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Thomas Mitchell.

THE

GOSPEL CROWN OF LIFE:

A

SYSTEM OF PHILOSOPHICAL THEOLOGY,

BY THOMAS MITCHELL,

OF LANSINGBURGH, N. Y.

“Seek ye out of the book of the Lord and read; not one of these shall fail.”

“To the Law and to the Testimony, if they speak not according to *this* word,
it is because there is no light in them.”

“Cease ye from man, whose breath is in his nostrils, for wherein is he to
be accounted of?”



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INTRODUCTION

THE importance of a work like this, which we now offer to the public, has long been a matter of serious reflection and of intense concern upon our mind. Some of the circumstances which have conduced to produce this impression are the following: First, the rapid advancement which has of late been made in investigating the science of Electricity, and its connection with the various phenomena exhibited in the multiform operations of nature, accounting, upon philosophical principles, for many things which have hitherto eluded the grasp of all minds, and forming the most arduous study to comprehend. Indeed, to such an almost incredible extent have these discoveries already advanced, that most, if not all, the movements of nature, in all their complexity of character, that come within the range of human observation, are found to be scientifically ascribable to the connection of this subtle substance with her works, as the universal law of motion. This has resulted in furnishing skepticism with arguments, at least possessing a greater degree of force and plausibility, than any others they have ever been able to wield in defence of their principles. For instance, the fact that to this substance all motion is attributable, furnishes those who have been anxious of obliterating from their minds, and from the universe, the idea of an intelligent being, as the author of all mechanical arrangement and adaptation, exhibiting the marks of design and intelligence, with an argument, which to superficial observers at least, seems almost conclusive evidence. Hence the necessity that they should be followed, in their own track of investiga-

tion, and of defending this grand and fundamental truth, by showing it still to be consistent with the light this science affords.

Their researches have also resulted in a detection of the mind-controlling power, and thereby all the ordinary and even extraordinary phenomena of mind itself, or that produced by mind upon mind, is found to be in accordance with natural and physical laws. This discovery has qualified those who have made it to produce similar effects upon their fellow men, to some of those recorded in sacred history, such as restoring sight to the blind, hearing to the deaf, and of healing the withered and paralyzed limbs, bringing them back again to their natural vigor, and that too by simply a touch or a word. Such facts, indeed, can not but furnish weapons for atheism and infidelity, under the present views entertained in relation to the miracles of the scriptures. In this state of things these facts can not fail, as they have already done, to make serious inroads upon this only star of hope to a fallen race.

The divine authenticity of the scriptures, which, under the present weak and confused system of theology, can not reasonably be expected to meet or confront such an adversary, when indeed it can not sustain itself. But those who array these facts as arguments against the divinity of the book, should be reminded that their guns are pointed in the wrong direction for the enemy; that they labor under a misconception of the grounds of its claims to divinity, in supposing that the miracles it records as having transpired claims to have been produced *contrary* to the laws of nature, or that they were confined exclusively to believers or to some particular period of time, when in fact such a presumption has not the least particle of truth for its foundation, as will hereafter be seen; and consequently we are under the necessity of admonishing these warriors, that as they have so sadly mistaken the mark, they should hereafter turn their arms in another direction if they wish to find the enemy; and should they do so, were we identified with the nominal churches of the day, we could not but be apprehensive of great danger from their execution, and again the pitiable cry might be heard reiterating the

sound of '*our craft* is in danger.' But we have not only nothing to defend against these attacks, in vindication of the divinity of the scriptures, but on the contrary, we are found to be able to use them as corroborative evidence in its defence. In fact, these effects, thus produced, take the strongest arguments skepticism contained in her armory, and successfully turns the arrow against herself; which is, that these *miracles* could not have been performed, because, as they say, such effects were in opposition to nature's laws; when indeed the modern discoveries of the principles upon which they were effected, and demonstrated by actual experiment, not only shows that the laws by which they were performed were higher than the conceptions of philosophers had reached in those ages, or that they were ignorant of the existence of such laws, but also shows them to have made comparatively but little advancement as philosophers with the leading spirit of the sacred book, The Lord Jesus Christ. The accomplishment, therefore, of the effects produced by one mind over another, demonstrates the philosophy and the practicability of all the wonders the sacred writings record as having been performed, either by God, his Son, angels, inspired or uninspired men. The principles, however, here claimed for the scriptures, fully vindicate their divine origin, and offer a system of theological truth which will bear the test of the strictest investigation and philosophical scrutiny, and lead to the legitimate inference that they are indeed an embodiment of truth and wisdom, which no human author that ever flourished upon the stage of action was at all capable of writing, and that its authorship must be ascribed alone to Deity.

Another reason why we have thus endeavored to show the harmony of revealed religion with science, has been, if possible, to prevent it from falling to ruins by the causes above suggested, which are operating like the fatal quicksand, undermining its very foundation, and offering nothing as a substitute, or to counteract this fearful work. In our judgment, the course which we have pursued in this work is the only one calculated to produce this desired effect, and that is at all applicable to the present

state of things. In past ages, the means brought into requisition in such emergencies have generally been an appeal to arms: the mighty arm of priestcraft has raised its herculean power in terror, uttering its condemnatory anathemas and excommunications, and thundering its voice of vengeance against the promulgators of any opposing theory to the prevailing sentiments. Such a course, however, is now unavailing. They may, it is true, still excommunicate from their various communions; but men will still persist in thinking for themselves, and to agitate the results of their investigations, whatever they may be. Recourse to such measures now, only adds fuel to the fire. Men universally begin to feel the mighty impulse of liberty—not only civil, but the more noble liberty that of the mind, whose pulsations are felt throbbing high for disenfranchisement, which nought but the free investigation of the old theories, assertions, positions and principles, can gratify. With such spirits in the field, we may rest assured that nothing will remain unquestioned or untouched, without any regard whatsoever to the character of its pretended author. It must now be made to pass the ordeal of impartial investigation: if it stands the test, it will be received; if not, it expires, and ceases to perplex and longer trouble the minds of men.

Another reason why we consider such a work to be necessary, is the fact that the present system, styled *theology*, has failed to convince men of the divine authority of the scriptures. It is inferred by the present ministry, that the indifferent admission of this fact by men generally amounts to a conviction of its claims to divinity. This, however, to our mind, is a most unwarrantable and fatal conclusion; judging from the impunity with which they violate all its precepts, and most obstinately refuse to comply with its divine injunctions. The only reason why we suppose they thus assent to its claims, is the fact of its being popular: they are often flattered by the preacher (for we can not consider it any thing but flattery), as a congregation, perhaps, at the introduction of a sermon, that it is taken for granted they all believe the scriptures, and this supersedes the necessity of advancing arguments in proof of its divine authenticity. And even

when the attempt is occasionally made, the strongest arguments these systems afford in its defence are more than counterbalanced by the mystery and ambiguity of their sentiments, and their inconsistency with themselves; their obvious contradictions, at variance with common sense and reason, and also with the plainest truths of natural philosophy. The strongest argument ever advanced by them, is nothing but an inference, drawn from the failure of those efforts which have been made by its enemies, from its earliest introduction, to exterminate the bible and the religion it inculcates. But does this fact prove its truth? Has not equal efforts been made to exterminate the Koran, and the religion of Mahomet; and does their failure prove the truth of mahometanism? Has not the combined religionists of the world long and ardently endeavoured to exterminate the Jews, and their religion, from the world; and does their failure to accomplish this purpose prove the divinity of Judaism, or its claims to respect, during the present dispensation? no one would reason thus.

Another reason why we have undertaken this task, and one that absorbs all others, is suggested by the remarks we have already made. It grows out of the perils of the times, upon which we have fallen: perils, not indeed rendering the honors, characters or fortunes of men peculiarly precarious, but of a more momentous and alarming nature, that must tell on the future destiny and eternal welfare of human beings. Under circumstances involving such unparalleled consequences, we feel a deep concern; and were we favored with one ray of light that might assist in illuminating this moral scenery, and exhibiting the true coloring and shades of this fearful picture as it is seen by the sleepless eye of Omniscience, no consideration whatever should exonerate us from putting forth our efforts. The portraiture of this state of things was long since drawn by the pen of inspiration, giving us timely admonition of its approach, which now applies with a force and propriety as never before in the history of any age. Let us transcribe a part of this picture, "For the time will come when men will not endure sound doctrine, but after their own desires shall they keep to themselves teachers, having itching ears; and they shall turn away their ears

from the truth, and shall be turned unto fables, ever learning, but *never* able to come to the knowledge of the truth." In another part of it, the same writer concludes thus: "Having a form of godliness, but denying the power thereof; from such, turn away." Will any one hazard his reputation for honesty, or of being a proper judge, by denying that this picture is a true description, to the very letter, of the present professedly Christian church? And therefore indulging the faintest hope, that by sounding the note of alarming apprehension, to direct, at least to a limited extent, the minds of men to this subject of inconceivable magnitude and importance—this has been the motive paramount to all others in the prosecution of this work.

Again, the importance of a correct knowledge and appreciation of revealed truth, is an item of no inconsiderable moment. This may be inferred from the following considerations, as well as others that might be named: First, that such knowledge qualifies men for salvation. This is implied in one of Paul's letters to Timothy, his son in the gospel. He addresses him thus: "From a youth thou hast known the scriptures, which are able to make thee wise unto salvation." Again he admonishes him to take heed to the *doctrine*, as well as to himself. Again, in writing to the church at Galatia, he speaks of some professed gospel teachers, who had erred concerning the doctrine of the resurrection of the dead: the error was, that it had passed already: and the consequence of imbibing this false view of only one of the doctrines of revelation, was, that it overthrew the faith of all who received it; and then, to guard them against the adoption of any erroneous sentiments in the future, he tells them in the following strong language, "That though he, or an angel from heaven, should preach any other gospel unto them than that they had already received, that they were not only to be rejected, but that they were to be considered as accursed." This may also be inferred from the fact that God acknowledges and accepts no worship, and answers no prayers, that are not in accordance with his revealed instruction. It is said, he *seeketh* such worshippers as those who worship him in spirit and in *truth*,

Sincerity weighs nothing with him in the absence of truth. The papist is honest and sincere in the performance of his worship. The pagan is also sincere and devout in his spiritual exercises. The sincerely devout Jew venerates, as he supposes, the God of his fathers. The Mahometan pays his devotions with no uncommon degree of sanctity and heart-felt sincerity: indeed we venture nothing when we make the assertion, that for honesty and sincerity of purpose manifested in their worship, the protestant denominations scarcely admit of a comparison. The only true test by which to estimate the amount of sincerity of any religionists, is not their pompous profession, but the greatness of the sacrifices which any class of devotees will actually make, rather than to prove recreant to either their real or supposed deities; and does not the history of the worship, and sacrifices of these deluded devotionalists, furnish us with an exemplification of honesty and sincerity of purpose, that to any considerable degree never has characterized the protestant churches? In confirmation of this idea, says Jesus, "In vain do ye worship me, teaching for doctrines the commandments of men." How extremely necessary, then, that we should have a proper knowledge of revealed truth, which alone can qualify us to distinguish between the doctrines of men and those of divine origin, and to determine what sentiments to reject and what to defend.

There is at least one prominent singularity characterizing this book, which is found nowhere else, at least on the subject of Theology; and as peculiarity is not our aim, perhaps it is incumbent on us to offer an apology for this indulgence. The fact to which we refer is, that we have not, in a single instance in this whole book, introduced human authority as collateral testimony in favor of any of the positions here assumed. The reasons why we have not pursued this popular course are these, namely, that great men, equally learned, and it would be presumption to say not equally honest, have differed among themselves, and that too upon fundamental points of doctrine. Of course both parties can not be correct in their conclusions; so that should we quote the opinions of either of them, our opponent might with equal propriety and force

quote that of the other, which would be entitled to equal authority; and the result would be, that instead of bringing the antagonistic parties together, and thus arriving at the truth under discussion, the breach would be widened between them, and the gulf become more hopelessly impassable. Hence we concluded at the outset to abandon the entire nomenclature of secondary authorities, and appeal for a decision, in all our discussions, directly to the fountain of all truth, who is a *unit*, and consequently the system emanating from him must be also characterized by a oneness, a harmonious unison, unconfused by the admixture of a single discordant note. These authorities not only differ among themselves, but their sentiments are as widely irreconcilable with the sacred text itself; having adopted sentiments of pure heathen origin, not in the least connected with divine truth, and in comparison with which they are at infinite extremes, so as to render them absolutely incapable of compromise in the least possible degree.

We may also infer its importance from the fact that the scriptures purport to be a revelation from Deity, to our race. Is the supposition for a moment admissible, that the great God of the universe would have been so expensively engaged in giving us this copy of his will, a perfect duplicate of the divine mind in relation to the human family, were it a thing of but little consideration whether its doctrines were understood or not, or that but a very small proportion of them even were designed to be understood. or necessary to be believed in order to secure the salvation it offers? The idea is a reflection upon its author.

In the vindictive interposition of the Almighty in the destruction of nations, and of the old world, of which we are furnished with the history, he invariably adhered strictly, and even specifically, to the precise sentiment contained in the language employed in the previous warning which revealed the determination of Deity in relation to the coming judgment; so that no plea of ignorance could ever have been offered, either as an excuse or as an extenuating circumstance in their favor; and had they assumed the arrogance to have charged the arbiter of these

events with reaping where he had not sowed, or of gathering where he had not previously strewed, the confounding answer would have been, "Out of thine own mouth thou art condemned."

If these inferences and facts fail to suggest the importance of obtaining correct principles, as a foundation upon which to base our hopes of future reward, or of escaping the penalty resulting from ignorance and disobedience, we must acknowledge at least our inability to conceive what considerations would produce such an impression. In view of these things, we would that we might confidently exclaim,

"Truth, though crushed, shall rise again:
The eternal years of God are hers;
While error wounded writhes in pain,
And dies amidst her votaries."

Some may object to our application of the grand principles of revelation concentrating in the future state; but we have only presented them as we found them, not willing to assume the responsibility of changing their application. We submit them where their author has fixed them. What fearful work, that man should attempt to change, in order to suit the preconceived opinions of men, the truth of God!

Fool! to think, how vain, against
Th' omnipotent to rise in arms!

But do those who make this objection, not apply them *all* to the present ephemeral state of existence; and is there not a most palpable perversion of the noble doctrines of inspiration, in making their principles available in the present deranged state of things? Indeed we hazard nothing by asserting, that unless the gospel offers something inconceivably more valuable, not only than that which the present world ever has afforded with all its resources, but that it is capable of affording to meet the demands of man's nature as a moral and intellectual being, then the whole system is a most sublime failure; for what but instability, fickleness, change and vanity are infused throughout all the vitals of creation, and stamped indelibly upon her entire framework? It speaks in the stormy elements; it

thunders in internal caverns, and utters its fearful voice in the rolling billows of mountainous fire. It is written in the crumbling ruins of cities, the depopulated walls and decayed thrones where empire has fallen. It is written on the hopeful visions that dance their magic enchantments, and frolic before the bewildered fancy of a deceived and infatuated race, and like the fabulous Tantalus, presents the golden wine cup, which ever eludes the far-reaching grasp. And when stern nature sends an intimation of his approach, the mortal of three score and ten years starts up alarmed from his dreaming couch, when, like the lightning's flash, one truthful reflection flits vividly across his wakeful mind, and proclaims his whole history to have been one of vanity and vexation of spirit. Indeed should we question the living and moving universe in regard to her present nature, there would not be an element of which she is composed, but that would lend its voice in sending forth the responsive proclamation that the present constitution and arrangement of things is one only of preparation for a higher and more congenial state. Says the unrivalled Shakespeare,

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea and all which it inherits, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a wreck behind. We are such stuff
As dreams are made of, and our little life
Is rounded by a sleep.

Now nothing less than the accomplishment of that state of perfection, suggested in these pages, is at all calculated to meet the pressing demands of man's nature, as a social, moral, and intellectual being. Indeed we might have inferred from the physical organization, and the natural arrangement of things, the dawn of such a state, if it were not a subject of revelation, or had the pen of Divinity never have sketched the sublime picture. It is said there are but two forms of human government embodying ultimate and final principles: these are, extreme absolutism on the one hand, and extreme social republicanism on the other. All other forms are but compromises between them, containing sometimes a preponderance of the one

element, and sometimes of the other. Now any close observer of human nature, we think, can not avoid subscribing to the philosophy of this sentiment. Admitting, therefore, that both of these states of human society contain the elements of perfect government, yet we must conclude, with the history of six thousand years experience before us, that they are both impracticable in the present state of the world. But that these ultimate principles are indeed destined to be realized, we believe to be a grand truth; and we look philosophically, as well as by the pointing finger of inspiration, to the restitution of all things spoken of by the mouth of all the holy prophets since the world began, for their realization. This state is tantamount to the kingdom of God, that, with the Son of man seated upon the throne of universal empire, is a most perfect consolidation and an embodiment of both these principles. This theocracy proposes an absolute monarch as its king, and also the very extreme of social freedom for its inhabitants, even the glorious liberty of the children of God" (*Paul*). To suppose that this perfect consummation never will arrive, questions the development of those grand principles which are indeed interwoven in the very nature of things, and also presumptuously declares that mankind never will answer the grand design of their creation.

In presenting the prophetic predictions contained in these pages, of that future state, we have felt an almost overwhelming desire that those who may peruse them might be so moved by the spirit-stirring power of truth, that they would rise in all the magnanimity of their being, and grasp the laurels which belong alone to those minds, who are valiant for the truth. In the corrupt channels of human life, these have been awarded to the rich, the monarch, and the hero; but do the laurels which belong to true valor deck the golden brow of him who has taken the advantage of all fortunate circumstances, and, like Cræsus, succeeded in amassing the wealth of an empire? Has this not been accomplished at the expense of others, who have suffered oppression, and been compelled to labor beyond the lawful powers of their nature, in order to obtain even a miserable pittance, insufficient to meet the wants

of their impoverished condition? Do not the curses of the poor rest with more than leaden weight upon such?

What orphan or what widow prays,
To crown his life with length of days?

It is indeed unrighteous to award this honor to him: true valor dwells not here.

This dignity has also, by the infatuated multitude, been lavished upon him who sits on a throne, and holds the straitened reins of despotic empire over oppressed millions, who, by the sway of his iron powers, are deprived of the true dignity and genius of their nature. The liberty of thought and speech belongs not to them. Even the empire of mind, by this tyrant, has been invaded, and its heaven-born prerogatives bound fast in the chains of mental night, and its powers fettered by necessary ignorance. Superstition, beggary, and wretchedness, are the dismal train that fills, follows, and surrounds the motley group of oppression and wrong. Does the twining wreath of true valor encircle such a throne, or does its glory bedeck the brow of him who sits thereon? Perhaps he sits upon the lawful seat of another, who has become a prey to the more powerful ambition of his antagonist; or if he received this distinction as an inheritance of his birth-right, his ancestors obtained it by violence and fraud, so that at best, it is an unhallowed legacy, which belongs not to him: true valor dwells not here.

These laurels have also been awarded to the successful warrior, who, in returning from the field of blood and carnage, receives the shouts of applause, and it may be the devotional homage of a nation; but is this righteous valor? Behold his hands! thicker than themselves with his brothers' blood! Behold, on yon battle plain, where lie in heaps upon heaps, headless carcasses and nameless things! Watch that widowed mother winding her way through clotted blood and crimsoned mire, among the dead and dying, in weary search of her only child, the last solace of her aged hope; and tell me not that he who has done this should be praised. Or perhaps the successful general has himself fallen in the deadly strife; and when the battle is over, he is entombed in canonized earth; but he knows it not; the muffled drum beats the dead march

around the margin of his grave, but he heeds it not; the low moaning death dirge is hymned by his living worshippers, but it touches not his frozen sympathies; the sword and signet, harp and crown, may be ceremoniously laid upon his bosom, but it heaves no responsive beat to this honor; the volley of rattling musketry may be fired into the very cave where he lies, the thundering cannons' roar shake the precincts of his tomb, the infatuated shouts of triumph and victory move the trembling heavens above his grave, but he sees and hears them not; they honor not the unconscious dead: he sleeps to await the ignoble resurrection, of all murderers to shame and everlasting contempt. True valor dwells not here.

Says the prophet, They are not valiant for the truth in all the earth. This boon, therefore, belongs to him who, regardless of all consequences, asserts the magnanimous liberty of his mind, claiming the right of thought and expression: he whose intellect is moved by the spirit-stirring power of moral truth, and, in the nobility of his God-like mind, approaches the brazen altar; and there, in the sight of God, angels and men, makes a sacrificial offering of his popularity, or all hope to obtain it; his interest, his character, and, if demanded, even his life, rather than suffer the deprivation of giving utterance to his sentiments. Such a mind bears the palm of true dignity, and alone wears the laurels of true valor.

Dr. J. B. Dods speaks thus in regard to such characters: "Had not some master-spirits dared to freely speak and write their thoughts, then these professed friends of truth and knowledge, who now oppose every thing that may appear to them either new or strange, would have been destitute of that knowledge which they have obtained from books, the products of other men's thoughts; and not daring to think for themselves, they would have forever remained in mental night. It is by daring to step aside from the beaten track of books, and bring forth from the dark arena into the light of day some new truth, that we add our mite to the common stock of knowledge already accumulated."*

* Dods's Lectures on Electrical Psychology.

