before saving-faith is possible. Of the first, we have already treated in Lectures VI and VII, and indirectly, in Lectures VI (A), VII, VIII (A), IX, and X. To these collectively, the reader is referred for an exposition of "the things concerning the kingdom of God;" and as for the things concerning "the Name," we are introduced to them in Acts iv. 12: "There is none other NAME under heaven given among men, whereby we must be saved,"—which is equivalent to saying, that *there is only one name so given*, and that is, the name of Jesus the Christ. This sentiment involves the doctrinal teaching set forth in Part 3 of Lecture V., concerning the death of Christ, and its relation to human redemption. Mankind are morally naked in the sight of Jehovah. They are destitute of native righteousness; there is not one that doeth good and sinneth not. The goodness that they have is "filthy rags" in comparison to the perfection of the angels. Now how shall they appear clothed in the sight of Him who is of purer eyes than to behold iniquity? The answer is, that God has graciously provided *a robe of righteousness*, which He freely invites all men to put on. That robe was prepared by the events recorded in Matthew, Mark, Luke, and John. It consists of the name of Jesus Christ, who, by His obedience and truth, *is made unto us wisdom and righteousness, and sanctification, and redemption.*"—(1 Cor. i. 30.) He has not only provided the robe, but He has instituted *a means of investiture* in the ordinance of baptism, which, according to the divinely appointed formula introduces "*into the name of the Father, the Son, and the Holy Ghost.*" Says the Apostle, "*As many of you as have been baptized INTO Christ have PUT ON Christ.*"—(Gal. iii. 27); and having put on Christ, they have put on the triple name, inasmuch

as Jesus is a manifestation of the Father by means of the Holy Spirit. Those who are thus invested, have on "the wedding garment," (Matt. xxii. 12)—the fine linen, clean and white—which is the righteousness of saints.—(Rev. xix. 8.) They no longer "walk naked; their shame appearing," (Rev. xvi. 15,) but are "found in HIM, not having their own righteousness which is of the law, but the righteousness which is of God BY FAITH." We must, therefore, understand "the things concerning the kingdom of God and the name of Jesus Christ," before we can understand and believe the Gospel which is the power of God unto salvation. The one without the other is of no efficacy. To be ignorant of "the things concerning the kingdom of God," is to be ignorant of the Gospel. A man may be well acquainted with the historical facts of Christ's crucifixion, resurrection, and ascension; but unless he understands them in their true doctrinal significance, and in their connection with "the glory that shall follow," his knowledge of them is of no avail for salvation, and conveys to him no enlightenment as to God's purposes. This is peculiarly the case where the knowledge in question is associated with the doctrine of the immortality of the soul; for it then ceases to have any scriptural significance or efficacy whatever, because of the perverting influence of that dogma. Christ died to purchase life. "He brought life and immortality to light," by the sacrifice which He submitted to. By the grace of God, he tasted death for every man, (Heb. ii. 9,) but if we regard immortality as the essential attribute of human nature, we displace the sacrifice of Christ from its scriptural position. We destroy its character as a means of securing life, and are compelled to transform it into that barbarous doctrine of orthodoxy, which regards it as substitutionary suffering of divine wrath, in order to save immortal souls from the eternal tortures of hell!—a suffering, which, after all, according to orthodox teaching, was awfully inadequate; for countless myriads of immortal souls, according to that system of teaching, still continue unreconciled, and are fated to spend an eternity of existence in raging, blaspheming torture! The doctrine of the immortality of the soul, then, must be removed from the mind before Christian truth can obtain a proper entrance; for it nullifies the whole system, by obliterating its foundation doctrine, that "by one man came death!" and destroys its efficacy by entirely diverting attention from the salvation which it offers, and directing it to a reward which God has never promised. In fact, its effect is to pervert, vitiate, poison, nullify, and destroy everything pertaining to God's truth. It sends its jarring vibrations through the entire system of revelation, introducing confusion and absurdity where otherwise reign peace, order, harmony, beauty, and consistency. Theologically, it is an unclean spirit of which a man must be exorcised, before he can become clothed and in his right mind in relation to divine truth. Previously to this, his mind is filled with truth-neutralising doctrine, which effectually prevents the entrance of a single ray of the truth.