The immutability of truth is as imperishable as its author; and is written by the living God of the universe, alike in the volume of inspiration and of nature; their number can not be increased or decreased, either by man's belief or unbelief; and the highest capability of his being is to discover and bring them forth for the contemplation of his fellow men.

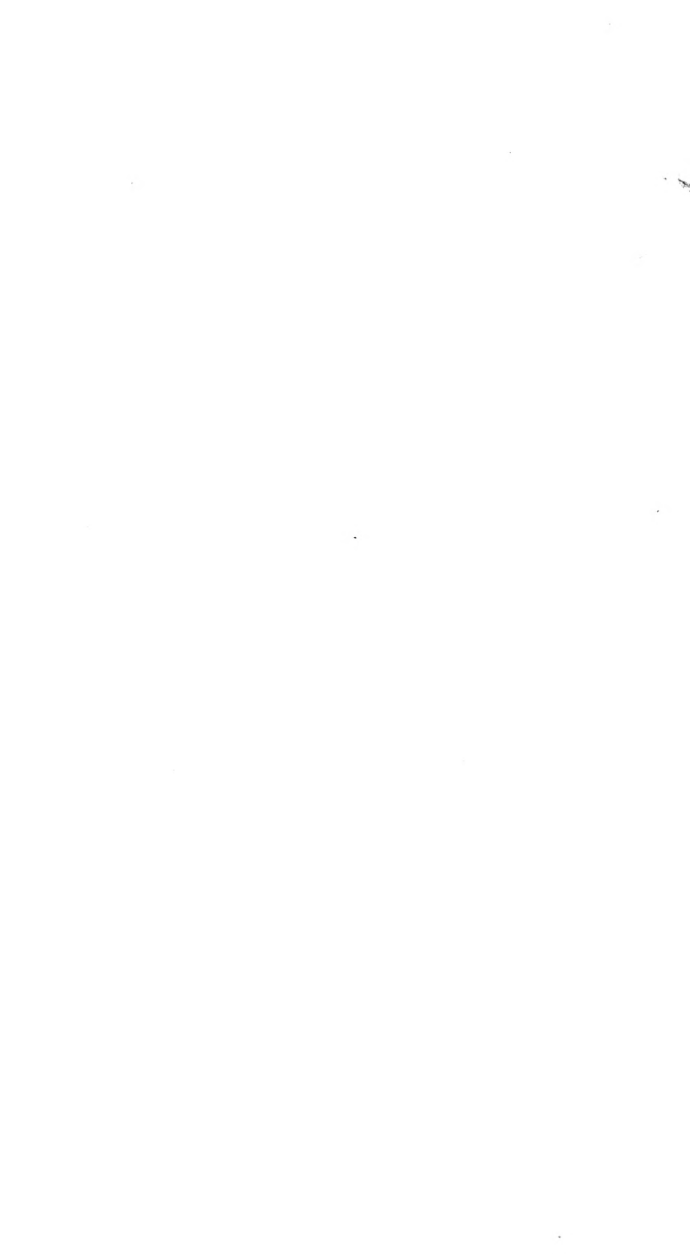
RULES OF INTERPRETATION, AND DIRECTIONS FOR INVESTIGATING THE SCRIPTURES.

- 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 in collision with truths elsewhere established by positive language.
- Third.* The proper connection of any given passage is not that with which it stands immediately connected, but that bearing upon the same subject, found recorded any where in the scripture. Select all these texts from where they stand; put them together, and you have the truth in relation to that subject, and all the light with which we can be favored; unless the author of the book condescends to give us a private revelation in relation to it. This is what PAUL terms rightly dividing the words of truth.
- 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 the same 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, evidently belonging to the same subject, but that only admit of inferential testimony, no inference should be drawn from them, at variance with the truths as already established by the 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 antetype must always correspond with the type, and the shadow with the substance.
- Second.* In studying the scriptures, consider that the new testament is a commentary on the old.
- Third.* Never be afraid of results to which you may be driven by your investigations; as this will inevitably bias your mind, and disqualify you to arrive at ultimate truth.
- Fourth.* Question every thing you believe: if it is the truth, it can not be injured; and if error, you should know it.
- Fifth.* Pursue this course with as much independence, as though you were the only one concerned.
- Sixth.* Consult no author less than divine, in so momentous an undertaking,

PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD.



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THE
GOSPEL CROWN OF LIFE.

CHAPTER I.

THE NATURE OF THE RESURRECTION OF THE
DEAD.

It is strange, indeed, and almost unaccountable to a biblical student, to understand how any one, who pretends to hold the scriptures as of divine authority, could reject the doctrine of a future resurrection. This sadducean sentiment, however, has always had more or less advocates, but their number has generally been limited to a very small proportion of those who professed faith in the Bible. The disposition, however, to undervalue the Bible doctrine of a resurrection, and render its importance of but little consequence, has, and still does, spread itself like some malignant and evil genius. It was introduced into the church but a short time subsequent to the apostolic age; if, in fact, the poisonous seeds were not sown while they were yet living. It has infused itself into all denominations without exception.

This error grows out of a misconception of the true nature of the doctrine itself, rather than from a wilful disposition to detract from its importance. Such ignorance, however, with the Bible in our hands, in nowise renders the results any the less dangerous. False views, as we shall show, especially in relation to this doctrine, must inevitably prove remedilessly fatal to those who adopt them. We shall endeavor to ascertain what the word of God teaches in reference to its real character

The positions we are prepared to assume in relation to this doctrine, are, first, that the resurrection body is a real organized being, composed of flesh, bones, sinews, muscles, and in fact all the material organs necessary to the formation of an intelligent being in the present state, and identical to all appearance with those he now possesses. This will appear evident from an examination of the particular change, described by apostolic exactness, through which the resurrected dead are to pass, in coming forth to second life. There is, perhaps, no writer in the Bible, better qualified to present this subject in a clear light, than the apostle of the gentiles; and there is no place where it is so fully investigated, and philosophically as well as scripturally delineated, as in his second epistle to the Corinthian church. It is unnecessary to quote the whole description, but we shall confine ourselves to the substance of the reasoning and instruction therein contained.

He commences by referring to two questions, which were sometimes asked, namely, How are the dead raised up, and with what *bodies* do they come? In answer to these questions, he introduces as an illustration the process of vegetation. The grain of wheat, says he, which is sown in the earth, is not that same body that shall be produced from it: that seed must first die, or decompose, before a germ can spring from it. So it is with the human body: it must decompose, or die; all its component parts must be resolved back into their original elements, without which a resurrection would be an impossibility. But as in the formation of each individual seed, possessed of its own identical body, and being thus distinguished from all other seed, so the product of the dead seed, according to the laws of natural affinity, must be precisely like that from which it sprung.

What more striking simile could have been selected, than this unvarying uniformity exhibited in the germination, production and identification of vegetables, to illustrate the literal resurrection of the dead! On the supposition that the resurrected body is not a real, tangible organization, how unaccountably strange that an inspired apostle should have chosen such a simile as this to teach

its nature! How passing strange, indeed, would it appear to the husbandman after having sowed wheat in his field, the product should be a harvest of oats! and if potatoes had been planted, the yield would have been onions! And why would such a phenomenon be considered wonderful, were it not from the fact of nature's uniformity? The entire generations of vegetables, during the long period of six thousand years, furnish not one example of such irregularity and confusion.

From this beautiful simile, therefore, we learn three things in regard to the resurrection of the dead: First, that the dead body contains, at least, the germ of the resurrection body; secondly, that as the dead body was composed of real substance, so will the resurrection body be a real, corporeal, organized body; and thirdly, that the resurrection body will be identical with the body that lived and died.

To put any other construction upon this reasoning of the apostle, as here presented, would be doing violence to his language, and reflecting upon his character as a man of sense, leaving his inspired ability out of the question. What strange logic, indeed, would it have been, if he intended by this comparison to teach the visionary notion of heathen philosophy in respect to the dead: that, that which survives, is nothing but an immateriality; which is, of course, the opposite to any thing composed of substance! It is indeed its eternal opposite. The fact that there is no possible medium between materiality and immateriality, shows it to be impossible that such infinite extremes as these two ideas present, can ever approximate toward each other far enough, so that there would be the least shade of analogy between them. If he had meant to teach this view, we can not conceive of a simile in all nature, by which he might have illustrated the fanciful idea. In fact, the literal definition of these terms (and it is this which gives language its significance), simply mean *something* and *nothing*, between which there is no comparison. But we will suppose, in order to set the matter in the strongest light, that he did intend to teach such an idea. As a reasoning man, he would be inclined to introduce something as a foundation from which, in the

course of his argument, he might at least present something like a comparison, to render the conclusion forcible; and as nothing could be found in the universe that bears the least resemblance to the idea, he might just as well have advanced the one in the text, as any other; but instead of presenting it as he has done, the order must have been reversed, and then it would have stood something like this: The seed must not necessarily die, in order to produce the new crop; for that seed does not contain one particle of the substance of which the new yield will be composed; that this is to be immaterial wheat, for the smallest conceivable atom would still be matter, and consequently no place would be found for it in this harvest. And so with regard to the resurrection: it is perfectly unnecessary that men should die, in order to be raised; because the dead body is matter, and nothing but matter, and does not therefore contain even the germ of the resurrection body; for that germ must be as literally a part of itself; as the grain of wheat was a part of the stock produced from it. He might also have informed them, that as the new body possessed not the least particle of the body that died, it might have had an existence if that body had never died; and in fact it might have had an intelligent existence, had the body from whence it sprung never lived at all. And now to tell the truth about the matter, I must acknowledge that this is no resurrection at all, but most emphatically a new creation to all intents and purposes; that those who have died, are hopelessly perished: no sound can ever awake them from their dreamless sleep, the trump of Gabriel never salutes their ears, and it must be a mistake that they had been informed that Christ would raise them up again at the Last day, so that not one hair of their heads should finally perish; and notwithstanding it had also been declared, in reference to the resurrection saints, that in their flesh they should see God, that Deity has changed his mind, and concluded to make another race, perfectly dissimilar to us. They are to be featureless; for if features were possessed, they must be composed of matter (unless features can be made out of *nothing*), and that would be too much like the old race. They must also be limbless; for limbs are composed of

bones, muscles, sinews, &c., which would be impossible for even Deity himself to make without the use of matter : he might make something resembling them, but it would be nothing after all but a ghostly apparition. They must be either a reality or a deception : if they are substance, then they are a reality ; if not, then it is a deception. But these wonderful beings are also to be intelligent, capable of grasping thoughts of which, in the present state, they could have but little or no conception ; and this too without brains : no phrenological developments upon their heads ; no organs of sense to convey external impressions to their empty, skullless heads ; for if they possessed these, nerves would be an indispensable prerequisite ; and as these are matter, they must forever be without organs of sense or thinking apparatus. In fact, he might have said, to give a description of these strange and wonderful creatures, we can not, there being no language adapted for such a purpose : in this respect they are perfect non-descripts, and all we can know about them is by showing what they are not. They are senseless, featureless, formless, inorganic and limbless, perfectly intangible, incorporeal and immaterial, more perfectly transparent than the most subtle fluid in the universe of God ; for even this is composed of solid particles of matter.

Now what extreme folly and consummate absurdity does such sentiments involve ; especially coming from an apostle, and that too professing to be written under the direction of a wise dictator, even God himself, who of course would be the author of this profusion of mystery ! But so far from being left to grope in this profundity of obliviousness, in relation to this important matter, every item constituting the entire change through which the resurrection body is to pass, is portrayed in language too intelligible to be honestly misunderstood, and such absurd inferences are wholly inexcusable.

The apostle begins the discussion by exclaiming, "Behold ! [an expression signifying that something important is about to be communicated], I show you a mystery." However this doctrine may have been mystified heretofore, that mystery now vanishes under the rays of the gospel's beaming light. I shall show you what was before

this time a mystery; and he begins the revelation or explanation thus: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up of victory." Again, he says, after referring to the moon and the stars, and also to bodies belonging to the earth, called terrestrial bodies, that they excel each other in glory: "So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

We have thus introduced enough of the passage to enable us to understand the nature of this resurrection change. The first thing constituting this change, which we shall notice, is that of incorruption from corruption. It is argued, that as every thing in nature is continually changing its form, consequently there can be no material organization but what is liable to death. We think, however, such an inference is the result of but a partial view, either of God's plan in the creation of mankind, or of the natural and physical phenomena exhibited by the living action of human organization. It is an invariable law of our being, that with a certain amount of exercise and activity, the muscles become more vigorous, the bones more solid, and the skin thicker, instead of diminishing or wearing out by coming in contact with hard substances. By this vital action of the human system (and this is also true of all other animals), the decomposed matter, which would be injurious to the health and dangerous to life, is thrown off from the surface of the body by its own internal forces,

From this fact, it is evident, that instead of time and labor wearing out the human machine, they are only means by which its powers are rendered energetic and vigorous, and consequently of prolonging its existence indefinitely. Ac-

ording to this principle, we infer, that were it not from organic derangement, or the introduction and application of some arbitrary law interwoven with the human frame, which does not necessarily belong to the system, or that grows out of this natural operation of the vital machine, that man would not be susceptible of dissolution or death; and hence he must be, at least so far as he is concerned, indestructible. It will be observed that we have supposed a man free from hereditary disease, or organic derangement, produced either by casualty or intemperance. Such a man, age only subserves to develop his physical and mental powers. But we find that there is a law, as above suggested, and whose existence can not be accounted for upon any other principle than that brought to view in revelation, and applied to the race, to bring about the accomplishment of this decree. It is appointed unto man once to die, and that all future existence and incorruptibility can only be obtained through the resurrection of the dead.

This law or provision in the constitution of mankind, resulting in physical dissolution, is simply a hardening or drying process of each organ composing the system. This chemical process commences when we begin to live, and steadily pursues its course, unarrested by any circumstance whatever, until the muscles and bones become so rigid and stiff that they can no longer be compelled to act. In some instances, the internal forces have been so powerful, that the drying faculties have been kept in a state of activity until some of them have actually become ossified before death. When, however, this is the case generally through the system, or approximating to any considerable degree toward this state, although the individual may still possess the same degree of vitality that once invigorated and rendered the plastic organs active, it now utterly fails to produce a sufficient amount of force or motion to restrain the chemical laws of nature from commencing their work of decomposition, and hence death ensues.

We can therefore understand, and fully comprehend the natural possibility of mankind being exempt from dissolution and death. Let but this law be repealed by its author, and human life may be prolonged indefinitely, were

it not for casualties; or if not repealed, let it be counteracted by the application of some other principle to the human system, by which its effects would be neutralized, and material beings may be rendered incorruptible, or at least indissoluble. For death was not a characteristic of our species originally (although they were susceptible of all those changes resulting from decomposition and reproduction), but was introduced after the creation, and in consequence of disobedience. Says the word, "By sin, death entered into the world, and passed upon all men"; or the law above referred to was then applied to our first parents, and transmitted by a natural generation to the entire race: for all have sinned. It is evident that there must have been some law, that would eventuate in death, applied to man after he committed the offence; and as this is the only universal law calculated to produce this effect (for it is arbitrary, and requires that man shall yield, though all his organs are perfect and free from disease, the legitimate inference is, that it is that law which was provided and introduced into the physiology of our species by the Creator himself, rendering them susceptible of corruption, dissolution and death; these all being necessary accompaniments of sin and rebellion, and exclusively allied to the present state, and terminating at the resurrection of the dead. The decree has gone forth, that resurrected saints are to have the principles of incorruption infused through their entire being, by the spirit, or powers of him who sits upon the circle of the heavens, and who styles himself the author of the new creation.

II. The next item we are to consider in this change, is that of immortality. This is a stronger tenure than that of incorruption, inasmuch as it signifies an endless duration of incorruptibility, and is used synonymously with the expression *eternal life*. Thus we seek for glory, honor, immortality, eternal life: the two together describe the interminable continuance of that state which succeeds the resurrection. We have found nothing, thus far, that conveys the remotest idea that the resurrection body is to be frittered away into immateriality; and the other items which Paul speaks of as constituting this change, admit

of no such supposition. "It is sown in dishonor, but raised in glory." When the man dies, he falls into an inglorious grave: it is indeed dishonorable, from the fact that it is the result of sin, and leaves all in ruins; but, let the Divinity touch the tomb where a saint sleeps, and he comes forth majestic and glorious, fashioned like the glorified body of Christ. It is also sown in weakness: it falls a conquered victim to death, the strong man armed; but it is to be raised in power, revived, and vitalized by the direct energy of Omnipotence, or by his Spirit, which is an agent capable of cleaving open the graves of the slumbering dead, forming again the elementary particles which go to make up all the component parts of which they were once possessed, and then infusing divine life through every faculty, rendering them powerful and glorious.

Another item is that they are to be spiritual bodies. This is, however, a very different idea from that of bodiless spirits, which we hear so much about. The reason why it is said to be raised a spiritual body, is simply that the resurrection is to be accomplished by the spirit of God. It is the agency of deity, and not by any natural operation of things that now exist, by which this work is to be effected. Says the apostle in reference to it, in his letter to the Romans, "If the spirit of him that raised up Christ from the dead dwell in you, the spirit of him that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you," and thus render them spiritual or immortal bodies. For, mark, it is the *mortal* body that is to be quickened or re-animated: that very corporeal organization which died, is that which is to be raised again; for thus it was with Jesus, and his resurrection is made a type of that of the saints. What an almost infinite contrast does this view of the resurrection present, to the immaterial dogma of the Platonic philosophy.

The prophet Ezekiel gives us a description he had of a vision of the resurrection. It is so clear and forcible a picture of its nature, and of the character of those he saw dead and raised to life again, that we shall introduce nearly all of it. Says he, "The hand of the Lord was

upon me, and carried me out in the spirit, and set me down in the valley which was full of bones, and caused me to pass by them round about; and behold there were very many in the open valley, and lo they were very dry. And he said unto me, 'Son of man, can these bones live?' And I answered, Oh, Lord God, thou knowest. Again he said unto me, 'Prophecy upon these bones, and say unto them, Oh, ye dry bones, hear ye the word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live; and I will lay *sineus* upon you, and will bring up *flesh* upon you, and cover you with *skin*, and will put *breath* in you, and ye shall live.' So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone; and when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, 'Prophecy unto the wind: prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live.' So I prophesied as I was commanded; and the breath came into them, and they lived and stood upon their feet, an exceeding great army. Then said he unto me, 'These bones are the *whole house of Israel*. Behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and will bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, and caused you to come up out of your graves, and shall bring you into the land of Israel.'

We shall make but a few remarks upon this passage of inspiration. In fact the substantiality of the resurrection body is so vividly described, and the component parts of a living, material organization so specifically delineated, that to multiply words would rather serve to darken and confuse, than to render it any more lucid or comprehensive. How strikingly similar is the expressive exclamation uttered by these slain, to that of the apostle, on the

supposition that there is to be no resurrection of the dead. "Then," says he, "those who are fallen asleep in Christ are perished; and if it is not for the hope of the resurrection, which he calls the hope of our fathers, then we are of all men most miserable: let us eat and drink, for tomorrow we die." These fathers the prophet sees in their graves, and he hears them exclaim, "We are cut off for our parts: our *hope* is lost." There are two expressions used here, a misunderstanding of which may make confusion: they are these, *Israel*, and the land of *Israel*. These terms represent the righteous of all ages, at least since the days of Jacob, who was named *Israel* from the circumstance of his having wrestled and prevailed with the angel of God. The term therefore, describes the faith necessary to obtain the favor of God. Hence he, or Abraham his father, who possessed the same characteristic faith, was denominated the Father of the Faithful. Hence the new testament represents those who believe in Christ, as being the seed of Abraham, to whom the promises were made. Such an appellation never was, and indeed never could be, applicable to the Jews as a nation: their whole history furnishes us with a black catalogue of fickleness and rebellion, instead of perseverance and faithfulness. The letter to the Galatians clears up this matter: it shows that there is now no distinction of nations, or of individuals, as it respects salvation. "There is," says the writer, "neither Jew nor Greek, bond nor free, neither male nor female; for ye are one in Christ Jesus: and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Again he says, "Now to Abraham and to his seed were the promises made: he saith not and to *seeds*, as of *many*, but as of *one*. And to thy seed, which is Christ:" the promises then made to Abraham by God, run to Christ as the one designed, who should inherit them. He is also declared to be the heir of the world: consequently all those who have died in the faith of Abraham, or that shall ever possess that faith, are to be considered Israelites, and are therefore joint heirs with Christ to the inheritance of the world to come, which is the land of *Israel*, typified by ancient Palestine, and of which he is to take possession.

At that time, all Israel, or the faithful, whether living or dead, shall be changed by the resurrection process, and be introduced into the everlasting kingdom of God established under the whole heavens, which shall not be destroyed, or given to other people. Then will be accomplished the event described in the last part of the vision of the valley of dry bones. Thus, "My tabernacle," says God, "shall also be with them; yea, and I will be their God, and they shall be my people. My sanctuary shall be in the midst of them forever more." A full description of this is furnished by the revelator, and applies to the new heavens and earth. He saw the holy city coming down out of heaven, called the New Jerusalem, or, as the prophet calls it, God's tabernacle; and he heard accompanying its descent, a great voice out of heaven, saying, "Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people; and God himself shall be with them, and be their God." This is precisely the same event as that which takes place after the whole house of Israel, in Ezekiel's vision, are raised from the dead; and hence it is a perfect description of the resurrection of the righteous dead, and no language could have been employed to describe a literal resurrection more appropriately than that here used.