The point at which we have arrived, is, that one of the fundamental conditions of salvation, is belief of certain definite matters of teaching contained in the Gospel, styled "the things concerning the Kingdom of

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God, and the name of Jesus Christ." Those "things" involve the whole circle of divine truth. They embrace the knowledge of the Creator himself; our relation to Him as sinful, worthless creatures; the teaching concerning Jesus Christ; Jehovah's dealings with our race, His promises, the means which He has provided for salvation, our duties towards Him, &c. What more fitting than that such a knowledge, and such a faith, should be required as a condition of fitness for an eternal existence of service based thereupon? It is only the merest ignorance that opposes "creed" as a means of present improvement, and future salvation. How can the moral nature be developed without appropriate stimulus? If a man has nothing definite to hope for, how can his hope be active? If he has no particular object of faith presented to him, how can his faith be exercised? The very beauty of doctrinal Christianity is, that it supplies to the mind just exactly what is needed to draw out and satisfy its higher instincts; and what if belief be required for salvation? Is there no beauty here? Suppose a generation of untutored men who had never heard of the Gospel—whose minds had never been exercised in hope of the promised salvation; whose affections had never been drawn out towards God, and the Lord Jesus Christ, and the saints past and present; whose natures had never been chastened into submission to divine will; but who, nevertheless, were respectable enough, as the phrase goes—suppose such were admitted into the kingdom of God, at the coming of Christ, what happiness could result to them, or glory to God? The answer is, that none would be possible. They would be thoroughly inappreciative. They would fail to experience the gratitude which years of definite expectation will create in the bosom of the saints, and be equally incapable of giving that glory to God which will burst with spontaneous outflow from the mouths and hearts of those who have been "looking for that blessed hope." The result would be a failure, divinely and humanly considered. God purposes a higher summation than this: He is making ready "a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called them out of darkness into His marvellous light."—(1 Peter ii. 9.) And this people He is preparing on the principle of "putting on the new man, which is renewed in KNOWLEDGE after the image of Him that created him,"—(Col. iii. 10,) filling them with THE KNOWLEDGE OF HIS WILL, in all wisdom and spiritual understanding."—(Col. i. 9.) The means by which He is accomplishing this work is the preaching of the Gospel, and though the "enlightened" may sneer at "creed" and "points of doctrine," and the "charitable" may enlarge the breadth of their deceitful liberality, even to the obliteration of every distinctive feature from the system to which they profess attachment, no one whose mind is enlightened in the Word will be misled by their cavillings. "The wisdom of this world is foolishness with God." Nothing will serve a man in the end, but an exact knowledge of the will of God as contained in the Scriptures, and faithful carrying out of the same to rigidity. The wise may protest against the "dogmatism" and "bigotry" involved in such a course, but the enlightened conscience will approve. "Our faith

standeth not in the wisdom of men, but in the word of God." Jesus has said (and let every man give ear!) "The WORDS that I speak unto you, THEY are spirit, and THEY are life."—(John vi. 63.) That is, the Gospel which He approved was "the power of God unto salvation," and, therefore, "*the words of eternal life*," as they are designated by Peter.—(John vi. 58.) And saith the Lord Jesus—

"He that rejecteth me, and receiveth not my words, hath one that judgeth him; THE WORD THAT I HAVE SPOKEN, *tho' same shall judge him in the last day.*"—John xii. 48.

Here, then, is the standard by which our position will be measured when the great testing time arrives; and whether judged "uncharitable" or not, it is better to walk in "the narrow way" of the Word's exact teaching, with little company, than to be found in the "broad road" of either vague speculations or popular heresies, which the great multitude perambulate. The former leadeth unto life; the other leadeth to certain destruction.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me; for whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when He shall come in His own glory."—Luke ix. 23-26.

"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God."—1 Cor. iii. 18, 19.

But all this is in direct opposition to modern religious sentiment. Between secular influence and religious impotency, there is growing up in society, on a very extensive scale, especially in the northern counties of England, a total disbelief in the necessity of doctrinal enlightenment as an element of acceptable character before God. It is becoming fashionable in all grades of refined society, to sneer at "creed" as a relic of bygone days of superstition, and to regard its advocacy as a sign of narrow-mindedness and intellectual stunt. Tho' all-in-all of "true religion" in these modern days, is fast resolving itself into abstract sincerity, goodness of character, piety of sentiment, &c.; belief in "doctrinal points" is at a discount. Only let a man be sincere in goodness of intention, and live a moral and exemplary life, and be he ever so ignorant or mistaken as to the cardinal points of religious truth, he is sure of a goodly share in any inheritance that may be in store for the deserving; this is popular sentiment. Now it is either true or false—safe or delusive. If it is true and safe, then the Scriptures are of no authority. It really comes to this. No man can consistently profess a belief in the divine authority of the Bible, and hold this loose sentiment on such a momentously important subject; because the Bible uniformly and distinctly narrows down the chance of salvation to a certain arbitrary "narrow way" which few find, or care to walk in when found. Definite conditions are stated, and compliance required, involving something more than general goodness of moral nature; and all who are intentionally or circumstantially on the side of non-compliance, are excluded from the blessing. The issue is, therefore direct between the Bible and unbelief. We are on one side or the other in reference to this question;