Another argument we shall present in vindication of the literal resurrection, is drawn from that of Christ. Before, however, we enter upon an examination of the history of his resurrection, as given by the evangelist, we wish to refer to it as being a typical example of the resurrection of the saints. If we succeed in accomplishing this, and also in showing that his resurrection was a reality; that that same body which was crucified and buried, rose again, we are ready then to submit to the judgment of the candid reader, whether we have not established, at least beyond successful controversy, the literal resurrection of the dead.

In the first place, it is declared that Christ took not on him the nature of angels, but that of our nature, and that he was made *like* man in all points; in fact, that he was a perfect man, "the man Christ Jesus." In reference to his resurrection, it is also declared, as related to ours,

that as we have borne the image of the first Adam, we shall also bear the image of the second Adam, who is the Lord Jesus. And says the Apostle John, "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." And the Psalmist exclaims, "I shall be satisfied when I awake in thy likeness." And that, as we have borne the image of the earthy, we shall also bear the image of the heavenly; the first Adam being made a living soul, the second a quickening spirit. Job's testimony in relation to it is very positive: it is this, "Though after my skin, worms destroy this body, yet in my flesh shall I see God. I know that my Redeemer liveth, and that he shall stand upon the earth in the latter day; and I shall see him for myself, and not another." Isaiah exclaims, "Awake and sing, ye that dwell in the dust, and the earth shall cast out her dead: her dead men shall awake; together with my dead body shall they arise." Paul makes the resurrection of the dead saints to depend upon that of Christ. Says he, "If Christ be not raised, then there is no resurrection of the dead, and therefore, those that are fallen asleep in Christ are perished; but," he adds, "now is Christ risen from the dead, and become the first fruits of them that slept." If, then, he is the first fruits, the resurrection harvest must be identical with the first fruits. Now if it appears that his resurrection was literal, then that of the saints must also be literal: his likeness and image must be their likeness and image, or else the harvest would not be like the first fruits of that harvest, which would be absurd.

Let us now look at the facts furnished from his history after his resurrection. After he had risen, and had been seen by Mary and Peter, the disciples being together, and anxiously communing in relation to the report, Jesus himself came in the midst of them, and said, "Peace be unto you!" But they were affrighted, supposing him to be a spirit. He observing this, said unto them, "Why are ye troubled, and why do such thoughts arise in your hearts? Behold my hands and my side, that it is I myself. Handle me and see; for a spirit hath not *flesh* and *bones*, as ye see me have. And when he had spoken thus, he showed them his *hands* and his *feet*." Here we have an example

of a resurrection and spiritual body : it is a most perfect exhibition of a substantial or material being, composed of *flesh and bones* ; in fact, it was the identical person who had been crucified, bearing the very prints of the nails in his hands and feet, received by being transfixed to the wood. When this interview took place, one of the disciples being absent, after having been informed what had transpired, declared that he would not believe that he had risen, unless he should put his finger in the prints of the nails, and thrust his hand into his side. The next time, however, they were assembled, this disciple also being present, Jesus again appeared in their midst, and addressed him thus : “ Thomas, reach hither thy finger, and put it into the print of the nails, and thrust thy hand into my side ; and be not faithless, but believing.” Hence we see that he submitted himself to the test of their senses. They saw him, they felt him, they heard that same voice with which they had been familiar for more than three years ; but in addition to this (as if to put his identification beyond all doubt, if indeed any could now remain in their minds), he appealed to their judgments. They knew that a spirit, or a ghost, was not a reality, and nothing but an apparition of a substance, a false creation ; but to convince them that he was not such a visionary thing, he inquired if they had any meat, when a piece of fish and of honey comb was presented him, which he took and did eat before them.

We are aware that in order to avoid the literality of the resurrection, it is assumed that Jesus passed through another change after this, reducing him to immateriality ; but such a presumptuous assertion has not the least particle of evidence for its foundation in the scriptures. There is no intimation of any other radical change through which he is destined to pass, after having gone through the resurrection ; for that event included every item of change any where else contained in the scriptures, relative to the Lord Jesus Christ. It presented him incorruptible, immortal, honorable, powerful, and glorious ; an eternal triumphant victor over death, hell, and the grave. We are aware that there is future glory in reservation for him, to be conferred by the Father when he vacates the

mercy seat ; but that proposes no change in his nature. We have an example of his final appearance, in supreme glory, furnished by the transfiguration upon the Mount, when his countenance shone as bright as the light. The vision of him recorded in the revelation, in his eternal state, is similar to that seen by the disciples. The reve- lator says, he was like unto the son of man : he still bears his natural appearance, so that he was recognized, al- though thus glorified. “ His head and hairs were white like wool, as white as snow ; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. His countenance was as the sun shining in his strength ; and when I saw him, I fell at his feet as dead. And he laid his hand upon me, saying unto me, fear not : I am the first and the last ; I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hell and death,”

Here, then, is an unqualified declaration from the glori- fied Christ himself, after having triumphed over hell and death, denoted by his possession of the keys, representing the power of death to which he once fell a victim, that he was the same identical being who was dead. In accord- ance with this, Paul declares that it was the same that ascended to heaven ; that first descended into the grave, although in his shining and glorious nature he is the same material person still, possessed of flesh and bones, and is no spirit.

It is recorded of Moses, after having been conversing with God upon the Mount of Sinai, that when he came down, his face shone so exceedingly that the people could not look upon him, and besought him that he would cover his face with a veil. This example demonstrates that hu- man nature, even in its present corruptible state, is sus- ceptible of being thus rendered shining and glorious ; and how much more so will it be after having passed the resurrection change ? Then indeed may they be made *like* unto Christ's *glorious body*. He that was once weak, so that a small body of soldiers were capable of taking him captive, and of forcing him to the judgment hall, and from thence to the gibbet, and there sacrificed by the

hands of a blood-thirsty and murderous mob, who clamored for his life like wild beasts of prey ! It is true, as he said, he might have prayed, and the Father would have dispatched twelve legions of angels, who excel in strength, for his defence, and who would have been sufficiently powerful to have hurled the combined nations of Judah and Rome into hopeless ruin. This would not, however, have been accomplished by his own power, but by that of the Father. We hear him also exclaiming, after his resurrection, "*All power* in heaven and earth is committed unto me." Henceforth he is not to be considered the lamb of God, but the lion of the tribe of Judah, seated at the right hand of power. We cannot, therefore, avoid the conclusion, that if such facts and arguments as are here presented, fail to establish the doctrine of a literal resurrection, then in our judgment no doctrine of scripture whatever can be proved ; and if such an array of facts, circumstances, arguments, and quotations of divine testimony, does not enable us to understand the nature of the resurrection, then no truth brought to view in the scriptures can be understood, for nothing is more clearly taught than this

III. We come in the next place to consider the question, Who are candidates for the resurrection ? The position we shall assume in the discussion of this question, is that all mankind indiscriminately are not to be thus raised ; that it is confined exclusively to those who have been favored with a dispensation of his will, revealing their obligation to him as their creator. This, it will be seen, excludes the heathen, and all of our race who have never heard the gospel, or who have never been instructed in the nature of their relation to their maker, and of the plan constructed by him for their salvation. When, therefore, their natural life terminates, that ends their existence for all future time.

Again, that the resurrection of the righteous, and that of the wicked, take place about the same time. In relation to the first question, we remark, the idea that the heathen (as we shall call them, signifying that class above described) are to be punished for not yielding obedience to claims of which they never had heard the most remote

intimation, is at once revolting to all feelings of humanity, and also to all our ideas of right, and perfectly beyond our conceptions of justice. If the scriptures teach such a doctrine, we can not avoid the conviction that it offers a serious reflection on the character of him who could be guilty of inflicting such a penalty: it would indeed be reaping where he had not sowed. This idea is one of the strongest weapons infidelity has ever been able to thrust at the divinity of the book; and if we succeed in showing that it is not a sentiment taught there, then this objection to the consistency of its teaching, is taken from their almost exhausted armory, and leaves them contending with the opinions of men instead of the word of God.

We find by a careful examination of those passages of scripture which describe the condemnation of those upon whom the execution of the final judgment falls, that it is invariably either declared or implied to be in consequence of the omission of known duty, or the commission of acts which were known to be in violation of the obligation to their maker. In fact the judge himself has laid down the rules, and published them to the world, by which he is to be governed in the distribution of rewards and punishments in the last day. Says he, "I judge no man; but the words which I have spoken unto you, they shall judge you in the last day." One of these rules is stated to be, that where much is given, much shall be required; and where little is given, little shall be required." The inference from this is, that where nothing is given, there shall nothing be required; and if the attempt should be made to criminate such a character, could he not justly charge the judge with the inconsistency of reaping where he had not sown, and of gathering where he had not previously strewed?

This principle was recognized in a number of striking instances by Christ himself while on earth, and also by the Apostle Paul. Says the former on one occasion, "This is the condemnation, that light is come into the world, and men choose darkness rather than light, because their deeds are evil." On another occasion, referring to the Jews, he says, "If I had not come and spoken unto them, they had not sinned; but now they have no cloak for their sins."

Here it is perfectly conclusive that their sin, and consequent condemnation, consisted in their rejection of him as the Messiah, and their obstinacy in refusing to obey his precepts, which, had they never heard, they would have been exempt from the penalty of violated law, now fastened upon them.

The reasoning of Paul to the Athenians, furnishes another striking instance of this principle. After referring to their past practice of idolatrous worship, he says, "The times of this ignorance God winked at, but now commands all men every where to repent." No excuse hereafter: the offer of eternal life is now proffered; for he preached to them Jesus and the resurrection.

Now let us consider the Bible doctrine of life and death, as this is inseparably connected with, and throws light on this subject. We remark, then, in reference to it, that had the original progenitors of our race continued in a state of innocence, death in no form would have ever entered the world, to blast our race as it has done. They would have then been changed, at some future period, to immortal life; but by transgression they lost all right to that glorious state: notwithstanding the solemn prohibition of Jehovah, the forfeiture was made.

"She plucked, she ate: earth felt the wound;
And nature from her seat sighing through
All her works, gave signs of wo,
That all was lost."

Thus the race became subject to mortal death, which is the opposite to immortal life; and therefore by sin death entered into the world, and so death passed upon all men, for all have sinned; and hence death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression.

We see by this that the whole race are implicated, and are now suffering the first death, and are also exposed to the second death, which is to be executed at the resurrection of damnation. But a new way of life is opened up by the gospel: it brings life and immortality to light, and freely offers them to this dying race, by compliance with the conditions upon which they are proposed, and to be

conferred by their author. Eternal life may therefore again be gained, and consequently the second death avoided. This offer is presented by such language as the following: "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ: henceforth the issues of life are held by Jesus the second Adam, having been lost by the first. I," says he, "give unto them eternal life, and they shall never perish." It is also said, "When he who is our life shall appear, then shall we also appear with him in glory." It is this life that constituted the crown, which Paul declared should be given him at the day just referred to; "and not to me only," says he, "but unto all them also that love his appearing." This reward of eternal life can only be bestowed by obedience to the gospel of Jesus Christ; for it is expressly declared that there is no other name given among men, whereby we can be saved, but by the name of Jesus; and hence the punishment of the second death can only be awarded by the rejection of this gospel.

In the light our subject now stands, we are prepared, not only to understand such passages as the following, but we can also see their force, and appreciate the sentiment they contain. "For we who preach the gospel, are unto God a sweet savor of Christ in them that are saved, and also in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life." We go to them that are already dead, and offer them, through Christ, eternal life; at the same time knowing that if they reject the offer, the act will constitute them candidates for the second death, which they would have escaped had the offer never been made; but now, having heard and rejected the offer of life, such a rejection proves a savor of the second death, or of death unto death; but by accepting the offer of life, it would have eventuated in eternal life, or have proved a savor of life unto life.

We shall introduce a few passages of scripture, where the execution of the punishment of the wicked is described, and the reasons stated why the punishment is inflicted; which will be seen to be in perfect harmony with the views here presented, and that go to confirm the posi-

tion we have assumed. Says God, "I called, and ye refused: all day long I stretched out my hand, and no man regarded it. I also will laugh at your calamity, and will mock when your fear cometh." The class here upon whom this condemnation falls, can not be the heathen, for they were never called: the gospel of reconciliation never saluted their ears. Again it is said, "The Lord Jesus shall be revealed from heaven with his holy angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." But no mention is here made of the heathen: they could not have been included among those here doomed to destruction, in consequence of not obeying the gospel; for how could they have obeyed a system of which they had never heard, or had the least intimation of its existence?

Another instance is that of the final separation of the sheep from the goats (these beasts representing the righteous and the wicked), which is to transpire at the return of Christ to judge the quick and the dead. After the separation is effected, the Judge is represented as addressing those on his right hand thus: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungered, and ye gave me meat; naked, and ye clothed me; thirsty, and ye gave me drink," &c. But to them on his left hand shall he say, "Depart from me, ye workers of iniquity, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat; naked, and ye clothed me not; sick and in prison, and ye visited me not," &c. Their answer is substantially this: "Lord, when saw we thee in such a condition, and administered not unto thy wants?" He shall answer and say unto them, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." This confounds them, and why, but that they had mingled with Christ's followers, and saw their wants, but refused to supply them? When this charge is made against them, for having omitted to perform this duty, they were speechless. Although they might have denied ever having seen

Jesus himself in such a state, yet the withering truth comes forcibly to their minds, that they had indeed often seen Christians poor, and had refused to supply their wants. The inference from this is, that as they had been acquainted with Christians, Christ's brethren, they must have been informed of their relation to God, and of the nature of their obligation growing out of that relation. Thus we see that among all these classes (and they include all the wicked arraigned at the great tribunal of Jehovah's judgment), the heathen are not criminated, and have no part nor lot in the matter.

Again, the scriptures represent faith as the only condition of salvation, and unbelief that of damnation; and Paul says, "They can not believe on him of whom they have not heard, and that faith cometh by hearing, and hearing by the word of God." Those, therefore, who never have heard the gospel, or the word of God, by which faith comes, can have no belief or unbelief about it, and can not therefore be either candidates for salvation or damnation; for it is as much of an impossibility that men can have unbelief about that of which they are perfectly ignorant, as it is that they can have faith in regard to that of which they know nothing.

We shall find, by examining those texts of scripture which speak specifically of the characters who are to be raised from the dead, although they do not declare positively that all men indiscriminately are not to be raised, yet this is the legitimate inference. The first we quote is this: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The expression in this place, *many*, it will be seen, includes both classes, the righteous and the wicked, all who are candidates for the resurrection, but not all men indiscriminately. The resurrection, also, of these two classes is declared to take place simultaneously. "At that *time*, many of them that sleep shall awake," &c. This passage is quoted substantially by Christ, thus: "Marvel not at this; for the hour is coming, when all that are in their graves shall hear the voice of the son of God, and come forth: they that have done good, unto the resurrection of life; but they that

have done evil, unto the resurrection of damnation.” Here the terms *all* and *they*, signify the same number and classes as that of the term *many*, in the original text from which it is quoted, and includes those only who have done good or bad while they were living, and, as we have already seen, can only be said of those to whom the gospel had been preached; the duties it inculcates being the standard by which men are considered by God as either blame- or praiseworthy, or in fact, by which they obtain a moral character in relation to God. This knowledge, therefore, must also exclude the ignorant heathen from the least participation in the matter.

We also find it repeatedly declared that men shall be called to give an account for their words, their wicked thoughts or intentions, and also for their unrighteous deeds; but as the character of these words, whether good or bad, and of the motives or intentions, whether evil or righteous, and the nature of the *faith* they profess, whether real or hypocritical, are all to be determined by the only rule of judgment (the words spoken by Christ himself, or by his servants), it necessarily follows, that those who have never heard either of Christ or his words, and who consequently can have no belief or unbelief in relation to them, must be absolved from any obligation imposed by such precepts, and can not therefore be included among those who are to give an account to him for the deeds done in the body. Hence we conclude, from all that can be gathered from these passages relative to future retribution, that the heathen who have fallen asleep, and thus suffered the first death, may remain thus perished eternally; for it is also said, “That as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by that law.”

It is also said that the gentiles, who have not the written law, are a law unto themselves; their thoughts, either accusing or else excusing them, in the day when the secrets of men’s hearts shall be judged by Jesus Christ. But this has nothing to do with the question: it is simply showing that the Jews, who were under the law written upon tables of stone, were to be judged by that law; that

being the rule of judgment for that nation until its abrogation by Christ, which was then superseded by the precepts of the gospel; this being the rule of judgment for the gentiles who become acquainted with those precepts, but has nothing to do with the heathen whatever. This gospel is the work of the law written upon their hearts, or its design, which was to bring them to Christ, the ultimatum of which was, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This principle embodied the grand sentiment of Christ, "As ye would men should do unto you, do ye even so unto them." By practicing this, it shows the work of the law is indeed written on their hearts.

We shall introduce but one more text upon this point, which is this: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was no place found for them; and I saw the dead, small and great, stand before God. And the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell (or the grave, *margin*) delivered up the dead which were in them, and they were judged every man *according* to his works; and death and the grave were cast into the lake of fire, which is the *second death*; and whosoever was not found written in the book of life, was cast into the lake of fire." Those who had complied with the requisitions of the gospel, which proposed to confer eternal life on all who would accept the offer, were now acquitted by that standard; and the immortal life it brought to light was now conferred on them by Christ, whose sole prerogative it is to make this distribution of these crowns of life; and hence this book of life is the *gospel*. But all those who were not found written in the lamb's book of life, were judged out of those things written in the books. The law of Moses was produced: that condemned all who were disobedient to its requirements. The scriptures of the prophet sent forth their condemnatory sentence against them. The new testament, containing an exposition of the types

and shadows of the Mosaic institutions, and also furnishing mankind with a key by which the mysteries of the prophecies might have been unlocked, uttered its thundering tones of condemnation against those who had so madly chosen death by rejecting life. Thus they were judged out of those things written in the books, the result of which was the execution of the second death. But here again it will be observed, that in this whole transaction there is not the least allusion made to the heathen who had never heard of the book of life, or of any other of those books, out of which or by which all classes who are destined for future reward or punishment are here either acquitted or condemned, rewarded or punished. This is the universal language of inspiration, and there is not to be found one passage but what is in harmony with this view. We have introduced those which seem to be the strongest objections to the views here advanced; and we submit to the reader, whether this is not the truth in relation to the matter? Is it not strange that men are found, not only clinging to the error that all men are subjects for the resurrection, but strengthening the hands of infidelity by claiming that the scriptures teach such doctrine?

But there is one more text which is sometimes quoted to justify the crimination of the heathen; and as we intended to give all objections their full force, we shall refer to it. It is this: "Visiting the sins of the fathers upon the children, to the third and fourth generations of them that hate me." We see by this that the sins to be visited upon the children are limited to the third and fourth generations, and that too upon those who adopt the sins of their fathers and hate God; but the heathen can not be included here, for they can not hate God, of whom they know nothing, any more than they can love him. What a gross perversion of language, to make this text justify a good God, in consuming with the fires of the second death the millions of our race who have lived and died, with no knowledge of the true God, or of their relation to him, which alone is ascertained by a revelation of his mind and will as contained in the Bible! These views, therefore, of the resurrection of the dead, and dis-

tribution of rewards and punishments, are not only tangible, but their accomplishment is practicable: it also exhibits the harmony of revelation, and vindicates the character of its author, the arbiter of these events, from the imputation of injustice; while the idea that the heathen are to be punished for any length of time whatever, or to any degree, after they are once dead, must forever reflect upon the justice, goodness, and sensibilities of the great Jehovah.

IV. In the last place, we were to endeavor to remove those objections commonly advanced against the literal resurrection of the dead. These are but few, and astonishing as it may appear, they are found emanating alike from professed infidels and modern theologians. One of the most formidable of these objections is this: It is contended, that were all the inhabitants of the world, who have ever lived and died, including those now living, raised from the dead, and live at one time, the planet we inhabit does not contain a surface sufficiently large to accommodate them all. In fact some have gone so far as to say, that were they all to live at once, they would cover its surface *four deep*. Is it not strange, with what tenacity theorists will grasp at any idea, no matter whether it is true or false (for they seldom wait to consider this), that at first sight has the least shade of plausibility, in order to substantiate their spurious opinions! To hear infidels join with grave ministers (perhaps with the title of D. D. attached to their names), making such objections as this, to the fundamental doctrine of Christianity, it leads us necessarily to the conclusion that their systems are founded in fiction and error, and hence the extremity to which they are driven to defend them. It seems as though men never could have given such an idea, as the one here supposed to be objectionable to this doctrine, the second thought: had they done even this, they could not but have discovered its folly and extreme absurdity. What are the facts in the case? for this is a question which may be decided by mathematical calculations. In answering this question, we lay down the following proposition: That the state of New-York will furnish

burial surface for twice the number of inhabitants that have ever lived and died in our world. PROOF: The flood occurred A. M. 1260. Then the earth could have been but thinly populated: we put down the aggregate population at one billion six hundred and fifty-six million (1,656,000,000). From that epoch to the present, there have been 42 centuries. The whole population dies three times in each century: therefore one hundred and twenty-six generations have expired from that period to the present. If we say the average population to have been five hundred millions (500,000,000) in each generation; and this multiplied by 126, the number of generations, gives an aggregate of sixty-three billions (63,000,000,000). This number added to the one billion six hundred and fifty-six million (1,656,000,000), the aggregate population of the antediluvian world, gives the aggregate population for the past and present, at sixty-four billions six hundred and fifty-six millions (64,656,000,000). Now we have 640 square acres in a square mile; which, when reduced to square feet, gives twenty-seven millions eight hundred seventy-eight thousand and four hundred square feet. The state of New-York contains 46,000 square miles: multiplying this by the number of square feet in a square mile, we have a product of one trillion, two hundred and eighty-two billion, four hundred and six million, four hundred thousand (1,282,406,400,000). This number divided by ten, the average number of square feet given to each body, gives us a quotient of one hundred and forty-eight billion, two hundred and forty million, six hundred and forty thousand (128,240,640,000). Now if we divide this number by sixty-four billions (64,000,000,000), the number of the whole population of the world, we have 2 as the quotient. Therefore it is demonstrated that the state of New-York will furnish burial surface for twice the entire population of this globe. How absurd, then, the notion that this vast earth would be covered four deep, were all its inhabitants to live at one time! What a wonderful objection is this, to offer against the literal resurrection of the dead!

The next objection we shall notice is a philosophical one. It is asserted that the particles of matter composing

an individual body, by their decomposition after the death of the body, enrich the surrounding earth, and give rise to a growth of vegetation. This vegetation is consumed by other living individuals, which individuals are thus nourished by the same particles of which the former dead body was composed, and in their turn die in possession of them, thereby rendering a literal resurrection of both individuals a natural impossibility.

In answer to this, we would remark, in the first place, that the presumed objection rests wholly on inference; and an attempt to demonstrate such a hypothesis would be as natural an impossibility as it would be to raise both bodies, were they at death in possession of every atom of matter of which each was composed at the time of that event. Were they possessed with the supposed penetration and wisdom of the old alchemists themselves, would even this qualify them to trace the course of a particle of matter, passing through its process of decomposition, and entering again into a new formation? And as the idea could not be determined by chemical analysis, for the same chemical properties enter alike into the formation of vegetables and animals, therefore the objection rests on mere inference, and hence possesses but little force relative to the literal resurrection of the dead.

But all that is claimed by the apostle in relation to this subject, is that the dead body merely contains the germ of the resurrection body, like the grain of wheat producing the entire stalk and head, multiplied perhaps an hundred fold; so that if there is as small a proportion of the original particles possessed at death, entering again into the resurrection body, as that of the grain of wheat that dies, compared to the multiplied production germinating from it, containing the same chemical affinity for each other, and also for that of the original seed, it is all that is claimed for the resurrection body. According to this view, therefore, one dead body may furnish a sufficient amount of matter from which many may be produced. Hence unless those who make this objection, contend also (which, by the way, no one has yet had the presumption to do) that every identical particle of matter possessed by one candidate for the resurrection when he died, was also

possessed by another, designed for the same state (namely the resurrection) when he died, it weighs nothing against this doctrine. But the Almighty Creator of the universe, has committed himself to accomplish this resurrection, and therefore he is bound to see to it, that no operation of nature's laws, of which he himself is the author, shall so far mingle, mix, and transfuse the component parts of their dead bodies, as to throw an insuperable barrier in the way of their resurrection, rendering such an event a natural impossibility. Should he permit such an occurrence to take place, it would be a reflection upon his wisdom; arguing that he had not sufficiently considered the plan or work he had undertaken to accomplish, or that his power was insufficient for its execution. In fact it is unnecessary that there should be any greater amount of wisdom brought into requisition, or a display of any more power, for the accomplishment of the literal resurrection, than that manifested at the original formation of the first man of our race from common dust. Out of this confusion of elements, were all the chemical properties arranged in the exact proportions composing the bones, tendons, muscles, fibres, and nerves; and also by the skill of this wonderful mind was created arterial blood, containing all the chemical properties of the entire system, adapted to supply the common decay of all its parts, and then infusing it into its proper vessels, and then vitalizing the whole machine direct by his own breath or spirit. We repeat, that to raise and resuscitate the dead, calls for an exhibition of no greater powers than must have been exercised in the physical organization of the original progenitors of our species. How hopelessly, therefore, does such objections as these fail to overthrow the glorious truth of the literal resurrection.

Having exposed these strongest objections which have ever been brought to bear against this doctrine, we have nothing to fear from others that may be raised, which can not possess even a feather's weight. And when the time arrives for the grand event to be accomplished, that same dread voice, that once said, "Let there be light," and there was light; and that was reiterated by the Son of God to the stormy winds, saying, "Peace, be still," and

immediately there was a great calm ; and which, thundering fearfully upon Sinai's trembling brow, shook the empyrean of heaven and earth ; and by whose mandates, Eden's blooming glory appeared arrayed in all her pristine grandeur and magnificence, from a chaotic mass of heterogeneous confusion : that voice will again be heard, on the morn of the resurrection, thundering in the vault of heaven, shaking the vast empire of nature from its centre to its circumference, arousing from their dreamless slumbers the affrighted wicked and the joyful righteous dead, the one class blooming with immortality, and the other raised to temporary life, terminating in the fires of the second death.

“ Look, then, Oh, man, at this thy hope to come !
 High angels and archangels look intently on :
 When pressed with sorrow, thine eyes suffused in tears ;
 When weakness, pain and ghastly death appears,
 Then think that *here* thy wrongs shall be redressed.
 Though now by sin's corrupting curse transpierced,
 Thy nature now writhe and groan in pain ;
 But these thy torturing foes are destined to be slain.
 The sighs of dying nature shall then no more be heard :
 These all are hushed in silence, eternal life's conferred.
 But Oh ! thou wretched mortal, what pen can paint thy fate ?
 Doomed to fire and flame, from which canst thou escape ?
 Thy scattered dust may float like sunbeams on the air ;
 Thy flesh and bones the beasts of prey may share ;
 Thy lifeless carcass hid in oceans deep and wide ;
 But from the all-seeing eye, canst thou forever hide ?
 Is not the Omnipotent pledged to gather all his foes ?
 For what then else that swift-winged angel goes,
 Followed by countless numbers, dispatched, alas for what !
 Thy mingled dust collects, and from the dead begot,
 Thou shalt arise, to dark damnation come !
 Each from where he sleeps, with fear and dread alone ;
 Rapid advance, by force instinctive drawn,
 All pale and ghastly to meet their fearful doom !
 Thy tears may fall, thy bosom heave with grief ;
 But these are now too late, they can not give relief.
 Behold yon raging fires, in fearful flames ascend :
 There shalt thou expire, and this shall be thine end.
 'Tis done ! the resurrection's past, the recompence is given :
 The wicked sent to hopeless death, the righteous to life in heaven.”

T. M.

CHAPTER II.

ON THE INTERMEDIATE STATE OF THE DEAD.

Our position in regard to this doctrine, is that the dead are in an unconscious state between death and the resurrection; and that all future existence, of either saints or sinners, depends upon the transpiration of that event. This idea is not only suggested by the views advanced of many of the doctrines in this work, as we shall see as we advance in its perusal, but it is inseparably connected with them, and more especially with such as the following: That there is to be no reward until the resurrection; that the earth and all the heavens that now exist, are laboring under the curse, and are hence doomed to destruction, and to pass away with a great noise at the winding-up scene of human affairs; that the eternal locality of the saints is to be on this very earth which we now inhabit, after having been restored, purified, and refined by the fires of the last day; and that the hell of the wicked, or the place where they are to receive the reward of their transgression, is not now in existence, its fires being reserved to be kindled at the conflagration of the world, which shall not be quenched until an utter consummation of all the wicked, and all traces of the curse, is effected, including death, the devil its author, and the entire catalogue of his works perpetrated during the reign of revolt and usurpation from first to last, presenting an indescribable history emblazoned on every page in characters of fire, without one moment's respite under this long and tedious empire, whose administrators have been malcontents, and tragical aspirants to seats of power which belonged not to them, and who have tormented each other when ever an opportunity offered, but who are to be utterly extinguished, put out, become as though they had not been. These views, together

with those of a literal resurrection, can not fail (if proved to be true) to suggest the unconscious state of the dead.

We remark, in the first place, that we consider the popular theory of the intermediate state of the dead to be principally, if not exclusively, founded on the presumption that mankind are endowed by *nature* with an *immortal* soul, capable of existing independent of all material organization; that no intellectual faculties are necessary for its mental exercise; that corporeal developments are nothing but clogs, impediments, and unnecessary hindrances to the antiphysical operation of its intellectual pursuits and acquirements. In our discussion of this important subject, we shall endeavor to prove that the assumptions, thus briefly stated, of the possession of such a *soul* by man, are both unscriptural and antiphilosophical.

First, the science of physiology furnishes no grounds upon which the existence of such a soul may even be inferred, much less proved. Investigations in this science have resulted in discovering the function and location of every bone and muscle of the system, and also that of the most prominent membranes covering each organ. They have advanced still farther than this, and have ascertained the particular source and termination of most of the prominent nerves of the human structure; and modern discoveries in the science of animal electricity have not only furnished strong arguments, but have even demonstrated by actual experiment that the vital organs of the entire system are made to perform their various functions by the power of this magnetic fluid, received from the brain by the nerves connecting it with all parts of the system. For instance, the spinal nerves, leading to the stomach, have been severed at their roots; when the operation of digestion was immediately suspended. Then, by attaching the negative and positive wires from a galvanic battery, to those nerves conducting the magnetic force to the stomach, it instantly resumed its function again, and performed the operation of digestion as natural as life. The same experiment has been applied to the liver, and also to the lungs, with equal success. If then these organs, which are the most important of the system, perform their functions by the power of galvanic action, the legitimate

inference is, that all the inferior organs are also depending upon the same substance or law for the motor power which qualify them to perform their respective functions.

The conclusion from these facts has been, that the brain itself is constructed upon the same principle as that of the artificial galvanic battery; receiving a supply of the magnetic forces, at every inspiration of the lungs, from atmospheric air. It is a singular fact that every one of the four hundred and thirty-six muscles, which are instruments of motion to all parts of the body, are covered with membranes; the outer surface of each having a serous, and the inner a mucous surface, and therefore denominated muco-serous membranes. This arrangement of surfaces exactly corresponds with that of the different metallic surfaces of the galvanic battery.

In pursuing these electro-physiological investigations still farther, a strong conviction was the result, of the existence of a pole in the centre of the brain; and also suspicions were entertained of the existence of a secondary pole in each lobe of the cerebellum. The circumstance that led to these suspicions, was the direction of the fibres to their ganglions, and the manner in which they radiated from them; and also of the existence of a secondary pole in each of the anterior lobes of the cerebrum, from the convergence of the convolutions on the one side, and their prominence on the other, in the organs of causality. If these suspicions were found to be correct, the brain would present the phenomenon of a strong magnetic pole in the centre, between its middle lobes, in the third ventricle, and four corresponding poles in its circumference; but as there were no such arrangement of poles known in the whole range of the science of magnetism, it rendered such a corresponding arrangement of them in the brain improbable, until the following experiment being tried, set the matter forever at rest, in demonstrating the polarity of the brain.

The experiment was this: A disc of saw plate, eight inches in diameter, and the tenth of an inch thick, with a round hole in the middle one inch in diameter, representing a middle horizontal section of the brain, being obtained, was now submitted to experiment. The middle

of the plate or disc was carefully let down, in a perpendicular direction, on the middle of the positive pole of the galvanic battery, and, after having remained there a moment, was raised from its position in a reverse direction, turned over, and the opposite of the plate placed upon the negative pole of the battery, and then removed in a similar manner. The plate was then covered with white paper, and fine iron filings strewed over its surface through a fine sieve; when, immediately, they were arranged by the forces in the plate into four heaps, located upon its circumference at equal distances from the centre, but not from each other; two of them assuming the position of posterior, and the other two of anterior poles. The experiment was repeated eleven times, and the same result invariably followed; which proved it to be of uniform constancy. It presents the double phenomenon of a strong pole in the open space in the centre of the plate, and four surrounding poles or satellites in the circumference, corresponding precisely with those before traced in the brain and cerebellum. On applying the dipping needle to these poles, they were found to be of different denominations: two of those in the circumference proved to be positive, and the other two negative. When, however, the order of magnetizing was reversed, the character of the pole in the centre was changed from positive, to negative, and the positions of the positive and negative poles in the circumference were also changed, the positives occupying the positions of the negatives, and the negatives those of the positive poles. This experiment, therefore, not only proves the polarity of the brain, but also that the poles in its circumference are of different magnetic denominations, both negative and positive. On a careful measurement of the angles of lines drawn from the centre of the secondary poles of one denomination in one hemisphere, to the secondary poles of the opposite denomination in the other hemisphere, from the meridian line between the two hemispheres in well formed brains, they were found very nearly to correspond with the angle of the magnetic axis in the disc.

Such experiments as these, we say, not only prove, but demonstrate, that all the functions of animal life are

originally produced and continued by the natural laws of magnetic action, animating and moving all the corporeal organs, formed exclusively of material atoms, and in accordance with the laws of animal life; that is, that the chemical properties of which mankind are known to be possessed, having been selected from common earth, according to their chemical affinity, and in the requisite proportions demanded by the natural superstructure of such a being, combined by the skill of the Creator, animated and vitalized by the magnetic forces of electricity, would render man all that constitutes him the most noble and intelligent being at least in our world, mentally, morally and physically, of any species ever produced by divine energy, with which we are acquainted. The consummate grandeur of this exquisite mechanism, to have resulted from nature's laws, gives a dignity and distinguishing honor to their author, of which no other views in relation to this matter are capable; that is, that such should be the result, after the creation of the first pair directly by the hand of Deity, and then by the formation and application to them of these substantial laws or principles of materiality, and through these transmitted to their offspring throughout all the generations of men, exhibits indeed a display of inconceivable skill and power.

What we mean by the laws of nature effecting such results, is that each simple elementary substance, constituting the basis of all compositions and organizations existing in our world, being endowed by the Creator of the universe with a chemical nature peculiar to itself, giving some of them an adhesive affinity for each other, and others a natural resistance; so that were two or more of these substances possessing this affinity, brought together by art or the agency of other substances (put in motion by the same law), compelling them to seek their affinity or equilibrium, the amalgamation would result in a new formation. According to this principle, it will be seen, that were it possible for us to select and combine all the chemical properties of any given plant or vegetable, or even of an animal, in their exact proportions, the result would be the formation of that plant, vegetable or animal; but as this would require the skill and power of creative

energy, the work must be referred to the Almighty for its accomplishment. It will be also seen, that according to this definition of the laws of nature, man himself, and every thing that hath breath, every plant or vegetable that grows, and every thing that moves upon the surface of the earth, which is susceptible of being changed by a combination with other substances, are all included as being parts of the laws of nature themselves; and hence the whole animated creation individually performs an important part in the great machinery of nature's works, from man, the first link in the chain, down to the most insignificant animalcule, the abundance of which literally constitutes this vast globe of ours one mass of living and moving creatures, and as mankind does not contain a single simple substance but what is common to other animals (which is demonstrated by chemical analysis), and as these electrical experiments also demonstrate that all his motions are performed by the magnetic forces received from the brain, which also animate its organs, qualifying them to perform their mental functions of thought, reason and understanding; conveying by electrical vibration, impressions received from surrounding objects, through the external organs of sense; conducted by nerves connecting these organs or convolutions of the brain, forming fine distinct channels of communication between it and surrounding objects, gives us something of an idea of the physical nature of thought, which, however, we shall examine more particularly hereafter.

In this whole machinery, therefore, we see that there is nothing lacking: no theatre here upon which an abstract incorporeal soul can flourish, and develop its fanciful faculties; no work here for the mysterious abstractionist to perform. And supposing there is such a soul, that can exist as well when the body is dead as when living, then why may not the body also live independent of the soul, *because* it may be said it animates the body? But this is not the truth; for we have already, and shall more conclusively prove that it is animated by electrical substances, on a material principle; and, besides, how can materiality animate immateriality? Does not the idea involve a natural impossibility, and a consequent absurdity? We

can regard it in no other light than a most flagrant libel on the harmony and relative consistency of all God's works, written in indelible characters on every square inch of his vast universe; and should not such a supposition meet its merited contempt, and be frowned out of existence by every intelligent mind; this being the only mode of disposing of an imaginary thing or idea, that looks to a noisy declamation alone for its support, in the absence of all proof, and in opposition to all nature as well as revelation? Hence the objection that this soul is the animating principle, is without force; and we recur to the inference, that if it can exist independent of the body, then, from all the effects it is capable of producing upon it, the body may live independent of such a soul. It might at any time vacate the organic frame, and its machinery continue to perform all the natural functions of life and intelligence, without the least possible derangement being experienced: the *man* would not be aware of its departure. Is it not conclusive that, if this soul can exist as an *intelligent* creature after the body is dead, it can also use these same *faculties* independently, and when separated from him altogether; and still the *man* be capable of using his own intellectual organs, and not only continue to live, but also to be intelligent? According to this idea, we have the strange *anomaly* of a combination of two intelligent beings amalgamated and consolidated into one, at least to all appearance! If it be contended that these are but one, we can not see how the creator of such a piece of workmanship, can avoid the imputation of almost infinite folly; for what do we behold, but a being endowed with *two* distinct sets of faculties, the one a perfect duplicate of the other, both *sets* capable of and designed for the same purposes! The phenomenon is without a simile in all nature. Is it not indeed strange? It exhibits a union of natures, which, in the nature of things, can not be united; the one being corporeal, and the other incorporeal: a combination of a material with an immaterial nature, and the corporeal and material depending upon the incorporeal and immaterial for life and power of motion; and when the unsubstantial separates from the substantial, the latter dies. Now we say that such philosophical impossibilities

as are here involved, can not be true, and can only appear reconcilable when the unlooked for discovery is made, which shall ascertain the connecting medium between light and darkness, between truth and falsehood, between nothing and something. When this is accomplished, then we shall indeed be furnished with a key, by which this profundity of mysteriousness may be comprehended, and we become qualified to understand how the incorporeal can affect the corporeal, and also how immateriality is capable of moving and using material organs to perform its purposes. Under the present light, we can only admit the existence of such a soul, on the principle suggested by the *man* who was discovered reading a newspaper upside down. A gentleman standing by, expressing his surprise at the circumstance, the individual replied, that it made no difference to him; he could read as well one way as the other. The fact, however, being ascertained, was that he could not read at all. So with this soul: it can exist as well without the body as with it, but in reality can not exist at all, and is nothing but a phantom of the imagination. Therefore the sciences of chemistry and of physiology not only furnish no proof of the existence and possession of such a soul by our race, but, by their combined principles, in connection with the light afforded by the science of magnetic action, offer conclusive arguments against the theory, accounting satisfactorily for all the complicated phenomena exhibited by man, of *mind* and *motion*, upon philosophical principles; and the united voice of all these philosophers who have ever distinguished themselves by their discoveries in these several sciences, is an unqualified acknowledgment that neither of these sciences knows any thing of the existence of such a soul, and all that can be known about it must be gathered from revelation. But if this theory is found to be at variance with, and in opposition to plain principles of natural truth ascertained by experimental demonstration, then would it be true, even though it were taught in the scriptures? Would it not, on the other hand, prove the scriptures themselves to be false, and that they could not have emanated from the author of nature's laws? Can they be true, if the doctrines and principles they inculcate are

found to be at war with the eternal and unchangeable truths of nature? Can God be the author of confusion, or of contradictory sentiments? Truth must be in harmony with itself, in order to be such.

We shall next introduce the philosophy of mind; and if its various phenomena can be accounted for upon natural and physical principles or laws, it will furnish us with another strong argument against this theory of the soul. That there is an intelligent and uncreated being in existence, possessed of mind, nature as well as revelation substantiates. This being must be, so far as mortals can comprehend, Eternal in existence, Almighty in power, Infinite in wisdom, and Perfect in goodness; and that as he is a being, he must be possessed of organization, and therefore located somewhere in space, enthroned in glorious majesty. The man who denies the existence of such a being, denies a philosophical necessity: he might with equal propriety, in his wild fancy, set bounds to space, limits to duration, or question the eternity of matter, which would be equally absurd. The prevailing opinion that this being fills the immensity of space, and is everywhere equally present, is a fable of heathen philosophy, contrary to common sense and reason, and also (as we shall see) most perfectly opposed to his character as set forth in revelation. Such an idea makes his dimensions as wide as boundless space. Let us examine it particularly. Those who hold this opinion, define this deity to be immateriality, which is the opposite of substance, being infinitely more subtle than the most ethereal fluid in the universe, for this is made up of solid particles of matter: that he possessed no form or shape. Such a being may be the deity of heathen mythology, but it is not the God of the Bible. What absurdity that such a being fills immensity! Space without *matter* is a most perfect vacuum, and consequently nothing; or *no matter* can not fill even the least particle of such space, much less its entire immensity; and this being the nature of God, he is incapable of filling any part of space, and it follows that, instead of his filling immensity and being every where, he fills nothing and is no where: therefore this doctrine of immateriality most perfectly annihilates the great God of the universe. From

such sentiments we must dissent, and choose rather to adhere to the idea already suggested, that he is an organized being and this presupposes his materiality; and although we can not comprehend the vast powers exhibited by him, are we to be driven to the conclusion that he is not a real substantial being? Does such a conclusion, in the least degree, help us out of the dilemma? Supposing his existence as an immaterial being possible, would we be any the better qualified on that account to comprehend his powers and intelligence?