there is no neutral ground. If we have any expectation of future perfection at all, it is because of promises contained in the Bible; for we can draw no reason from any other source to warrant such an expectation. If, then, we desire, or even dimly conceive it possible to realize this perfection, it can only be on the ground of a full compliance with the whole of the conditions upon which it is predicated; for what other ground of confidence have we? If, on the other hand, we discard the Bible altogether from the account as a book of questionable authority, we are then without hope of any kind. There is no middle position. If a man hope to attain to the salvation of the Bible, he must comply with the Bible's own terms. It is not at his command on any terms he pleases. It is not purchaseable by the shabby virtue of human character. It is special in relation to human life; and the means of attainment are, therefore, special. If you are not pleased with the speciality—"the contractedness of the affair"—you are at liberty to let it alone; you will not be compelled to take a part in a thing so distasteful to you; you will be allowed to make the most you can out of your ephemeral mortality, with all its petty concerns, which you hug with so-much desire. Only remember that you will have nothing to hope for in the future, and that you may have something to answer for, in contemptuously refusing the proffered conditional goodness of God. You may begin to talk about justice requiring the recognition and reward of your virtue in a future life. Do you know whereof you affirm? On what principle do you make out your claim? You have uniformly refrained from crime; you have made it a practice to restore lost property to its owner; to bestow charity upon the poor; to show kindness to your equals. Very good; but have you thereby established a title to another life? A claim upon reward? Nay, my friend, philosopher as thou art, thou oughtest to know that such a course of virtue is, in its bearing, restricted to the life that thou *hast*. Thou thereby givest action to the noble qualities that distinguish thee from the brutes, and dost the more nearly approach the happiness of which thy nature is capable; but thou dost not necessarily secure a right to that other life, which is something special in relation to thy poor mortal existence, growing not out of it in natural course, but (to be conditionally) superadded to it by the creative power of God. It is in vain for thee thus to hope for it as reward of thy natural virtue. It is deposited in Christ Jesus for thy benefit; if thou wilt accept Him, thou shalt have life (1 John, v. 10, 12); otherwise, thy poor virtue will profit thee nothing, but will vanish with thyself from the creation of God.

That there should be so much philosophical hostility to *belief*, is matter for surprise. *Belief* is no invention of creed makers; it is the natural, constant, essential act of finite minds. We cannot mentally exist without it. If we don't believe in religious creeds, we believe in something. We cannot help believing. It is the main-spring of all intelligent action—the source of happiness and woe. What makes a man toil all day in the factory? Because he *believes* he will get his wages; would he do so if he did not? Why is the condemned criminal so overwhelmed

ed and dejected? Because he *believes* his death will take place on an early day; but let him be told that a reprieve has arrived; and he flies into ecstasies of joy. Why? Because he *believes* he shall escape the doom that was impending over him. Our whole commercial system is based on belief; and the moment society begins to be distrustful, that is, *unbelieving*, then we have a panic, and all the evils that come in its train. So in matters religious; belief is the first principle, the foundation of practical faith, the source of spiritual ecstasy, the cause of consistent action. Now, what is belief? It is the assent of the mind to definite points of information. Obviously, then, before belief can take place, the mind must be informed; that is, it must first know or be aware of the subject of belief. Hence, knowledge (though only in the limited sense of information) is the foundation of belief. This principle is practically admitted in things secular; how inconsistent, then, to deny its importance in things religious. How foolish to talk down "doctrinal points" as of no moment. Those "points" so much disparaged by the wise men of this generation, are, in reality, so many items of information on which our belief concerning the future is founded, and to run them down as undeserving of an intelligent man's attention, is to insult his judgment, and, in reality, betray religious unbelief. If they are untrue, then they are something more than trivial, and deserve to be scouted; but if they are true, it is folly of a type bordering on insanity to treat them with indifference. The issue, therefore, lies between belief and unbelief—not between "bigotry" and "charity." Those who profess the latter issue, raise a false cry, and divert many souls from the truth. Nothing in this age is so dangerous to a man's spiritual interest as the spirit of religious "liberality" that is abroad. It is a liberality that lulls many a soul into deceitful slumber, blinding their eyes to the "narrow way" which leadeth unto life. In the broader road, in the most respectable company, with the delights of highly cultivated intellect, and all the sweets of luxurious refinement, and hurried forward by the breeze of popular reputation, they are clutching after many shadows and rushing on to certain destruction. God grant that some in the reading of these pages, may be enticed from the worldly throng, and induced to cast in their lot with an humbler people, who, in the spirit of profoundest regard for the word of the living God, are seeking to do His will according to His revealed requirements.