For men to adopt such a theory of God, from such considerations, is displaying about as great an amount of wisdom, as it would be for the lower animals to pursue a similar course in reference to the superior wisdom of men. Suppose them to have assembled in counsel for the consideration and decision of this question, namely, What is the *nature* of man? Various speeches would be made, and theories advanced, drawn from his vast inventions, and the amount of wisdom necessary to qualify him to construct and accomplish such inconceivable designs and works—as those emanating from him, of which they can have no conception. That they should come to the unanimous conclusion, that as there is such an incomprehensible difference existing between mankind and themselves, that in their minds does not admit even of a comparison, it is the sense of the whole assembly that man can not be formed out of the same gross substance with themselves, and that he must consequently be of an immaterial nature. Such a resolution, coming from such an august assemblage of animals, might confer honor on the human species in their estimation; but would it be so considered by man himself? We apprehend it would, just about as much as these heathen views entertained by the higher species of animals does honor to the God of the world, in his own estimation. Let these heathen speculations about Deity be resolved back again to heathenism, and let us adhere strictly to the inspired revelation of himself with which he has furnished us; and after having obtained all the light its sacred pages affords, assisted by the light of true philosophy, let us pause, wonder, and adore; and

well may we exclaim, oppressed and overwhelmed with the awful thought,

“ This midnight pomp,
 This gorgeous arch, with golden worlds inlaid.
 Built by divine ambition : nought, to thee.
 For others this profusion. Thou, apart,
 Above, beyond. Tell me, mighty mind,
 Where art thou ? Shall I dive into the deep,
 Call to the sun, or ask the roaring winds
 For their creator ? Shall I question loud
 The thunder, that if in that the Almighty dwells ;
 Or holds He furious storms in straiten'd reins,
 And bids fierce whirlwinds wheel his rapid car ?
 The nameless He whose nod is nature's birth,
 And nature's shield the shadow of his hand,
 Her dissolution His suspended smile ;
 The great first, last, pavilioned high, he sits
 In darkness from excessive splendor born ;
 By gods unseen, unless through lustre lost ;
 His glory, to created glory, bright
 As that to central horrors : He looks down
 On all that soars, and spans immensity.”

Viewing all intelligent beings, therefore, as organic and substantial, it follows that there exists a comparative similarity between them, however wide that dissimilarity may be ; and perhaps it is no greater between the highest intellects exhibited by the human species and Deity himself, than that which exists between the former and the lower species of living animals or insects, each of which are endowed with the organs of sense, and manifest in a limited degree all the phenomena of mind discovered among the human species. Those who make any other distinction between them, than that of degree, in relation to the intelligence exemplified by each of these species from the lowest insect up to man, only manifest a want of close observation, and of a thorough investigation of those mental qualities exercised by the lower animals ; and hence the line of demarcation no where can be intelligently drawn among this vast assemblage of animal tribes, on the one side of which would be ranked and classified those dispossessed of mind, and on the other those who were endowed with these intellectual powers. The term *instinct*, applied to one class of these animals, is wholly un-

justifiable, unless it is defined to express mental operations. That all animals are endowed with mind, which simply implies intelligence, may be sustained from the facts that they are all capable of voluntary motion. If they possess the powers of self-motion, and can change their position from the spot of their birth, then do they exhibit the phenomena of thought; and if capable of exercising this greatest of mental powers, they are also capable of exercising those of a lower order, such as the moral faculties, love, veneration and benevolence on the one side, and hatred, revenge and envy on the other. Is it not a self-evident truth, that man never did, and never could have performed a single voluntary action, unless moved to its performance by the hope of accomplishing some object; and also that this *object* constituted the *motive*, which must result from thought and reason? And does not thought and reason pre-suppose the exercise and consequent existence of the faculties of comparison and causality, and the power of will to give the decision when the objects to be accomplished are determined? Now if these intelligent exercises result from the operation of such faculties as we have named, and are inseparably connected with motive, and as motive must necessarily precede voluntary action, then is not the conclusion from such premises legitimate, that all living beings, animals and insects, in the wide realm of nature, without exception, are endowed with mind, together with all the subordinate arrangement of external organs of sense? The variety of intelligence exhibited among all created beings has been found to depend upon the comparative size, or development, of the convolutions of the brain; and the strength of the passions, or moral sentiments, to result from the same cause. Says Dr. COMB, "We can not conceive of the existence of an intelligent being, who is not possessed of organs; and it has also been found, by investigating the science of phreno-physiology, that where insanity exists, it invariably results from a diseased brain, and that too in a certain location of the head. Some of these organs may be thus affected, and not all of them, which results but in partial derangement." Says the same author, "It has also been found that idiocy is univer-

sally produced by a mere deficiency of brain in the frontal region of the head."

Let us now endeavor to illustrate the operation of thought; and this will present us with all the light of which we are in possession, in regard to the nature of mind. In doing so, it will be necessary to take into consideration the construction and relation of the five senses with the brain, which we shall do as briefly as possible. The vessels connecting these external organs with the brain, are the nerves: these are possessed of chemical properties which give them a strong affinity for electricity; and it is this substance which they contain, and conduct from one part of the system to another. In proof of this, imbed a needle in a nerve, and it is immediately rendered magnetic, and will attract small portions of iron.

Again, part a nerve leading to any voluntary organ of the system, and the motion of the organ can not be produced by the mind: then connect the two ends of the nerve by a metallic wire, conducting the fluid to the organ, and motion is restored, and the organ can again be moved by the will. That it is this substance by which the muscles are controlled by the mind, giving rise to motion, may be proved farther by grasping the negative and positive poles of a galvanic battery, when the limbs will be immediately drawn up by the contraction of the muscles. This being the only substance known, capable of producing such an effect when artificially applied, and the nerves the only vessel in the system that will conduct this substance, at least sufficiently to produce motion, it follows that it is the office of the nerves to conduct this fluid from the brain, their source, to accomplish all the important functions of life; and as it is the nerves which connect the external organs of sense with the brain, it also follows, that it is by the agency of this substance through their channels, that all impressions, received externally, are conveyed to the mind.

We shall first consider the organ of *hearing*. The electric power, says a French philosopher, also represents sound, and he suggests the following experiment as proof: Take a piece of glass; cover it with sand; let it vibrate by means of touching it with a violin-bow, drawn across

a violin, then examine with a microscope the forms into which the sand will be thrown by this vibration, and they will be found to be symmetrical, like the forms of snow-drops as they fall on a winter's day. They also resemble the beautiful shapes of the kaleidoscope mysteries. Thus sound is subject to the mathematical laws of motion.

The air is the element which constitutes the indirect medium of hearing. This has been established by repeated experiments; for instance, suspend a bell in the receiver of an air-pump, and its sound will be gradually diminished as the air is exhausted, until it almost ceases to be heard: on the other hand, when the quantity of air is increased by a condenser, the intensity of sound will be proportionally increased. It has also been proved that sound produced by art can not be transmitted through a vacuum, or a space deprived of atmospheric air. Sound being produced by the concussion of two substances, throws the surrounding air into undulations or waves: these convey the sound in a circle from the spot where it was produced, to such a distance that it is lost in space. This motion of the air may be illustrated by casting a stone into still water, when the water will be moved in small waves from the centre. Every person who is not asleep, or deaf, within the circle of the air where it is thus moved, will hear the sound as the undulation passes them. Its motion strikes the drum of the ear, causing the auditory nerves to vibrate, which form the communication between the drum and the brain. This conveys the impression to the brain, that something is heard. This electrical shock creates motion among the organs of the brain; the result of which is a conclusion in regard to the nature of the sound, or of what is heard.

The next sense is that of *smell*. The external organs of this sense are generally denominated *the nose* and *the nostrils*. The more immediate instrument of this sense, however, is a soft, vascular, porous membrane, totally covered with infinite ramifications and convolutions of the olfactory nerves. These nerves are almost naked, and exposed to the action of the air, passing through the nose in performing the function of respiration. These nerves are only susceptible of motion when they come in contact

with air of which we are not in the habit of breathing. In order, therefore, to produce an electrical impression upon the brain by them, air must be inhaled which is impregnated with an infinity of peculiar properties: these stimulate the nerves, giving rise to smell. When this is the case, the impression is immediately conveyed to the brain, by the vibration of these olfactory nerves, again setting its convolutions in motion, and resulting in a conclusion in regard to the nature of the object smelled.

The sense of *taste* is so similar to that of smell, that we omit making any remarks upon it, and pass to consider that of *touch* or of *feeling*, as it is commonly called. This we find is not, like the other senses, confined exclusively to any particular part of the body, but is diffused over its entire surface. It is, however, found to be more acute, in distinguishing the temperature and solidity of different substances, at the ends of the fingers, than any where else: this, however, may be owing to habit; for this sense is, like most if not all the others, capable of cultivation. This fact may be illustrated by persons who have been long blind: by cultivating the sense of touch, it is made, to a great degree, to subserve the loss of sight. There is a nerve of sensation, as well as one of motion, contained in every fibre of the muscles which cover the whole surface of the body; constituting so perfect a covering of the entire system, that the skin can not be pierced any where, even with the finest needle, without feeling; and we can not feel, without touching or piercing a nerve of sensation. When any one of these nerves is thus affected, it communicates the fact to the brain, as before, that something is felt: this again produces a vibration of the organs of the brain, resulting in a conclusion as to what is felt.

The other sense is that of *sight*, the very existence of which depends upon light. The retina of the eye is a membrane formed by an expansion of the optic nerve, which enters from the brain. It is spread out on the inner surface, or back part of the eye. The pupil of the eye is transparent, and of a convex surface inwardly; so that the shadow of the object, with which we come in contact, is contracted, because seen by the mind upon the convex surface of the retina. The images or shadows

of a hundred persons, with all their variety of countenances, may all be struck upon the retina of the eye at once; but only one of these objects can be seen at once, namely, that which makes the first and strongest impression, and therefore moves the mental faculties more immediately connected with the external sense, and more sensibly than any others. It would be the only one with which the mind could be occupied, until a conclusion was arrived at in regard to that object. This conclusion would naturally be concentrated upon that portion of the brain which first received the impression, from the fact that it would be the most sensibly affected by it, whether the impression was received by the ear, the nose, the eye, the sense of taste, or that of feeling.

This leads us to consider the manner by which the mind comes in contact with foreign matter. It is evident that it can thus come in contact with it. If it could not, then no substance whatever could be moved from its position by the powers of man: neither indeed, could he move his own limbs. It is, however, as certain that this contact can not be direct. The mind being located in the head, its peculiar empire, which is, as we have shown, composed of a collection of corporeal organs animated with the magnetic forces, hence it is not possible for it to vacate its imperial throne. These facts prove that there must be an agent adapted to this mental arrangement, that is susceptible of being put in motion by the power of the will, or that may be dispatched by its decision for the accomplishments of all its purposes. It has already been proved that the nerves contain and conduct the magnetic fluid; and as the convolutions of the brain are formed by an expansion of nervous matter, or a collection of capillary nerves, it follows that it is the nervo-vital fluid which is the agent of the mind: coming as it does in direct contact with the mental organs, it stands ready at any moment to do its master's bidding. That substance is peculiarly appropriated to such an office: being the most subtle in the universe, it would be the easiest put in motion, all others being too gross for such a purpose. Its motion is also the most rapid of any other substance known, carrying communications hundreds of miles in so

short a space of time that it can not be computed. How beautifully, therefore, is it adapted to carry on the operation of thought, which requires no more time than that required for electricity to travel any distance! Its adaptation for this purpose may be farther seen, from the fact of its being the most powerful substance in existence: there is nothing invulnerable to its stroke, after having been extremely thrown out of balance. It is in fact the attractive and repellent forces that roll the worlds, and compel them to preserve their respective orbits.

This contact between mind and foreign matter is through a concatenation of nerves, fibres, muscles, tendons and bones, constituting the indirect medium between it and the most gross matter in being. Electricity coming in direct contact with the mind, forms the first link in this chain; the nerves containing and conducting this fluid, is the second approximating foreign matter; each fibre of the muscle containing a pair of nerves, one of motion and one of sensation, constitutes the third link; the muscle, being almost exclusively formed of a collection of fibres, renders it the fourth link; the tendons by which the muscle is attached to the bone, form the fifth, and the foreign substance, the sixth link in this chain: each one, from the mind down to gross matter, of a more coarse structure than the preceding. The mind receives an impression, through one of the senses, from some external object, that some foreign substance ought to be removed: after the conclusion is formed, and the mind has decided that the object must be accomplished, the will immediately despatches its agent, charging the nerves of motion with a sufficient quantity of the vital fluid to perform the action: this substance, according to its nature, contracts the muscle; this contraction raises the arm, and the arm moves the foreign matter. In this manner, although the mind is so grand and magnificent a piece of divine mechanism, yet it is capable of coming in contact with the grossest substances surrounding us, and of using them for any desirable purpose. We see therefore that this whole mental operation is the result of natural and physical laws, and stands upon as philosophical a basis as that of any other science; and that there is no more necessity

here, in this mental arrangement and action, for an immaterial soul, than there is for its agency in the growth of a plant or tree; and if possessed, it would be a superfluity, an unnecessary appendix: nothing for it to accomplish, as a servant, or a dictator.

This is what we conceive to be the true *philosophy of mind*; and how widely does it differ from the confused and mysterious productions, denominated *mental philosophy*, which are extant! And, in fact, how could they be otherwise, from the course pursued by their authors? Instead of introducing well balanced minds in their wakeful state and perfect senses, as examples by which to illustrate the nature of mind and its operations, they have invariably pursued the opposite course. Lunatic asylums have been ransacked, and the strangest specimens of derangement that could be found have been the objects from which these investigators have selected matter for the composition of their books. They have brought forth the strange freaks of the dreaming somnambulist, with his mind almost asleep, to ascertain its nature; and indeed the most wonderful and senseless phenomena ever exhibited in the halls of insanity, now constitute the substance of this system termed *mental philosophy*.

Man is an epitome of the universe he inhabits: he is, in fact, a little corporeal universe of himself, containing in his physical organization the chemical properties of all things in being. His mind being an imagery abridgement of that of Deity, he is capable of subduing all the elements of which the world is composed, and of making them subserve his purposes. If then he is an image of Deity, it follows that Deity is also capable of coming in contact with all the elements of which the world is composed, and even with those of the entire universe, or it could not be moved and governed by his mind. But it is said this is accomplished by law: this we freely admit; but at the same time it must be remembered, that as these are natural laws, they must necessarily be composed of matter, as we have already proved or illustrated. And we shall now endeavor to show, that these laws, by which Deity governs gross matter, form the indirect links in the chain

from God, down to the lowest form of created substances that exist.

As all the movements in nature may be directly or indirectly traced to the agency of electricity in some of its modifications, it was the substance *used* by the divine mind originally to create and move all things in nature, and that also by which all their motions are perpetuated through all time. This we hold to be the original and eternal matter, out of which all worlds and systems of worlds were created, and that it also contains the elementary properties of all things in being. In fact it is the universal spirit of *Nature*: it is the Spirit of Deity when put in motion by the Divine Mind, and the spirit of man when used by him, or the spirit of animals and of insects when employed by them for the performance of their acts. And as this fluid fills the immensity of space, and is susceptible of being put into motion by the will, therefore, when Deity wills, worlds are created from this substance by the Divine mandate: through its agency they are compressed into form, according to his plan, anywhere within the circumference of immensity. It will be seen by this view, that although all things are produced by this identical spirit, by all classes of minds, yet each can only produce effects equivalent to their respective powers or natures, from the lower animals up to man, and from him up to angels and archangels, cherubim and seraphim, and even to the great God himself, but all by this one universal agent. *the spirit of the universe.*

To illustrate the principle by which Deity comes in contact with the grosser substances, we must now introduce some of them. *Electricity*, we have seen, being the most ethereal and highest, ranks next to the Deity himself. The next, of a more gross nature than this, we find to be *the gases*. They are so much so that they come within the reach of the chemist, who can, by means of an artificial apparatus, divide, subdivide, and expand them, and, by analyzing, ascertain their properties. The next substance or fluid more gross than these, is that of *atmospheric air*: this is of a nature so dense that it may be seen by the naked eye. The hills look dim in the distance, which is owing to the density of the intervening substance.

Still farther down we come to *water*: this is of so gross a nature that it comes within the reach of the law of gravitation, and, in its natural state, is the finest substance governed by that principle. This brings us to the soil of *the earth*, which is of a texture still more gross than any of the preceding, but is more fine than *the solid rock*, which may be considered geologically the foundation of the earth, and constitutes the seventh link in the chain from Deity, in regular succession, each of a more gross nature than that immediately preceding. It is therefore, through this concatenation of substances, that even Deity comes in contact with the most gross matter in being, and illustrates the principle upon which he governs senseless matter.

There is an account of the formation of the world, contained in the Divine record, that goes still farther back in its history of the creation than that of the Mosaic. In this history, we are furnished with the method pursued by the Creator in the creation, which bears a striking resemblance to the philosophy of that *work* suggested by the principle here advanced. It begins by setting forth, in a forcible light, God's claim to existence prior to the formation of the world. "I," says he, "was set up from everlasting, from the beginning, or ever the earth *was*;" an expression signifying, in this connection, *existence*. This, it will be seen, implies the priority of the Mosaic account, and shows that the earth did not always exist even in the chaotic state described by Moses thus: "And the earth *was*, without form, and void." Thus Moses sees the earth existing; it *was*; although void of that form which it afterwards received, and of which he furnishes us the history. This account continues, "When there were no depths, I was brought forth." Moses begins his history by admitting their existence, thus: "And darkness covered the face of the great deep." But again, when there were no fountains abounding with water, Moses also admits of their being in existence: "And the Spirit of God," says he, "moved upon the face of the waters." The history continues, "Before the hills or mountains were *settled*," [how much like *compressed*, or *condensed*, is this language;]? while as yet he had not made the

earth, nor the open places, nor the *chief* parts of the *dust* of the world (*marginal reading*): or what we call *the gases*, these being the chief or component parts of all organized bodies or substances. Thus the inspired account begins with this substance, as being the first which was formed, in the *order* of creation. This, according to our theory would be the first formation, the energy of the Divine Mind, acting upon and compressing electrical matter.

The next element here described as having been produced, is *the heavens*, or, as it is called by Moses, *the firmament*; that is, *the air* in which the birds flew. This would naturally be the next production of creation, the Almighty still acting upon the outer wave. Then comes the formation of the great deep of *waters*, these being condensed from *air*. The last organic substance described in this wonderful history of creation, is the formation of *the earth*: this being the most solid, it would be the last that would be composed, or formed from that immediately preceding it in the ascending scale of etherealism. This last and lowest formation having been produced from that which immediately preceded it, of a more subtle nature, must necessarily contain all the chemical properties of that substance from which it was formed. For instance, water, having been compressed from atmospheric air, it must contain all the elementary properties of the atmosphere; and so on, up to the gases which must possess all the chemical properties of air; and finally electricity must embody all the simple properties of the gases, the air, and water, and of all those also composing the solid earth, in their most expanded state; and must therefore be uncreated and eternal *matter*.

To examine the nature of this substance still farther, and its connection with and adaptation to mind, we shall introduce a few more of its characteristics, and close by an investigation of the philosophy of sleep. It will be seen by the remarks we have already made upon the magnetic arrangement and construction of the human brain, that electricity answers to the prominence of the *vital principle*, or force of the magnetic machine. It is, however, only to be considered vital while connected with

this machine, and also while it is in a healthy state; or at least where it is not so far in a state of derangement, by either organic destruction or spasmodic affection, as to shut off the current of nervo-vital force from the brain to the other organs of life located elsewhere in the system. This substance is admitted by electricians to be identical with magnetism and galvanism, but slightly modified; magnetism being adapted to the animal by the chemical action of the lungs, as it is inhaled at each inspiration from the atmosphere, and which becomes galvanism as it connects itself with vegetable and mineral substances. In some of these modifications, it exists in each of the fifty-four simple elements constituting the basis of all the variety of things composing the world we inhabit. This fact proves it to be every where in the universe. Indeed it is of a texture so inconceivably subtle, that there is nothing in existence so hard or solid but is sufficiently porous to admit of its penetration. A perfect vacuum, therefore, is an impossibility. Air may be excluded from a glass vessel by means of an air-pump, but still it contains electricity, which is proved by the needle's answering at its walls. Dr. Franklin contended that this fluid filled all space. We go still farther, and claim that it is the eternal and uncreated matter, out of which, as we have already assumed, were all things made; and if so, it must contain the chemical properties of all things in being: that is, if there is a gold formation in existence, then there is gold in electricity in its expanded state; if there is an iron formation, then there is also iron in electricity.