Belief of the Gospel is the first condition of salvation. This, however, is not all. A man may believe in all the glorious promises of God, and yet not be a participator in them. How shall he establish an individual title to them? This is his next consideration. The question has been anticipated in the divine arrangement. A ceremony has been instituted by which he may pass representatively *into* Christ, and thereby establish a claim to all the blessings which have been covenanted to him—as a woman betrothing herself to her future husband becomes prospective inheritor of what belongs to him. That ceremony is baptism. "He that believeth, *and is baptized* shall be saved."

This is a feature of the Christian system which is pretty generally

ignored by the great body of those who claim the Christian name in the present day. They do not recognise the obligation, and do not practise the duty of being baptized; but explain it away, or sturdily oppose it. How extraordinary that a loud profession of Christian allegiance should be allied to systematic violation of one of the plainest Christian precepts! It cannot be said that there is any ambiguity in the manner in which the duty is set forth in the New Testament; for we find that Christ's general announcement on the subject is copiously illustrated both by exegetical comment and recorded example. On the day of Pentecost, for instance, when the stricken-in-heart exclaimed, "Men and brethren, what shall we do?" the answer was, "Repent and be baptized, every one of you, in the name of Jesus Christ," and the narrative gives the following as the result of this exhortation:—"Then they that gladly received his word WERE BAPTIZED; and the same day there were added unto them about 3,000 souls."—(Acts ii. 37, 38, 41.) Here is both precept and example: but we are not left with testimony so meagre. We are told in Acts viii. 12, that "when the Samaritans believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, THEY WERE BAPTIZED BOTH MEN AND WOMEN." Again, in the case of Cornelius and his companions, we read in Acts x. 47, 48, that at the close of their interview with Peter, that Apostle said, "Can any man forbid water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord!" Again, in the case of Paul himself, we find the same course adopted after his conversion. "And now, why tarriest thou?" said Ananias to him, (Acts xxii. 16,) "arise and be baptized, and wash away thy sins, calling upon the name of the Lord." "AND HE AROSE AND WAS BAPTIZED."—(Acts ix. 18.) Then we have the case of the Philipian jailor, recorded in Acts xvi., in which the same lesson is enforced by the powerful argument of example. It is stated in v. 33, "He was baptized, he and all his, straightway." Then we have to remember that even the Lord Jesus himself submitted to this act of obedience. We read—

"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him: but John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him."—Matt. iii. 13-15.

Thus New Testament examples are very numerous and decisive as to the meaning of Christ's words. They show that baptism in water was a rite attended to by all who believed the truth in early times; and one would argue that what was necessary or appropriate in the first Christians, is just as necessary and appropriate (and more so, if there be any difference) in Christians of the nineteenth century. It is by no means fashionable, however, to take this view. The generality of professing Christians argue against the necessity of baptism in their case, and prefer to risk neglect on their own responsibility. It is clear, however, that the Apostles looked upon the act in a much more serious light. Paul, in the words already quoted, is very expressive on the subject:—

"As many of you as have been baptized into Christ, HAVE PUT ON CHRIST."—Gal. iii. 27.

Again,—

"Ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; BURIED WITH HIM IN BAPTISM, wherein also ye are risen with him through the faith of the operation of God."—Col. ii. 11, 12.

Again, Paul says, in Rom. vi. 3-6—

"Know ye not that so many of us as were BAPTIZED INTO JESUS CHRIST, were baptized *into his death*? Therefore, we are BURIED WITH HIM BY BAPTISM *into death*; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Finally, Peter makes the following allusion to it, which, though incidental, is unmistakable :

"In the days of Noah while the ark was preparing, wherein few, that is, eight souls, were saved by (or as the marginal reading gives it, 'through') water. The like figure whereunto BAPTISM DOETH ALSO NOW SAVE US (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ."—1 Peter iii. 20, 21.

There are other similar references to baptism throughout the epistles ; but these are sufficient to show that whatever may be the difficulty of modern professing Christians in discovering any significance or efficacy in the ordinance of baptism, the Apostles saw much of both. They recognised in it a constitutional transition from one relationship to another,—a representative putting-off of the old man, or Adam nature, and a putting on of the new man, or Christ, who is the ONE COVERING NAME in which, when the naked son of Adam is invested, he stands clothed before Jehovah, and is approved in His sight. Of course this effect is imputative ; that is to say, it is not brought about by the mere act of submersion in water, which in itself has no religious virtue whatever, but is *the result recognised by God* when the act is performed in connection with an intelligent apprehension and affectionate belief of the truth. It may seem strange and incredible that God would connect such a momentous change with a trivial and (as some regard it) ridiculous observance. An earnest mind, however, will not stop to reason on the matter when once satisfied that it is the will of God, especially when he remembers that it is one of the characteristics of God's dealings with men that He selects, "weak things, things despised, yea, and things that are not," (1 Cor. i. 27, 28,) by which to accomplish important results, that it may be seen that the power is of God, and not in the means and that true obedience may be secured in His servants. It was not the eating of the apple *in itself*—apart from the divine prohibition—that constituted Adam's offence. It was not the mere looking at the brazen serpent in the wilderness that cured the serpent-bitten Israelites. It was not Naaman's seven-fold immersion in Jordan in itself that cured him of his leprosy. It was *the principle involved* in each case that developed the results, viz., the principle of obedience to the divine law, which is one prominent feature in all God's dealings with man. Obedience is the great thing required at our hands.

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of lambs."—1 Sam. xv. 22.

It matters not what the act may be ; the more unlikely the thing required, the more severe the test, and the more conspicuous the obedience even if it be the offering up of an only son, or the slaughtering of a whole nation. In any case, and at all hazards, obedience must be yielded. God is not less exacting in this respect under the Christian dispensation, than He was under the law ; but, if possible, more so ; for Paul makes the following remark in Heb. ii. 1, 3.

"Therefore, we ought to give the more earnest heed to the things which we (Christians) have heard, lest at any time we should let them slip. For if the word spoken by angels (viz., the law which was given through the disposition of the angels,—Acts, vii. 53) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him ?"

So that although Christianity may be said, in its prescriptions, to be "a yoke that is easy and a burden that is light," yet in respect of its obligation, we are taught by the Apostle that it exceeds the law in rigidity and responsibility. How perilous, then, to tinker with it after the fashion of modern "charity," saying that it is of no importance whether we believe its doctrines or not, and of no concern whether we attend to its ordinances ! What an awful responsibility do they take upon themselves who are guilty of this presumption ! God requires the one hope, the one faith, and one baptism, as the only acceptable offering which a poor son of Adam can present under the Christian dispensation ; and to offer Him instead, a mere sentimental piety of our own devising, is to offer "strange fire," which assuredly will bring death upon the offerer. God has required all believers of His truth to be immersed, as a means of transferring them from the dominion of the old mortal Adam, to a life-giving connection with the second Adam, the Lord from Heaven, who is made a quickening spirit ; and though it may be very humiliating to submit to an act in which the eye of sense can perceive no reason, yet in that very submission, obedience is more thoroughly tested, and more God-honouringly exemplified than in the performance of that which necessity or a natural sense of fitness would dictate. The change wrought in our position by baptism is "through the faith of THE OPERATION OF GOD."—(Col. ii. 12.) If there be no such faith, of course there is no efficacy in the act ; so that the view we take of baptism really depends on our condition of mind in relation to God. Child-like faith in His word and implicit submission to His will (without which it is impossible to please Him) will at once lead us to regard it as an essential act, under the Christian dispensation, on the part of every one desiring to attain to the great salvation ; for had it been unessential, it would never have been enjoined as a Christian institution, and never attended to by the Lord Jesus, the Apostles, and the early Christians. Yet the character of the act depends upon the condition of the person attending to it ; for as has been already observed, *in itself* it is nothing. An unenlightened person is not a fit subject for its observance, however sincere he may be in his desire to do the will of God. It is only prescribed for those who believe the Gospel ; and in early times it never was administered to any other. Men were never exhorted to be baptized until they

had arrived at a knowledge of "the word of salvation." For without such knowledge, the act would have been a mere bodily ablution, as profitless, in relation to eternal life, as those performed under the law. *In every New Testament instance the Gospel was understood and believed before baptism was administered.* It requires the "one faith" to constitute the "one baptism." It was only a "*washing of water BY THE WORD.*"—(Eph. v. 26.) But when the word was absent from the mind, the cleansing element was wanting, and the subject of the rite was still unwashed—still clothed in filthy garments—still without the wedding garment in the sight of God. This is the condition of vast multitudes in our own day, who have been immersed as a religious ordinance, but who were in total ignorance of the Gospel preached by Jesus and his Apostles, at the time they submitted to it. Their immersion, under such circumstances is utterly worthless, if repeated a thousand times; and if ever they come to a true knowledge of the word, baptism will just be as necessary as if they had never gone into the water at all.* As for those who give countenance to the sprinkling of babies as Christian baptism, the whole tendency of the foregoing argument is to show that they are guilty of religious foolishness, of a type so palpable and self-evident, as to require no formal refutation; and their case must be dismissed with the remark that the doctrine of infant baptismal regeneration, like all the other absurdities of the apostasy, is indebted for its existence and support, to the one great central delusion which is the very life of orthodoxy—the doctrine of the immortality of the soul.