We shall now advance one argument in proof of this position, which we deem to be conclusive. We remark, in the first place, that it is the *opposite* chemical nature of all simple substances which gives them an adhesive character, or that renders them negative and positive in relation to each other. This being the elementary character of all the properties of our globe, constitutes it a perfect magnet, one half negative and the other half positive. Every atom, therefore, of this vast globe possess this chemical character, and is identified with one or the other of these two grand divisions of material substances. To illustrate this, take a bar of magnetized steel; one end of it will

be positive, and the other negative. Divide it then in the middle, and each half will exhibit the same magnetic poles of positive and negative. You may continue to subdivide each piece infinitesimally, and the result will be precisely the same: each particle will constantly exhibit the same phenomena of opposite polarity, as that of the original bar. This experiment proves also the existence of two kinds of electricity, of equal quantity. The magnetic steel, or any subdivision of it, is precisely one half negative and the other half positive; showing the operation of the magnetic forces to be of equal quantities, and formed by an opposite natural quality of that fluid.

Another experiment to illustrate the principle that there are two kinds of electricity, is the following; for this is an important feature in understanding the operations of nature, produced by this fluid; and unless there are two kinds of it, but a very small proportion of her movements can be philosophically accounted for. The experiment is this: erect a galvanic pile, formed of copper and zinc plates interlaid with pieces of woolen cloth: one end of the pile must terminate with a plate of copper, and the other end with a plate of zinc. Then immerse the whole in an acid solution, and immediately a stream of electricity is emitted from each end of the pile, but of different qualities; that arising from the copper or negative pole will be an acid, while that from the opposite pole will be alkali. It must be remembered that these two substances are still electricity; demonstrating the double phenomenon that electricity contains these substances in their expanded state, and that they are of two kinds, differing from each other in quality as widely as acids and alkalis differ, which, when brought together, most perfectly neutralize each other, proving the one to be an extreme negative, and the other as perfect a positive.

After having made these remarks, and noticed these experiments, we shall be better prepared to appreciate the argument we were to advance in proof that electricity contains all the chemical properties of all other substances in being. It is a law of nature as well as of artificial chemistry, that all substances capable of decomposing, neutralizing, or adhering to each other, must have a che-

mical affinity for each other; and that the peculiarity with which these substances are endowed, giving them this affinity, must be that of an opposite magnetic character or nature. As all substances known are susceptible of being decomposed by the agency of the negative and positive forces of electricity, that substance must therefore contain all the apposite properties of all other substances in nature: that is, that for each of these condensed and negative properties, electricity contains its expanded and positive property; and for each condensed and positive property in nature, electricity contains that of its negative and expanded one. As this is the character of all substances in the wide domain of nature, it proves that electricity contains all the simple properties in existence in their expanded and original state, endowing it with a natural chemical affinity for all the variety of nature's elements; which shows it, also, although in its most expanded form, to be made up of solid particles of matter.

CHAPTER III.

ON THE PHILOSOPHY OF SLEEP.

We come now to examine the philosophy of sleep. There is something about the phenomena of sleep, that is strikingly strange and sublime. To stand and gaze upon the features of the living sleeper, we can not avoid feeling a strange and almost indescribable sensation, somewhat resembling that experienced while beholding the pale face of the dead. In fact, ordinary sleep, both as it respects its nature and appearance, is a most beautiful and striking simile of death. The resemblance between the two is indeed so identical, that the term *sleep* was selected by the Master Teacher, to specifically describe the state of the dead, in preference to the latter term. Indeed the appropriateness of this term he seems to have considered a matter of sufficient importance, to have invariably employed it in his conversations in regard to the dead. But another reason why he took particular pains to introduce this term instead of that of death, as applicable to the dead, was the fact that sleep implies a waking from that state: so does the application of the term *sleep* to the dead, imply a resurrection, a waking up from that state; while the term *death* implies not only no such idea, but precisely the reverse, such as destruction, extinction, and ruin. In the case of Lazarus, we have an example of this. Said Jesus to the disciple, "Our friend Lazarus sleepeth: I go that I may awake him out of sleep." But they did not understand what he meant by his being asleep, supposing it to be simply ordinary sleep; and, said they, "Lord, if he sleep, he shall do well." But to correct this opinion, he told them plainly that Lazarus was dead, or that he was in the same state they denominated *death*: but yet he is not dead; this is not death, but sleep. Another instance in which he took occasion to correct this

sentiment, was that of the little maid whom he restored to life. When he entered the room where she lay, he found her friends mournfully conversing about her death. But Jesus declared to them she was not dead, "but she sleepeth; and they laughed him to scorn, knowing that she was dead." But when he had put them all forth, he took her by the hand, and spoke by divine authority, "Maid, arise!" And immediately the young sleeper awoke, and opened her eyes, and he commanded them to give her meat.

Notwithstanding ordinary sleep typifies death, or is an image of it, or of the final cessation of conscious existence without a resurrection from that state, and though there is a multiplicity of theories extant in relation to it, yet it is perhaps involved in as much mystery as that of death; but as one of these states implies the other, by obtaining correct views of the nature of the first, we shall be better prepared to understand that of the other. We shall now endeavor to present what we conceive to be a philosophical exposition of these two states of sleep. There are two kinds of sleep: we denominate them *voluntary* and *involuntary sleep*. By *voluntary* sleep, we mean that which is commonly called *natural sleep*. We do not use this term *natural sleep*, indicative of common sleep, because it implies that death, or the sleep of death, is not natural: one of these states is as natural as the other; for death as much takes place in accordance with the laws of nature, as that of ordinary sleep.

The nerves of motion are of two kinds, denominated *voluntary* and *involuntary*. Another fact to be kept in mind here, is that the nerves contain and conduct electricity, and also that they all have their source in the brain. Excitement calls this fluid to the brain: its organs consequently become expanded and unduly active, by being thus highly charged with the vital fluid. The blood also being circulated through the system by the agency of this substance, it is therefore compelled to follow it through all the ramifications of the veins and arteries; and consequently when the electricity becomes deranged, the blood must also be proportionally deranged. The blood being attracted by this fluid, the more rapid it is made to

move from any cause whatever, in the same degree will the circulation become irregular and rapid; and moreover, the faster these fluids circulate, the greater amount of friction will be created, and consequently the higher will be the range of the temperature of the body.

After having made these explanatory remarks, let us introduce an instance to illustrate common sleep. We will suppose an individual to have been busily engaged during the day, collecting money, but that he has been rather unsuccessful, and at the same time serious consequences were depending upon his success. In such an enterprise, the organs of acquisitiveness and secretiveness, having been the most active, would become the most excited, accumulating a greater amount of the circulating fluids in that department of the brain where they are located; and hence these organs would be more particularly expanded than any others. These two classes of nerves so strongly sympathize with each other, meeting as they do in the medulla oblongata, that if the voluntary nerves have their necessary nightly rest, the involuntary nerves, by which the functions of life are performed, never cease their action. But to continue the illustration: the man, thus excited, lays down upon his bed at night to rest; but all is uneasiness. He makes one effort after another to sleep, but all in vain: he as often fails to accomplish the desirable object; all is restlessness, the subtle fluid in the expanded organs has full play. The consequence is, that one thought after another wakes up as many chains of old impressions, rushing into his mind to be disposed of. Under such circumstances, these are all unwelcome visitors; but at length, by making desperate efforts, and remaining perfectly quiet, the excitement subsides, and in the same degree a coolness is produced, which steals over his whole system, shrinking the nerves, and these organs, their source, by almost imperceptible degrees: this produces a pressure upon the magnetic fluid in these organs of the brain, and finally succeeds in holding it motionless, and the man falls into a state of sleep. But it is not perfect: the organs we have mentioned having been most excited, are the last that shrunk to a degree rendering them inactive; and hence they are still in a wakeful state, and

are yet susceptible of receiving impressions from external circumstances and things. The consequence is, the man dreams: the subject about which he dreams, is money. He fancies himself perhaps abounding in wealth, with every thing in his possession that heart could wish, exalted to the very pinnacle of fame and power, holding the destiny of empires in his hands: or, it may be, the reverse of this; he is in straitened circumstances; his friends all forsake him, and he, thus abandoned, left ruminating in the circles of poverty and wretchedness, penniless and houseless. These are of course extravagant conclusions; and the reason why they are so, is obvious. As it requires the full operation of all the faculties of the brain in order to produce rational thought, and as some of these are now in a state of dreamles; unconsciousness, those few that are still in a wakeful state are incapable of coming to sensible conclusions in regard to any matter whatever. No confidence should therefore be placed in dreams; but at the same time it will be seen that they may be very near the truth, because resulting from some fact or surrounding circumstance giving rise to the impression. Indeed it is easily conceived how persons in this state of partial sleep are more susceptible of receiving sympathetic impressions from events taking place at a distance, than they would be when awake, from the fact that then a multitude of other objects force their respective impressions into the mind, engross the whole attention, and divert it from becoming intently fixed on any one object. So that were a friend of his peculiarly suffering, and the mind of the sufferer intently fixed on him while thus engaged, the sympathetic impression produced upon his mind would fail to arrest his attention, and hence not be noticed: but were he in the state above described, the effect would be sufficiently powerful, no matter how great the distance between them at the time, to produce a sensible impression upon the wakeful organs, so as to cause him to dream about the suffering condition of his friend. But finally the wakeful organs of the sleeper also shrink to a degree that holds the animating fluid still: that moment all consciousness is gone; and, in this state of perfect sleep, even dreams are impossible. It is said by

mental philosophers that thought, reason and understanding, constitute mind; but were this true, then the mind is annihilated in sound sleep, for in that state there is not a thought stirring through the whole intellectual realm: these are but the productions of mind when in a wakeful and active condition. We conclude, therefore, that voluntary sleep is simply a cessation or inaction of all the convolutions or developments of the brain, including the animal, moral, and intellectual faculties.

We come now to consider death; or, as we term it, *involuntary sleep*. We have already considered the universal law which demands the death of our race, without depending upon secondary causes to bring about this result; but what we are now to consider, is premature death or sleep, produced by causes which might have been avoided. It will be seen that there is a strong sympathetic relation existing between these two sets of nerves, from the following circumstance: To the lungs go both the voluntary and the involuntary nerves, so that a man may hold the lungs in a state of inactivity until he faints. This being done by the will, of course it is through the medium of the voluntary nerves; but when this is the case, the man losing his consciousness, these nerves immediately relax and become powerless; when the involuntary nerves, conducting the vital fluid from the brain to these organs, compel them to resume their natural function, and immediately restores the individual to sensibility. Now if these voluntary powers have their proper rest, as we have already remarked, the involuntary nerves require no more rest than they receive while the voluntary nerves are in a state of sleep. If this be regular, then they never cease their activity, which commences when we begin to live, and continues to carry on the functions of life, as long as the animal machine is in a condition to demand and obtain from atmospheric air, and the surrounding elements, the vitalizing principle, and never become exhausted by this natural action; so that the heart beats, the stomach digests its food, the liver secretes its gall, whether we are awake or asleep, whether we will

or not. These functions of life then are performed by involuntary, magnetic action; but we proceed.

In the morning, when rest is complete, other things being equal, the pulse beats slower, showing that the blood circulates with less rapidity, and gradually increasing its motion until sleep or rest again becomes necessary. If the individual be deprived of his nightly rest by some intervening circumstance, the circulating fluids gradually increase their motion; and if the person is of a weak constitution, and unaccustomed to such deprivation, the loss even of one night's rest may create an increased motion sufficient to produce a feverish heat in the system. Individuals have been known to have been kept in a wakeful state for nine days and nights in succession. Where this, however, is the case, the circulation becomes so rapid that it is little else than a flutter, from the involuntary sympathizing with the voluntary nerves. When this is the case, the involuntary organs become exhausted to such a degree that they go to sleep, to rest; and this is the sleep of death. The time required in tiring the involuntary powers, being greater than that of the voluntary, their rest also requires a longer space of time in proportion. If a person should die of pure nervous exhaustion, and could be kept from the decomposing action of the chemical laws of nature until these involuntary organs obtained their necessary rest, they would rally their forces, and again restore the individual to life; and this would be no more unnatural, than to wake in the morning after a refreshing sleep. It has been ascertained that there are about as many as one person among three millions on an average, who would come to life again from the cause here suggested, had they died through nervous exhaustion, or mental impression; provided, however, they were not buried, and thus deprived of access to atmospheric air. The reason assigned why these persons do not decompose, is that their heart's case never fully closes. Though they possess no life, because there is no motion (for one of these implies the existence of the other), yet they contain a degree of animal heat sufficient to render them positive to surrounding nature, so that her work of decomposition is restrained. These are the persons who

fall into a state of trance, and who come to life again though they have been dead for a number of days, if not buried in this state, as no doubt has often been done. They are also those who die of fear, or mental impression when contagious diseases are carrying off their victims, and who come to life while preparations are being made for their interment. No person, therefore, should be buried until decomposition commences its work of destruction: no matter if they lie a month in that state, and all magnetic means should be made to bring them to life again. The physical organization of these persons somewhat resembles, at least in this respect, those animals that go into torpidity in certain seasons: when this state is perfect, all motion and consequently life is gone; but still they possess a temperature higher than surrounding elements, rendering them proof against the chemical laws. Sleep, in all its forms, is therefore *indeed* philosophical or natural, and consequently furnishes no grounds for the supposition of the existence of an abstract and supernatural soul: there is no work left here for it to accomplish. The entire phenomena are ascribable to natural causes, with which we are as well acquainted, or may be, as with any other results of the natural laws.

In concluding this argument, drawn from philosophy, in defence of our position in regard to the state of the dead, we shall advert to certain effects, recorded in sacred history as having been produced by one mind upon another, and also to similar effects with which we are conversant, and which illustrate the practicability and philosophy of all the phenomena described in its pages as having been accomplished by one mind upon another. Having succeeded in detecting the nature of the universal mind-controlling agent, effects that heretofore have been indeed mysterious and incomprehensible, may now be accounted for upon natural principles; so that the strangest events the Bible records are delivered from all reasonable improbability of their occurrence, and also, from the imputation of mystery. When the Almighty had a certain communication to make in reference to the future history of the world, we have the account that certain individuals were thrown into an uncommon state by the agency of

the Spirit of God: this state is denominated *sleep*; and while in that condition, they are said to have had visions of future events. The Prophet Daniel, for instance, is said to have been thrown into a deep sleep, in which state he had the famous vision of the four wild beasts, mapping out the future history of the four universal empires that were to succeed each other, and whose existence was to run parallel with that of the present world. John, also, while on the Isle of Patmos, is said to have been in the spirit when he received his revelations of events that had already passed, and that were then in process of fulfilment, and those also that were to come thereafter, both political and ecclesiastical; this book constituting an explanation of the same events which had been previously declared to the prophets, and seen by them in the same state. Now it is a fact, and can only be contradicted by those who have not given it that candid investigation which they might have done, that persons may be thrown into a state of uncommon sleep, by a natural transfer of their own magnetic fluid to another; and that in this sleep they are as helpless as were the prophets when in a similar state, which is described by them thus, "and there was *no strength* in me." It is also true, that when in this state, these persons do actually see and describe things and coming events, of which they, nor any person even within hundreds of miles of them, can have the least knowledge. We are aware that these persons do not always describe things accurately, which we know to be a fact; but if things and events of which they have no knowledge, in the proportion of *one to a hundred*, are actually found to be correct, and those too being of such a character that no person, even in his wakeful state and perfect senses, would be capable of conjuring up or guessing, then there is sufficient reason to infer that it was by an application of this same magnetic fluid, emanating from the God of the prophets, and throwing them into a holy vision or sleep. This state, being induced in them by the Divine Mind, would render all mistakes and inaccuracies impossible. In the development of future events, his vast mind, ranging over the whole field, qualifies him to take into account all the various circumstances

and contingences necessarily connecting themselves with all human events and occurrences, and thus he is enabled accurately to describe those events which actually would transpire during the whole history of mankind from first to last; and Deity, having then thrown the prophet into magnetic sleep, might by his will impress a perfect picture in imagery upon the brain of the seer, of those events, in the order in which God saw they would be accomplished by the natural movements and relations of human society.

This sleep of which men are susceptible, and in which they are capable of seeing things that exist at any distance, and of describing them as correctly as though they were near, and also of describing future events which do actually take place, illustrates the principle upon which Deity himself is capable of seeing all things that do exist, and those also that will exist in all future time. He is thereby prepared to declare the end from the beginning. The brain of these persons, being so highly charged, and even surcharged with this universally existing fluid, that their skull is rendered perfectly transparent; and not only so, but it destroys the opaque character of all substances in nature, so far as they are concerned; and hence every thing is transparent while in this state, and nothing can resist the penetration of their vision. This substance has with propriety been said to be God's peculiar atmosphere; and as it fills all space, so can Deity's vision penetrate *deep* into the very profundity of outstretched boundless space, and can have a perfect knowledge of what is taking place any where in the dominion of his universe.

Again, this magnetic vision does not at all depend upon the existence of light, to enable these persons to see; for it is done while their natural eyes are perfectly closed, and may even be bandaged. This fact enables us to understand and appreciate such sayings as these, in reference to the capability of God's omniscience: "He knoweth what is in the darkness, and the light dwelleth with him. Yea, the darkness hideth not from thee, but the night shineth as the day: darkness and the light are both alike to thee."

In the farther consideration of this subject, let us briefly notice the effects produced on the apostles by the descent of the Comforter, or Spirit, on the day of Pentecost. In reference to this event, Jesus had told them, before his ascension, "to tarry in Jerusalem, until they were endued with power from on high;" calling this comforter simply *power*. It was also denominated *the Holy Ghost*. They followed his instruction; and being assembled together on the day mentioned, the promise was fulfilled: the Almighty *poured* upon them his spirit, or power. They were endued with this power to such a degree that it is said it sat upon them like cloven tongues of fire: they were charged so powerfully by Deity himself, that the magnetic spark was seen actually sitting upon them, or oozing out from the surface of their bodies. This endued them with such mental qualifications, in comparison with which their former abilities were mere epitomes. Jesus had intimated to them that it would quicken their power of memory, so that all he had said while with them, they should then remember. Notwithstanding all his instruction, their minds were still as dark as midnight in reference to the great events he was to accomplish at his first and second advents; but when thus inspired by divine unction, they could comprehend the whole matter. They immediately began to show that the history of Jesus, in all he had accomplished, was precisely what the scriptures had predicted of their promised Messiah; proving from the scriptures the identity of Jesus of Nazareth with their long looked-for Messiah, and convincing thousands of the fact.

There are examples well known, and that come from the best authority, of persons, while in the magnetic state, delivering addresses, preaching sermons, and giving philosophical lectures, that, for eloquence, beauty of description, and we may add for truthfulness, are unequalled even by professional men whose lives have been devoted to intellectual pursuits and public speaking; and these mental feats are often accomplished by illiterate persons, who, in their wakeful state, were scarcely able to write their names, or read ordinary newspaper articles; and there are also well authenticated instances that these persons

have made use of foreign languages by which to communicate their thoughts, with perfect accuracy, of which they had no knowledge in their wakeful state, and retained no remembrance after having been awoke from this sleep. These singular exhibitions of mental powers, induced and excited by an application of an uncommon quantity of this spiritual substance, illustrate farther its identity with that of which the apostles were endued on the day of Pentecost; the Divine Mind, by his spirit, changing them almost instantaneously from ignorant fishermen, to eloquent speakers, powerful *reasoners*, having at their command all languages, the confounding of which to them had been restored; and now, instead of being, what they were after the crucifixion of their master, weak, timid, and secluded, they stood forth and exemplified powers of mind, that absolutely confounded the learned representatives of all nations, or nearly so, who happened at that time to be at Jerusalem. Their courage was now perfectly indomitable, attacking the learned and unlearned with great success, and establishing the doctrines of Christ upon a permanent foundation, and to an extent almost inconceivable in so short a space of time, under so many disadvantageous circumstances with which it came in direct contact. There is also the instance of Zacharias, who was struck dumb by the angel Gabriel, in consequence of his disbelieving the message he had delivered to him, and who was unable to speak until the things were accomplished, which required months to perform. This may also be done upon persons in a certain magnetic state, and that too while they are perfectly awake: by a *word* from another person, they may be struck perfectly *dumb*. It is true, we may not be able to keep them in that state a great length of time; but the fact demonstrates the identity of the agent put in motion by the angelic mind, and that by which ordinary men may produce the same effect.

There is another circumstance recorded in sacred history, as having been accomplished by the mind of an angel, that we wish to notice: it took place just prior to the destruction of the cities of the plains, by fire from heaven. The infatuated Sodomites gathered in a mob, around the house of the only righteous man in the city:

their object was to see who those strangers were, who had come to the house of Lot; these being angels who had been dispatched from heaven, to warn Lot of the coming calamity. This mob, despite of all the efforts made by Lot, were about entering the house by violence; when one of the angels opened the door, drew the good men into the house, and then smote the wicked rabble with blindness. This may also be done, to an extent sufficiently to illustrate the principle upon which it was done by angels, by the power of one mind upon another, and also to demonstrate the practicability of the historic fact.

Another of these singular effects produced upon men by the power of angelic minds, and which may also be done by ordinary minds, at least to a limited extent, transpired at the grave of Jesus. Roman soldiers were procured by an order of the chief magistrate of Judea, to guard the tomb of the holy sleeper. They were men who had been bred in the tented fields of *war*, and had often bared their bosoms to the shafts of their enemies, and who knew not what it was to quail before the eye of man. In a word, they were men whose business it was to die, and were thus selected to guard the sacred depository of the immaculate dead.