To sum up the whole matter, a person instructed in "the word of the kingdom," enquiring what must he do to be saved, has only one spiritual answer to receive: "*Repent and be baptized into the name of Jesus Christ for the remission of sins.*"—(Acts ii. 38.) When he has yielded this "obedience of faith," he is "born of water" through the inceptive influence of the truth; and having entered "The Name," his sins are "*covered*;" his transgressions "*hid*;" his whole past life is cancelled, and he has commenced a term of probation in which he is a lawful candidate for that "birth of the spirit" from the grave, which will finally constitute him a "son of God, being of the children of the resurrection," (Luke xx. 36,) "waiting for the ADOPTION, to wit, the redemption of the body."—(Rom. viii. 23.) But his ultimate acceptance will depend upon the character he develops in this new relation. If he brings forth the fruits of the spirit, viz., moral results proceeding from the spirit-words (John vi. 63), which have obtained a lodgment in his mind, as the motive power, he will be approved by the Lord when he returns "to take account of his servants, as of those who bring forth fruit, some thirty, and some sixty, and some a hundredfold." But if he continue to perform "the works of the flesh," or actions, whether "respectable" or otherwise, which are dictated by the mere fleshly instincts, apart from the enlightenment of the Word, of which his mind has been the subject

* For a scriptural case of re-immersion, see Acts xix. 1-5, where twelve disciples, who had been baptized by John the Baptist, were re-immersed on having their faith rectified on a certain point by Paul.

—he will be adjudged of those “who, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.” “HE THAT SOWETH TO HIS FLESH, shall of the flesh reap corruption; BUT HE THAT SOWETH TO THE SPIRIT, shall of the Spirit reap life everlasting.”—(Gal. vi. 8.) The two classes are differently dealt with by the Father. “Every branch IN ME,” says Jesus, “that beareth not fruit, He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.” The names of the former are blotted out of the “Lamb’s book of life,” (Rev. iii, 5), in which they had been inscribed at their immersion; while the other became the special objects of divine training, by means of the circumstances around them, providentially arranged—“all things working together for good, to them *who are the called according to his purpose.*”—(Rom. viii. 28.)

“Teach them to observe *all things* WHATSOEVER I HAVE COMMANDED.”—(Matt. xxviii. 20.) This was Christ’s parting instruction to his Apostles. On another occasion, he said “Ye are my friends, *if ye do WHATSOEVER I command you.*”—(John xv. 14.) Now there is a certain ordinance of which he has said “THIS DO IN REMEMBRANCE OF ME” (Luke xxii. 19); and this being one of “all things whatsoever he has commanded,” it is demanded as a sign of our friendship, that we attend to it. The reference is to the “breaking of bread,” or “the Lord’s supper,” in which we are informed the first Christians “continued steadfastly.”—(Acts ii. 12.) It was originally instituted when Christ and his disciples were met together for the last time to observe the Jewish passover. We read that on the occasion—

“He, Jesus, took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; *this do in remembrance of me.* Likewise also the cup after supper, saying, This cup is the Now Testament in my blood, which is shed for you.”—Luke xxii. 19, 20.

Here is an emblematic breaking of bread instituted by Christ for the observance of His disciples *during his absence.* It was to be attended to “*in remembrance of Him,*” till He should return again, as is evident from Paul’s remark in I Cor. xi. 26, “As often as ye eat this bread and drink this cup, *ye do show the Lord’s death TILL HE COME.*” The observance is a very appropriate one. The bread, according to the Master’s direction, represents His broken body, and the wine His shed blood; and thus is the scene which human nature is most liable to forget—the exhibition of Christ’s personal love and the condemnation of sin in the flesh—memorialised before the disciples partaking of those symbols. The observance furnishes a common centre around which the brethren of Christ may rally in that capacity, and be spiritually refreshed by the contemplation of the great sacrifice to which He lovingly submitted on their account, while it affords a tangible mode of expressing their love for Him who, though absent, has promised to come again. Though simple in its nature, it is profoundly adapted to their spiritual exigencies, necessitating assembly which might rarely take place, and calling forth exhortation and counsel, which might never be uttered; thus creating circumstances