“ But an angel’s arm can not pluck him thence:
Myriads of angels can’t confine him there.”

Early on the morning of the third day, two angels appeared, and sat upon the stone that had been rolled against the door of the sepulchre. Their countenances were like the lightning, and their raiment white as snow; and for fear of them these soldiers shook, and became as dead men. One flash of the magnetic lightning, emanating from these angelic minds, withered the invulnerable warriors to the earth; they lay paralyzed as if with death. We do not contend, that under such extraordinary circumstances as these, men could by their own powers produce such stupendous results as are here brought to view; but we do say that persons may be selected, who are susceptible of being thrown into just such a state, almost instantaneously, by a word or a mental effort of another individual.

There is one more instance to which we shall refer, to show to how great an extent this power, even of human minds, may be carried. The circumstance is that of Ananias and Sapphira his wife, who were smote dead by a simple word from Peter. Now it is certain that one of two things must be true in regard to this matter: that Peter either did this deed by his own inherent powers; or else he was assisted to do it by the power of God. We believe the former of these suggestions to be the truth in the case, and we shall advance reasons why we believe that God had no hand in the transaction. In the first place, it was in keeping with Peter's natural disposition: this had previously manifested itself on various occasions, while his master was yet with him. One of these instances took place as Jesus and the disciples were entering into the country of the Galileans. Having met with opposition, and even abuse by some of the inhabitants, says Peter, "Lord, shall we command *fire* to come down from heaven, and consume them?" But the reproving answer of his master was, "ye know not what manner of *spirit* ye are of." Another instance of this took place at the capture of Jesus by the mob of murderers: this so exasperated Peter, that he drew his sword without consulting Jesus, and cut off the ear of the high priest's servant, designing no doubt to sever his head from his body; but again Jesus addressed him, as before, commanding him to put up the sword; and then wrought a miracle by putting on the ear again. Thus we see that this was the rash nature of Peter; and which characterized none other of the apostles. Even Judas himself never exhibited such a spirit, in a single act of his apostleship, until the betrayal of his master; and this seems more like a money speculation than any premeditated wickedness, supposing Jesus would extricate himself, and he would still have the money. We also see by these facts that such practice was contrary to the example of Jesus, under the most aggravating circumstances; who, when he was reviled, reviled not again. It was also contrary to the precepts of Christ, which he had left as instructions for their future conduct in his absence, such as this: "If thine enemy hunger, feed him: do good to them that hate and despitefully use and

persecute you." The conclusion is summed up thus: "I say unto you, Resist not evil." This conduct, therefore, of Peter, in the case under consideration, was a most perfect violation of not only the example of Christ, but also of his precepts applicable to such instances; and, furthermore, it was a gross invasion of the prerogatives of Jehovah himself, who says, "Vengeance belongeth unto me: I will repay, saith the Lord." Now what was this unpardonable sin, committed by this man and his wife, in the estimation of Peter? It was simply a falsehood in reference to a little money, that they had mutually agreed to keep back, of the price of some land which they had sold. In fact, Peter got into such a frenzy about the matter, that he himself, if he did not lie, at least made a gross mistake, by saying to them that they had not *lied* unto *men*, but unto *God*; when indeed the lie had just been told to him, in answer to his direct questions in relation to the sale of the property. "Yea," said they to him, "we sold it for so much." What sense was there in the opinion that they had *lied* unto *God*, any more than any other lie is unto God? Had they had an interview with God, and told the story directly to him? We read of no such circumstance. Then the fact must have been, that the lie was unto men, in the same manner as all lies are. Now suppose, when Peter told his famous *lie*, (and not only so, but cursed and swore to confirm it), that "he knew not the man," that Jesus had pursued the same course toward him, the poor fellow would have most assuredly lost his life; and he should have remembered the precept, when he came to hear the *lie* from these persons, "Blessed are the merciful, for they shall obtain *mercy*." Now what can be more conclusive from these facts and circumstances, than that Peter accomplished this act unassisted by any other power? True, he was honest in the matter; but he made a most grievous mistake in regard to his duty at that time, as he did on various occasions afterwards. As this act, therefore, could not have been done by divine interposition, it follows that the work was effected by the natural power of Peter. Now what we are about to say may seem strange, and almost incredible, but nevertheless it is true to our mind; and it would

be to all, if they were acquainted with the facts with which we are conversant. The results of our own experiments, and those produced by others with whom we are acquainted, establish the conclusion that persons (and they are not a few) may, by being addressed in the very language used by Peter on this occasion, and also being placed under similar circumstances to those of Ananias and Sapphira, would fall down dead at the feet of him who used the language. It would be out of place to enter into an argument here to prove the philosophy of such effects as this being produced by one mind upon another; but an understanding of the doctrine of mental impressions sufficiently accounts for this principle, showing that even life itself may be taken by its power.

What we have said upon this subject, in our opinion, exhibiting the power of MIND OVER MIND, through the agency of the electric fluid, vindicates the idea that it is indeed the universal spirit of ALL MIND, whether that of God, Christ, angels, or men. And instead of these views of the manner by which those beings accomplish their various purposes, being in the least derogatory to their character; or of its having a tendency to degrade and bring into disrepute the miracles recorded in the scriptures, as having been wrought by those to whom they are there attributed, their tendency is directly the opposite.

The views here suggested perfectly disarm infidelity, at least, of its most powerful weapons. Do they not lose their most formidable objection to the divinity of the Bible, that the miracles it records can not have been performed, because of their being contrary to the laws of nature? We are ready to admit, that if a miracle means to produce an effect contrary to the laws of nature, that there is not only plausibility, but force in the objection; and those who contend for this definition of miracles are under the most sacred obligation with fair arguments to meet it, or else give up their own opinions in relation to them. But we hold that there never was an act performed in the vast universe, *morally, mentally, or physically*, by either God, angels or man, which was not in accordance with principles of nature previously formed, and adapted by their formation to produce such effects. We say,

moreover, that there is not one text of scripture that can be produced to show that its author ever did set up such a claim, positively; or even one that contains the slightest intimation of any such assumption. We are therefore driven to the conclusion by an overwhelming amount of argument, that all the wonderful transactions recorded in the scriptures are susceptible of being accomplished by those minds to whom they are there attributed; and that a miracle is nothing more than an effect accomplished out of the common order of things as they were then understood, and upon philosophical principles which were perfectly understood by a higher class of minds, but which inferior minds had not yet discovered. According to this view, we see that a thing may indeed be a miracle to the mind of one man, and not to another: it may even be such at one time, and not at another, to the same individual; he having ascertained the principle upon which it was performed.

We have also found, by ranging cursorily through the fundamental principles of the natural sciences here introduced, that they know nothing of the existence of anything bearing the least resemblance to what the soul is said to be, aside from material organization. They not only do not furnish any ground for such a belief, but all the truths contained in them are arrayed in one harmonious and mighty phalanx of argument against the supposition of its existence.

CHAPTER IV.

THE SCRIPTURAL ARGUMENT ON THE UNCONSCIOUS STATE OF THE DEAD.

We come now to vindicate the position, that the scriptures teach the doctrine of the unconscious state of the dead. The first argument we shall advance in regard to it, is drawn from their language indicative of that state. On the supposition that the author of the Bible designed to teach the idea that the dead are in a conscious state, or that there is any part belonging to them still conscious after everything that can be seen or felt was dead, would it not be reasonable to suppose that he would have selected language adapted to convey such an idea? What would be thought of an author, possessed of only ordinary intelligence, were he to undertake to describe a state of rationality and unconsciousness that certain persons were in, and employ in his description such terms as *sleep*, or such expressions as that they had *perished*, and that they knew *nothing*? Or we will suppose, still farther, that he had only introduced these terms as applicable to their bodies, that were dead; but that the intelligent part was still in a conscious condition. If he intended to convey such an idea, is it possible that even an ordinary author would never have even once alluded to their being in such a state? And is it not a presumption infinitely more absurd and unpardonable, that the author of the book styled *a revelation*, which signifies to uncover and make things plain, should be guilty of such a monstrous perversion of language as to employ the terms *death*, *sleep*, and *perish*, and that the dead know not anything, as indicating a state of conscious existence? Would it not be equally preposterous to suppose that the knowing part should have made its exit from the dead body, and was still in a conscious state, without his ever having furnished us with the least intimation of such an exit, or allusion to such an

existence? Had Deity acted thus, he might offer as an apology for the omission, the fact that there was no language that even he himself was capable of inventing to convey an idea, at least to our minds, of such perfect *nondescripts* as these imaginary beings, or things, would be. But we shall find that this subject, like all others in the sacred volume, does not admit of being driven to such an extreme, in order to show its philosophy, common sense, and harmony with all the other doctrines it contains.

We shall now introduce various passages of scripture, to prove that the intermediate state is one of unconsciousness. The majority of these passages are so plain and positive that they need no remarks, and we simply introduce them as so many witnesses, whose testimony is to decide the question at least with us. It is declared, that "The dead *praise* not the Lord; neither any that go down into silence." How does this harmonize with the sentiment contained in one of the popular hymns of the day,

"When my voice is lost in death,
Praise shall employ my nobler powers."

But, again, "As the waters fail from the sea, and as the flood decayeth and drieth up, so man lieth down and riseth not again till the heavens be no more: they shall not awake, nor be raised out of sleep." Again, "Awake and sing, ye that dwell in the dust, and the earth shall cast out her dead: thy dead *men* shall live, together with my dead *body* shall they arise." Mark, it is not their souls, or spirits (that have had some other dwelling place), who are to awake and sing, but emphatically those who dwell in the dust. Again, "For the living know that they shall die; but the dead *know* not anything, neither have they any more a reward, for the memory of them is forgotten: also their love and their hatred, and their envy, is now perished." This does not look much like the saying in reference to the dead, made by the popular ministry, that they (the dead) have gone to their reward, and that their *love* is now made perfect.

Let us hear the New Testament: says Paul, "If there be no resurrection of the dead, then they that have fallen

asleep in Christ are *perished*." How perfectly clear from such testimony is it that the dead have gone into a state of perishable unconsciousness! And it is not only the wicked who have thus perished, but those also who have fallen asleep in Christ: yes, Christians have hopelessly *perished*; and if there is no resurrection of the dead, they must forever remain perished. Can it be supposed that Paul could have uttered such sentiments, if he had believed that the *man proper*, he who thinks, reasons, and has understanding, had made his unseen escape, and was now basking in an ecstatic state of glory on high? Could he have used such language if he believed this, and also its twin sister *sentiment*, that these bodies were nothing but a clog, a torment, in fact a prison house to the nobler part that dwells within? Entertaining such views, would he not, on the contrary, have preached that the resurrection of the dead was perfectly unnecessary; and not only so, but that its occurrence would be an event devoutly to be dreaded; as it would be the erection of the old prison walls that long since had tumbled to ruins, into which they were liable again to be thrust, chained, and confined forevermore, without the least hope of another release from their dungeons? But one of these views is heathenism, and the other is scriptural. How wide the contrast between them!

Again, "His breath goeth forth: he returneth to his earth; in that very day his thoughts perish." Mark, his *thoughts perish*, and of course the *man* is in an unconscious state; most absolutely, as his *thoughts* are perished, and it is this capacity alone which renders any being conscious. There is no getting away from this conclusion; for if it be said, it is the thoughts of the dead *body* that have *perished*, we answer, that can not be, for the dead body, according to these theorists, never had any thoughts: it was the abstract *soul* that was the intellectual and thinking principle, and that they say is *imperishable*. How does such arguments spoil the splendid system of heathen mythology! How can its advocates survive the shock, and still determine to contend for this fictitious theory? Again, "For the grave can not praise thee; the dead can not celebrate thee: they that go down into the pit can not

hope for thy truth. The *living*, the living, he shall praise thee."

We shall now, after adverting briefly to the origin of the present popular views of the soul, endeavor to show what the true idea of soul is, as presented to us in the scriptures. That the idea of a deathless soul is one of great antiquity, no one will doubt; and that it has been adopted and defended by men of powerful minds during its whole history, is equally true. The first allusion to this sentiment we find to have been made, was in the garden of Eden; and it has the honor, if indeed it may be called *honor*, of claiming the devil as its originator. It was uttered by his Satanic majesty, in order to confront the declaration of Jehovah, contained in the prohibition which he had published to the progenitors of our race, thus, "In the day thou eatest thereof, thou shalt surely die;" or, 'dying thou shalt die' (*mar.*). In contradiction to this, this audacious declaimer gave utterance to this sentiment. Said he, "Ye shall *not* surely die. The man proper is not susceptible of death. This body *you* possess is nothing but a clog to the deathless soul, and you would know a great deal more without than with it. God has indeed so created this deathless inhabitant, that there is no possible danger. Ye may eat, and *then* you will be *wise*: you shall even be as gods, knowing good and evil." This idea was remembered, that they should become as gods, and the declaration of the devil was actually fulfilled by his children. Ever since that time, they have practiced the work of deifying dead sinners, and of worshipping them as gods. This theory then originated with the father of liars, and this may also be considered the father lie. It has been beautifully paraphrased thus:

"Ye shall not surely die,
Said one of old;
And that same cunning lie
The priests have told."

From this suggestion, originated the Assyrian practice of deifying their distinguished warriors after death, (supposing them still to be living), and paying their devotions at their shrines. Here also originated the Egyptian doctrine of transmigration of souls. As they could not die,

some tenement must be found for them: hence they supposed that when a man died, his immortal part passed into some one of the lower animals, and resided there until that died also, and thus continued to migrate into other living animals of every species. Cats, however, seemed to be their favorite retreat; they found these to be a location of peculiar delight; and hence the veneration in which cats were held by the Egyptian nation, civil statutes having been enacted, making any injury to these animals a capital offence, in order to prevent as much as possible the disturbance of the soul, it might be of a father or child, or some near relative. It was also upon this opinion, that the principle of the Elysian fields of the Mahometan's paradise were founded, into which the souls of their faithful entered at death.

It was probably this contemptible degradation of the heathen mythology, which induced the Grecian philosophers to produce a reformation of the system, the fundamentals, however, of which they sacredly preserved; and hence we find Pythagoras, Socrates and Plato, employing all their talents, and indeed dedicating their lives principally to this work. In their hands its glaring absurdities (at least many of them) and derogatory features were exposed and denounced, but at the same time all its essential features were preserved, so that in fact no radical transformation of the system was effected; but what they did accomplish did honor to them, circumstanced as they were, and having no access to the scriptures, which were then exclusively in the hands of the Jews. The mythological doctrines retained by these reformers, after having been arraigned, and receiving the last finishing touch of Plato's skilful hand, maintained, in relation to man, that he was endowed by nature with an immortal soul, and that this soul existed prior to the body in a conscious state; that it was infused into the body some time during infancy; and that it survives the dissolution of the body which contains it; and also that this soul constitutes the thinking and knowing part, and even that by which the body is animated.

From these views, the idea would be inseparably connected, that death is merely a separation of this soul from

the body ; and such was their opinion of its nature. They also taught the idea of Purgatory : that when this took place, the souls passed into certain states adapted to their peculiar moral condition, or the character they had possessed while living ; that all of these states were changeable, with the exception of one. Some who had died with heinous sins resting upon them, unpardoned by the gods, were conducted by their peculiar *genius* or *demon*, into this state of purgatory, where they underwent a severe disciplinary reformation. Adhering strictly to the dictates of reason and philosophy, they became purified, and were then admitted into the society of the gods, into the pure regions on high, which they inhabit without their bodies to all eternity. But those who had been uncommonly wicked, and guilty of sins which were considered unpardonable, the minister of fate, who passes judgment upon them, hurls into Tartarus, where they suffer eternal torment. It is said, after Socrates had been condemned to death by the Athenian tribunal, that on the last day of his life, in entertaining his friends, he passed the time in delivering to them all the arguments for believing the soul immortal, and refuted objections to the belief. Just before he drank the poisonous hemlock, one of his friends inquired how he would like to be buried. "As you please," replied Socrates, "if you can lay hold of me, and I do not escape out of your hands." After making these strange remarks, he turned to his friends, and, with a smile, said by way of explanation, "I can never persuade Crito (the man who had made the inquiry) that Socrates is he who converses with you, and disposes the several parts of his discourse. He imagines that I am what he is going to see dead in a little while : he confounds me with my carcass, and therefore asks me how I would like to be interred." How strikingly similar is this to the sentiment of the devil, "*Thou shalt not surely die.*" Here we see how firmly committed was this great philosopher to the dogma that the *man proper* was deathless ; that he himself was *no* part of what appeared tangible to the *senses*, or that might have been tested by any process of reasoning. The mind of Crito, it seems, was incapable of solving the enigma involved in such a sentiment. He had not been sufficiently

inducted in the science of metaphysics, to comprehend the idea of an *inorganic organization*. How a *man* could be dead, and yet living, was altogether beyond the ken of his faculties to understand. Indeed it is not strange that he was incapable of deciphering such thoughts ; for it seems as though it required a being created under vastly different circumstances from any of which we have any knowledge, to be thus qualified. One having his birth place in the celestial regions, surrounded by fairy scenes of intangibility, schooled among the mystics of the fabulous Elysium ; endowed with an organization possessing the combined and consolidated organs of all the marvellous and wonderful, characterizing the whole nomenclature of all the metaphysicians who have ever flourished and signalized themselves on the theatrical stage of imagination : such a being might possibly, in the extremity of his irrational fancy, understand the harmony of such sentiments ; but our race must be wholly incapacitated for such a task. Here we have a series of doctrines, a strange collection indeed, having the devil as their author, and heathens committed for their defence ! And what marvel, if a system coming from such a source, should curse any world, wherein the poisonous seed had been sown.

Let us examine the leading errors contained in this system, and which have found their way into the church called *Christian*, such as that of *natural immortality*, the conscious state of the dead, rewards and punishments awarded at death, unpardonable sins, *eternal torments*, the Purgatory of the papists (or its modification) and the *Paradise* of the *protestants* ; that the abode of the saints is *on high*, and that they are bodiless *spirits*. As strange as it may appear, those men who were most famous in teaching these are denominated by the most learned of the protestant church as *Christian philosophers*, supposing that Christ and Plato taught the same system ; and we even have learned critical volumes published (and that too by D. D.'s) of divinity, entitled *Platonic Theology*, in which the authors labor to show that the two systems of heathenism and Christianity are at agreement. The contrast, however, between these sentiments and the doctrines of the Bible, will appear as we advance still farther in our

discussions. We find that these sentiments were introduced into the Christian church, by the nominal conversion of some of these heathen philosophers to Christianity, who employed all their talent to endeavor to make these two systems harmonize. About the middle of the second century, Origen, a presbyter of Alexandria, began to be very much distinguished. He acquired, perhaps, a greater popularity than any other man in the church, from the days of the apostles, down to the time of Martin Luther. He had been educated in the Platonic school. It was from that source he derived his idea of the pre-existence of souls, which he ever afterwards held, as well as all other of his heathen doctrines. In coming into the church, he had very little to relinquish. He adhered strictly to all the views of Plato. The conversion through which he passed, affected not in the least his fundamental doctrines: these were all retained, and incorporated with the *truths* taught by Jesus. In order to mix these opposing systems, all that was demanded was that he should simply apply to them the heathenish rules of interpretation; and immediately, as by the touch of magic, the two uncongenial systems became amalgamated, and, from the ignorance of the times, were supposed to be but *one*. Of course it was, as might have been expected, nothing but a mass of profound mystery. Here were brought together, and apparently blended, the widest extremes, by the operation of this magical art, especially in the eyes of those who had received their early impressions in the very nursery of mysticism. And it is upon this principle alone that we can account for the unbounded popularity of Origen in the propagation of his views, purporting to be the gospel. The gospel, according to his theory, was not to be explained in a literal sense, but allegorically; and that the meaning of the sacred text was only to be sought for in a hidden sense. This sense *he* endeavored to give, and always did it at the expense of *truth*. This hidden sense was still farther divided by him into a moral and a mystical one: the latter, being of his own invention, is said to have been very *wild*. He is said by ecclesiastical writers to have been very little acquainted with the doctrines of the gospel; while at the same time his preaching was

of such a character, that it gave not the least offence to men of the world, but met with a welcome reception by the popular philosophers, and especially the philologists, whose fancies were peculiarly wild and visionary. This popularity gave him a power, that no other man possessed, to introduce whatever sentiments (even the most fatal) he pleased, and that qualified him to mould the character of the church to his own liking. Consequently any thing advanced by him, met with no opposition, but was immediately taken for granted as being true: the ministry commenced its defence; and thus we see how these heathen doctrines were introduced into the church, and became incorporated into her creeds as articles of faith, and that too by the unanimous consent of august bodies of divines. They all met the approbation of these councils, with the exception of *one*, which was that of the pre-existence of souls.