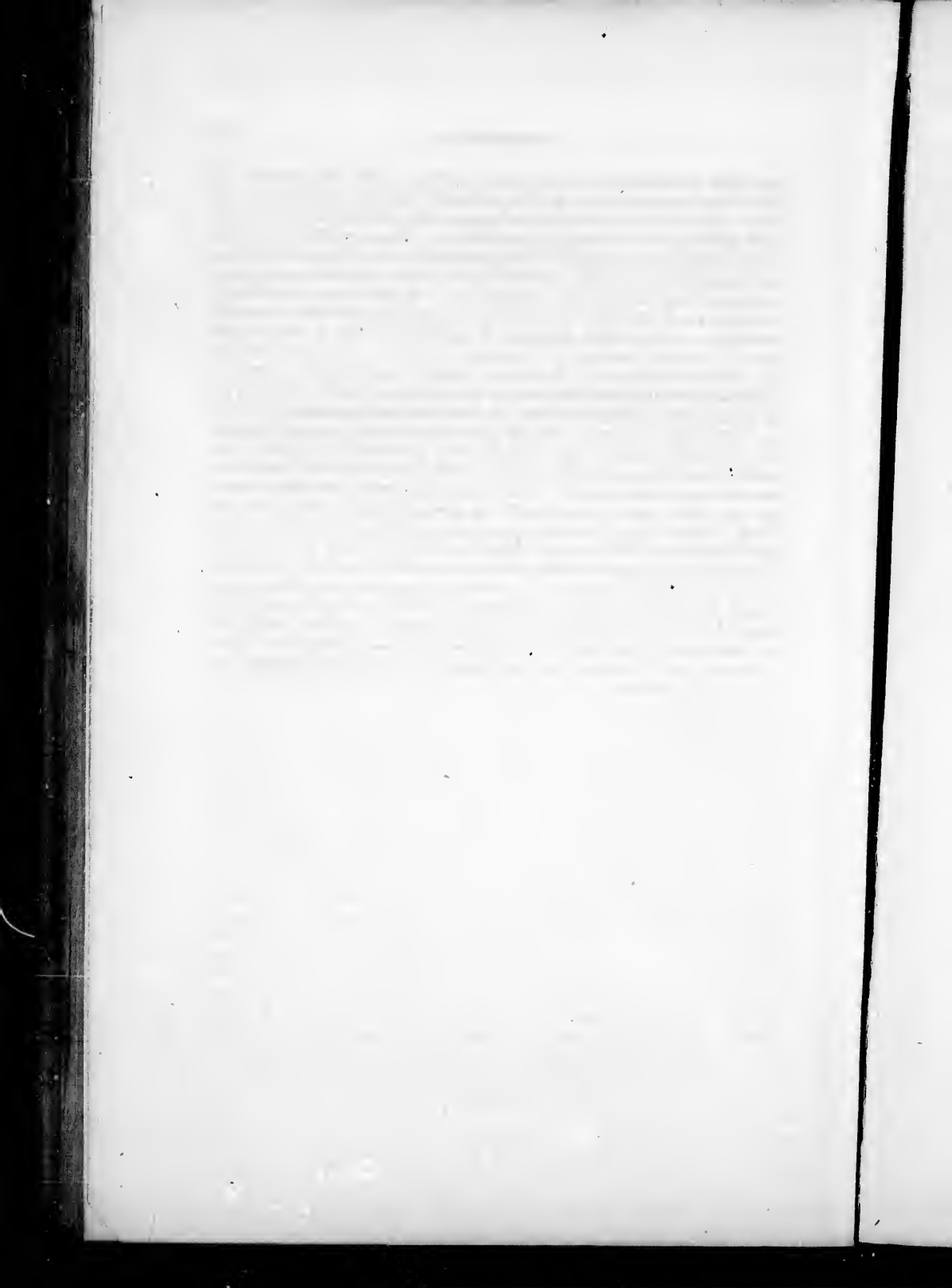
pre-eminently conducive to their building up in the glorious faith and hope which they possess, and counteracting the secularizing and spiritually-corrosive effect of the business life which they have to live in the world. Having been commanded, its observance is a binding duty which no really enlightened Christian will underrate in importance, or seek to evade. The Quaker runs to one extreme in the matter, discarding the use of all Christian institutions whatever; and the Roman Catholic runs to the other—exalting them into *de facto* vehicles of spiritual essence. But those who are intelligent in the Word will be preserved from both.

As to the time at which the ordinance is to be attended to, or the frequency with which it must be waited upon, there is no command; but the practice of the first Christians may be taken as a certain guide, considering that they were under the immediate supervision of the Apostles. We read in Acts xx. 7, "*Upon the first day of the week, when the disciples came together to BREAK BREAD, Paul preached unto them;*" and again in 1 Cor. xvi. 2, "*Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.*" The first day of the week was the Jewish Monday, and therefore our Sunday. It was the day upon which Christ rose from the dead, and, therefore, an appropriate occasion for the celebration of an event of which His resurrection was the glorious consummation.

In conclusion, the answer to the question in the title of this lecture is very briefly summarised. Let a man become doctrinally acquainted with the truth expressed in the New Testament phrase, "the things concerning the kingdom of God and the name of Jesus Christ;" let him then be baptized into the name of the Father, the Son, and Holy Ghost, the great covering name provided in the Lord Jesus; let him thenceforward wait with those "of like precious faith" upon the weekly memorial institution appointed by the absent Master; and let him continue in the daily practice of ALL THINGS commanded by Christ, and in the daily cultivation of that exalted character which was exemplified in Christ himself, *waiting and anxiously desiring the return of the Lord from heaven.* If he put himself into this position, and faithfully occupy it to the end, he will certainly be approved when the Lord comes, and invited as "a good and faithful servant" to "enter abundantly into His kingdom."

These twelve lectures must now be brought to a close. If they have been in any degree instrumental in showing the truth in contrast to prevalent error, the merit lies not with him who has delivered them, but with another (Dr. John Thomas, of America), who, under God, was the means of opening to him the Scriptures, when he feels certain they would otherwise have remained hermetically sealed, so far as his understanding was concerned. These lectures constitute a feeble attempt on his part to render the service to others which has been rendered to himself; and if any mind has been exercised of error,—if any taste attracted to the study of the Word of God,—and, above all, any judgment matured to the comprehension, belief, and obedience of the truth, the effort will have received a perfect recompense in respect of that which shall

have been accomplished for THE AGES BEYOND. The fact is, the only thing worth a man's while in this perverted state of existence, is the truth. It makes him free for the present, and safe for the future. All other hobbies are worthless, compared to it. Time devoted to anything else in preference, is wasted. The truth is the only thing that gives a profitable return for labour; it sets a man at ease in reference to many questions which perplex the unenlightened; it gives him a key for all the problems of life; it inspires him with confidence amid the uncertainties which distract other mortals; it guides him into a simple, one-hearted, peaceful direction of his affairs; it fills his mind with comforting assurance concerning the future, illuminating his prospect with a well-founded expectation of attaining the perfection which the yearning heart finds not in all the present; it subdues his propensities, corrects moral obliquity, awakes his holiest affections, develops lagging interest, and in a word, improves and elevates and sanctifies his whole nature, while it gives him a guarantee of, and makes him meet for "the inheritance of the saints in light." "It hath promise of the life that now is, and also of that which is to come." Its pursuit is more worthy than that of any secular object. Labour spent in its acquirement, or put forth in its dissemination, will develop results that will gloriously flourish, when the fruits of mere worldly effort will have perished in irrevocable oblivion. A hint to the wise is enough. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower fadeth away; but the WORD OF THE LORD ENDURETH FOR EVER; and this is the word which by the gospel is preached unto you."—(1 Peter i. 24, 25.)—*R. Roberts, in "12 Lectures on the teachings of the Bible in relation to the faiths of Christendom."*



ADDENDUM.

ETERNAL TORMENTS.

An English paper (September, 1874) says: "A point of very considerable importance to members of the Church of England has arisen in Clifton (England), and will soon, in all probability, come before the Ecclesiastical Courts. The circumstances are these: A member of the congregation of one of the Clifton churches took upon himself to remonstrate by letter with the Incumbent for what he considered very strong utterances in one of his sermons. The result was an interview between the Incumbent and the remonstrant; when, in the course of conversation, the layman said *he did not believe either in the personality of the devil or in eternal torment*. Upon this the clergyman said that unless the gentleman sent him a letter retracting these opinions, he (the clergyman) would refuse him the sacrament of the Lord's Supper. The layman did not send the retractation, of course, and on the occasion of the next attendance at the Holy Communion, the clergyman passed him over, taking precaution to comply with the rubric, and gave beforehand notice of his intention to the communicant. Thereupon he wrote to the Bishop of Gloucester and Bristol, who replied *that the Incumbent was not justified under the circumstances in refusing the Sacrament*. The layman intends to attend once more the sacrament in the church in question, and if again refused the Sacrament, after the Bishop's intimation, he will at once take proceedings against the clergyman in the proper court."

If the foregoing narrative be correct, it is very clear that the Bishop of Gloucester and Bristol has no faith in the dogma of Eternal Torment.

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