From this mother church, there have been various secessions and reformations; but astonishing as it may appear, there has scarcely been a voice raised in opposition to these heathen sentiments. They have thundered against some of the forms and rites of that church, but have let these fundamental doctrines remain undisturbed; and not only so, but they have brought the unhallowed things out from *her* creeds, and adopted them into *their own*. It is true, Martin Luther made this declaration: "I permit," said he, "the pope to make laws for himself and his faithful, such as that the *soul* is immortal; that he is God upon earth, King of heaven," with the other monstrous opinions of the Roman dunghill of decretals; but he seems to have attached but little importance to that doctrine, especially, of the soul's being immortal. Had he done this, the result would have been, that instead of crippling that corrupt body, it would have fallen into hopeless ruin long ere this. Just let it be understood that the soul is not immortal, and all the concomitant opinions connected with it fall to ruins also: the dead would then be unconscious, and no prayers would be henceforth offered in their behalf. Peter, instead of sitting at the portal of Heaven, holding the keys, permitting the members of that church to enter, and excluding all others,

sleeps yet in his quiet grave, perfectly undisturbed even by the loudest shouts of these worshipers of modern Baal; and the Virgin Mary is in the same state, together with the long nomenclature of canonized saints. Expose these notions of that church, which are all predicated upon the idea of the immortality of the soul, and would not the whole superstructure tumble into hopeless ruin, that has so long imposed itself on the blind credulity of the multitudes who have been duped by the adoption of these heathen dogmas?

We come now to inquire what we are to understand by the soul, as brought to view in the scriptures. The term is derived from *psuche*; and we shall show, that in its most significant sense, it means *a living man*, and also in a subordinate sense signifies simply *life*. It is still more frequently used to describe simply an appetite, or a propensity, such as this: "A man dreameth that he eateth; and awaketh, and behold his soul hath appetite." "And the soul of Jonathan was knit to the soul of David;" describing simply the affectionate attachment they had for each other.

We shall introduce a number of instances, in order to prove the correctness of the above definition of soul. It is declared that "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." Here we see that the term is applied to the *whole man*: the *man* became a *living soul*. The breath of life was not the soul in this instance: it was, however, included as a part of that living soul, the man. The word *soul*, therefore, in this case, comprehends *the whole man*, mentally, morally, and physically, in a living condition. In this sense it was commonly used among the Jews. For instance that if any one of them refused to obey certain statutes of their law, it was said that "that soul should be cut off from the congregation of Israel." It is also used in similar relations, and with the same signification by the New Testament writers. Speaking of the family of Noah, it is said "that there were eight souls saved in the ark;" meaning the eight members of his family. We see, from

these passages, that the term *soul* indicates a living person.

We might continue to make similar citations, but we consider these are sufficient to let the author of the book explain what he means by the use of the term *soul*; and when this explanation is ascertained, it settles all questions of a theological character with us. This is the most significant sense of the term as used in the scriptures; and there is not a single instance which can be produced, where the term *soul* is used to imply the possession of anything possessed by mankind, capable of surviving the dissolution of the body, or that is not liable to die. The words *immortal soul* can be found no where in the scripture. Search, if you please: not an isolated text can be produced, which declares the soul to be immortal. Neither does it contain the expression *immortal spirit*, or that of *deathless spirit*: these are all of heathen origin. The language of inspiration is directly the reverse of this, which will readily be perceived by quoting a few passages relative to this subject, thus: "The *soul* that sinneth, *it* shall die." Again, "He that converteth the sinner from the error of his ways, shall save a *soul* from *death*, and shall hide a multitude of sins." Hence the nature of the *soul* is not *deathless*. Again, "Fear not them which can kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both *soul* and *body* in hell." The term here signifies *life*; and the idea is that their enemies might take their natural life, but they can not prevent them from living again: they were unable to finally kill the soul; for God was able to raise them to life again, and that life will be immortal, and consequently exempt from death.

There is another passage to the same import, but in a little different language, on this subject, which will better enable us to understand the last preceding one. It is this: "He that seeketh to save his life (or soul), shall lose it; but he that loses his life for my sake, shall keep it unto life eternal." Hence the *soul*, according to this passage also, is susceptible of *death* and *destruction*. Fear him who can *kill* and destroy the *soul*, as well as the body in *hell*. Its nature is not therefore *indestructible*. Again,

“For what is a man profited, if he shall gain the whole world, and lose his own *soul* ;” or, “what shall a man give in exchange for his *soul* ?” Or another writer records it thus: “For what is a *man* advantaged, if he gain the whole world, and lose himself, or be cast away?” We see by these parallel texts that the terms *life*, and *soul*; are synonymous, and that they also signify the *man himself*. “What shall he be profited, if he lose his own *soul*,” in one of the texts; or “What shall he be advantaged, if he lose *himself*,” in the other. This is farther proved by a declaration of the prophet, thus: “Thou wilt not leave my soul in hell; neither wilt thou suffer thy holy one to see corruption.” This was a prediction in relation to Christ being in the grave. Peter makes the following application of it, who says, “He being a prophet, and seeing this before, spake of the resurrection of Christ, that his *soul* was not left in hell, neither did his flesh see corruption.” Here was Christ himself dead, and in hell (or the grave); and what was thus dead and *buried*, is declared to be his soul, and of course was a *dead soul*; but it was not left long enough in the grave to become corrupt. The prediction must be fulfilled. The morning of the third day arrived, and this holy one, or dead soul, was quickened to life by the immortal breath or spirit of Jehovah, and raised a living *soul*.

Again, it is said that “he poured out his *soul* unto death,” and also that “his *soul* was made an offering for sin:” the fulfilment of which is described thus by Jesus himself, in his conversation with his disciples upon the subject of his being the great shepherd spoken of by the prophets. Says he, “I lay down my life for the sheep;” or he submitted to have it taken from him. It is also said of him, that “he gave his *life* a ransom.” Hence we see that the term *soul*, in these predictions, is synonymous with that of *life*, used in recording the fulfilment (at least in two of these instances); and the other is still more limited in its signification, meaning simply a dead *body*; for this was all that lay in the grave, and was denominated *soul*.

CHAPTER V.

THE SCRIPTURAL DOCTRINE OF IMMORTALITY.

We come now to consider the Bible doctrine of immortality. In doing this we shall introduce all the passages containing the term *immortal*, and its derivatives, and also its opposites. It may be supposed by some that we have laid out a great field here: these terms being so commonly used, it might be inferred that they are of frequent occurrence in the scriptures; but this is not a correct inference, as they are used but in a very few instances; and it will be seen that there is not one instance, where this term is used, applicable to *man* in his present state, or that applies to him until the resurrection of the dead.

We begin by quoting the texts containing the term *mortal*, which of course signifies the opposite of *immortal*. The first is this: "Shall mortal man be more just than God?" (Our rule in quoting scripture, is to introduce just enough of the context, so that the thought of the writer may be correctly understood.) Again, "Let not sin therefore reign in your mortal bodies." And also, "If the spirit of him that raised up Jesus from the dead dwell in you, the spirit of him that raised up Christ from the dead shall also quicken your mortal bodies." The expression, "shall also quicken your mortal bodies," implies that the body of Christ was mortal: indeed this must have been the case, or he would not have been subject to death. But we go on: "This mortal must put on immortality." "Again, "For we which live are always delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh."

The term *mortality* occurs but once, and it also refers to man in the present state. Speaking of the resurrection, it is said, "That mortality might be swallowed up of life."

The term *mortally* is also used but once. It is this: "But if any man hate his neighbor, and rise up against him, and smite him mortally that he die," &c.

These are all the passages in the scriptures, where these words are used, and it will be seen that they universally describe man in his present state. There is nothing excepted which he now possesses: all is *mortal*; not the least intimation that he inherits a *soul* that can exist independent of the body,

This brings us to the consideration of those texts containing the opposite terms, as thus: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." Here we see the term is applied to the *immortal God*, in contrast to *mortal man*. Again, "Which in his time shall show who is the blessed and only potentate, the King of kings and Lord of lords, who *only* hath immortality." Here immortality is not only the inheritance of the Lord of lords and King of kings, but it belongs to him to the exclusion not only of our race, but also that of angels, archangels, cherubim and seraphim, excluding all the hierarchies in the universe of Jehovah, from any participation, at present, in the divine inheritance of immortality. Mark the peculiar phrasology of this text: it is not simply that God himself is immortal, but that were it possible that such a principle did really exist, and still not constitute a part of himself, being capable of independent existence, then even such a phase of immortality would still belong exclusively to *himself*. He only hath immortality. The Author of this scripture seemed to have the heathen notion of the immortal soul in his mind, when he moved the inspired penman to write this text just as it is; for it obviously strikes an exterminating blow at the idea that man is in possession of such a soul.

Again, "To them who, by patient continuance in well doing, seek for glory, honor, immortality and eternal life." Immortality is here presented as something to be sought after, and promised upon certain conditions; and is consequently confined to those who comply with the conditions, and hence is not now in the possession of even the righteous, but is to be conferred upon them at the resurrection,

when, from a state of mortality, they are to be changed to that of immortality and eternal life.

The only passage that remains on this subject is this: "Life and immortality are brought to light by the gospel." But admitting that the Platonic theory of immortality is true, then the declaration that the gospel brought it to light would be false; for this system was perfected long before Christ came into the world to establish his gospel. It had, indeed, received its last finishing touch by Plato, who flourished some hundred and sixty years prior to the Christian era. After his days, it shone in all the light of which it was capable; and indeed not a ray of light has it received, which adds the least to its improvement or its original splendor. Then what propriety, or even truth, was there in the expression, that the gospel brought immortality to light? Neither can it be said by way of palliation, or to invalidate the force of this conclusion, that the views of these philosophers were confined within a small circle. The public controversies held between Plato and the atheists (so called), were diffused throughout the whole Grecian empire, and indeed wherever the sentiments issuing from the Athenian school, that emporium of learning, were known, there also were known and published the doctrines of Plato, who was the brightest star of the age. In fact we hazard nothing by saying that the views of natural immortality, as taught by heathen philosophy, previous to the advent of Christ, were more universally diffused, understood and believed, than the gospel views of that doctrine ever were, since its principles were first promulgated, down to the present hour, the apostolic age not excepted.

Truth, simple and unvarnished, never has been a welcome messenger, whether philosophical or religious, to the world; while error and mysticism have been embraced as though they were pearls of great price. They hated Jesus, because he told them the truth; and he gave his followers timely notification, so that they might count well the cost before they engaged in his service, that whoever should receive, practice and defend the principles he taught, would be obliged to do it at the expense of their interest and character, so far as this world was concerned.

“Ye shall be hated,” said he, “of all men, for my name’s sake: and the time will come, when he that killeth you will think that he doth God service.” And it is only upon the supposition that the apostles were engaged in propagating sentiments adverse to heathenism as well as Judaism, that we can account for their persecution and sufferings. Suppose Jesus had compromised his sentiments with the Jews, and preached Judaism, would they have used him as they did? And suppose Paul, and the other apostles, should have preached, and early Christians believed, the doctrines of Plato, would not the enlightened and intelligent at least, both among the Greeks and Romans, hailed them as brothers and members of the same fraternity? How easily could they have consented to make the slight sacrifices that were necessary in changing their manner of worship, demanded by the gospel; and how perfectly natural would it have been for them to have acknowledged Jesus as their founder, a man who had distinguished himself by so many mighty and wonderful works, both in public and in private, which might have been confirmed by a multitude of living witnesses! But the sentiment that the world will love its own, is not only a gospel truth, but it is also sound philosophy. How vastly different, however, from this does the history of their success appear! And no wonder that it should, from the course they pursued. Commissioned by the command of Jesus, to preach the truths he had taught them, that “He that believed should be saved, but he who rejected them should be damned,” without the least respect to personal rank or distinction; being endowed with power directly from God, and moved to this work by the impulse of the very divinity stirring within them; and also animated with the hope of eternal life, they went forth waging an uncompromising and exterminating warfare against Judaism and heathenism. This doctrine of the immortality of the soul, which was at that time very popular among the Jews as well as the gentiles (for they had been told by Jesus himself, previous to this, that they had made void the law by their traditions), being the most fatal error that Christianity was called to combat, it would naturally be that which would be attacked by these he-

ralds of the gospel: the sentiment would immediately appear at an infinite contrast with the immortality of the gospel. This could easily be perceived by these heathens; and hence, as Paul was preaching at Athens, said one of his auditors, "He seemeth to be a setter forth of new things." Indeed they could not but discover that the system he preached was wholly different from their views; and as they were called on to make an unreserved surrender of all their errors, and to embrace the doctrines of the gospel, as the only condition of salvation, it was but natural that the doctrines they preached, and they themselves, should have been treated as their history shows they were.

Upon this view, therefore, of the immortality of the scriptures, we are ready to predicate the whole argument of the unconscious state of the dead. In fact it all turns upon this one question: If men are endowed by nature with any thing that is immortal, then that immortal part must be in a living and conscious state to all eternity, for immortality implies this; but if they are not thus endowed, then it follows that when our natural life becomes extinct, we cease to be conscious, and must remain in that state until the resurrection.

It requires but little intelligence to discover that these two systems of immortality are entirely diverse from each other: it is as impossible to harmonize them, as to make a unison out of discord. One is truth, the other is falsehood; one is philosophy, the other fable. One should therefore be received, believed, and promulgated to the world; while the other should be rejected and exposed under all circumstances, without the least fear of consequences. Truth can do no harm, while error can do no real good. Upon the one of these systems, Deity must, from his very nature as a God of truth, look with a complacent smile of approbation, while upon the other he must frown with an indignant abhorrence. The conclusion, therefore, in the light our subject now stands, is the reception of heathenism, and the rejection of the doctrines of revelation; or, on the contrary, the admission of the doctrines of inspiration at the expense of heathen mythology.

But as the term *spirit* is also used by modern divines as synonymous with that of *soul*, we shall endeavor to show what the scriptures teach in regard to it. This term is sometimes used as meaning *an apparition*, or *an intangible appearance* of a person, as in the case of Jesus after his resurrection. "They (the disciples) thought that they had seen a *spirit*." The term is also often used to signify *a disposition*, or *a passion*; and it is sometimes used to indicate the animating *principle* of animal nature. In this sense, it is synonymous with the word *life*. The word is also employed to signify the agent of the *mind*, as in the creation, thus: "And the spirit of the Lord God *moved* upon the face of the waters; and by his spirit, he garnished the heavens.

This term *spirit* is never used in the scriptures to signify an intelligent *being*, or *person*, independent of material organization. As it regards the term itself, it is not the same as *soul*, for two reasons: the first is, that it is derived from another word; *spirit* is from *pneuma*, and signifies *breath*, or *wind*. The other reason, to show them to be of different import, is that they may be separated thus: "the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*, joints and marrow; and is a discerner of the thoughts and intents of the heart." Hence soul and spirit can not be the same thing; and among other things produced by the *word* of God, in setting things to rights, we see that it *divides* these two terms, or shows them to be of different import; that, properly speaking, they as certainly describe two different things, as that the joints and the marrow of the human system are two things.

We shall now introduce a few passages to prove that the term *spirit*, in its most comprehensive sense, signifies the animating principle by which the Creator vitalizes, or brings to life, mankind in the present, and also in the eternal state; and if it is the animating power, the legitimate conclusion is that it is also the agent of all *minds*, because coming in direct contact with mental organization. (See contact between mind and foreign matter.) But this is only a subordinate sense of the word *spirit*, because it is a result of a *mind* already vitalized or animated, which

effects could have no existence independent of such animation to produce them; neither can there be any such *animation*, without a previous arrangement of organic matter according to the laws of animal life. Hence though spirit may exist independent of such organic arrangement (for it is matter, and matter can not be struck out of existence, or annihilated), yet it is nothing but a substantial element; and when thus separated, it can not be intelligent, or even vital; but at the dissolution of these organizations, it reverts back to its original state, and becomes equalized with its own element as it commonly exists in surrounding *nature*.

The first passage of scripture to which we refer, to prove the spirit to be the principle of animation, is what God says in relation to the vitalization of the dead at the resurrection. In the prophetic version of that event, the inspired writer exclaims, "Thus saith the Lord God, unto these dry bones, behold, I will cause breath to enter into you, and ye shall *live*." Then, after the process of their reorganization, flesh, bones, sinews, and covered with skin, was accomplished, still there was no *life* or breath in them. Thus reorganized, they were in the same condition as that of Adam after having been formed from the dust; composed of bones, muscles, fibres, &c., and all beautifully covered with skin; and yet, previous to the breath of life being infused into them by the Almighty, the prophet was then directed to prophesy to the *wind* (another *word* for spirit), and to say to the wind, Come from the four winds, O breath, and breathe upon these slain that they may live; and the breath came into them, and they lived, and stood upon their feet an exceeding great army." The Lord is also represented as saying unto them, "I will cause you to come up out of your graves, and will put my spirit into you, and ye shall *live*." Paul speaks thus, in relation to it: "If the spirit of him that raised up Jesus from the dead, dwell in you, the spirit of him that raised up Jesus from the dead shall *also* quicken your mortal *bodies* by his spirit that dwelleth in you." Hence the terms, *spirit*, *wind*, and *breath*, are of the same import, and they signify simply the *animating principle*. In reference to the creation of Adam, it will

be remarked that the breath itself was not absolutely the *life*, but the breath *of* life; for life pre-supposes material organization. Hence it follows that there can be no life independent of spirit; but spirit may exist where there is no life, at least animal or vegetable life.

There are other texts where the terms are used in the same relation. God said of the antediluvian world, "I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life; and all flesh shall die." Here is the same phraseology: that principle which constituted them living beings, is called the breath *of* life, but not the life itself. And in relation to the animals, they went in unto Noah two and two, wherein is the breath of life." We also see by this that there is no distinction made between the breath or spirit of animals and that of *man*: they are all quickened by the same spirit.

This idea is also confirmed by the following passage: "I said in my heart, concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men, befalleth beasts. Even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all *one breath*." So that a man hath no pre-eminence above a beast; that is, in respect to their spirit: all are animated with the same substantial spirit. Then the question is asked, as though it was contended that men had by nature a spirit superior to that of beasts; or that when men died, their spirits went on high; but when the beasts died, their spirits went downward to the earth; the spirits of men and those of animals went at death to different places. The question is, Who knoweth the spirit of the sons of men (*margin*) goeth upward, and that the spirit of beasts goeth downward to the earth?" This very question implies that there is no such distinction made, as is here suggested; and it would settle the question, if he had not already denied the idea, and contended that it did not exist either in life or in death, by saying that there is no pre-eminence between them this side of the resurrection.

It is also said, when Jesus resuscitated the little maid to life, "that her spirit came again, and she was reani-

mated." We are aware that it is said, "Then shall the dust return to the dust as it *was*, and the spirit return to God who gave it." But if you will examine this whole passage, you will discover that it refers to the final destruction of the wicked after their resurrection to damnation. It involves the same sentiment that was denounced against mankind in the Garden of Eden, after the rebellion took place. "Of dust thou art," says God, "and unto dust shalt thou return." When this penalty is executed upon those who do not escape it by obtaining life through Christ, it will fully reduce or resolve them back again into the original element of which they were composed: the dust, the more gross matter of their organization, dissolves into common earth; and the spirit, the animating principle or fluid, returns again as it was, to be disposed of by the Almighty for the animation of other substances or beings. But there is not the least intimation here that this spirit is intelligent, when separated from the dead body. This, as we have already suggested, is original and eternal matter, and is the very atmosphere of Jehovah. As such it may be used by him for the animation and government of the universe, but it can not be destroyed even by almighty power: not an atom of it can be either annihilated or struck out of existence, or created out of nothing.

We here already see that the term *creation* simply means to form one thing out of another for instance, *man* was created out of the dust of the earth; and there is not an intimation in the whole Bible, where Deity ever claimed to have made the least thing out of nothing; but on the contrary, it invariably either declares or implies the pre-existence of the *material* out of which the creation or formation was effected. The notion, therefore, that all things were made out of nothing, is a nonsensical whim, having not a word of truth, either in scripture or in natural philosophy, for its authority. The same Almighty Being which formed *man* originally, stands pledged, and omnipotence is committed, for the execution of this penalty of violated law upon all the abandoned, unredeemed, and unpardoned, up to the dawn of the inexorable day, which shall terminate in the fulfilment of the sentence that is out

against the wicked, "Dust thou art, and unto dust shalt thou return." Therefore this passage offers no objection to the unconscious state of the dead.

There is another text, containing an expression which conveys the idea that the spirit goes, in an especial manner, to God at death; but we shall find, by a careful examination of the context, that it is of human and not divine authority. The expression is this: "Lord Jesus, receive my spirit." It was uttered at the martyrdom of the Apostle Stephen. The whole circumstances are recorded thus: "And they cast him out of the city and stoned him, and the witnesses laid down their clothes at a young man's feet whose name was Saul; and they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit; and he [Stephen] kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge; and when he had said this *he fell asleep*." Here we see that the expression was made by the rabble of murderers, by way of derision, mocking what Stephen had just said in regard to his seeing Christ standing on the right hand of God. He was at that time so filled with the Holy Ghost, that the heavens were opened to his vision; and in reference to this, while they were stoning him, they tauntingly exclaimed, "Lord Jesus, receive my spirit." It was the same manner of mocking as this: "Hail, King of the Jews!" But Stephen gives utterance to no such sentiment. He kneeled down, and prayed that this blasphemy, of which they had been guilty in their *ridicule*, in addition to the crime of murder, might not be laid to their charge. "And when *he* had said this, *he fell asleep*," to wait for the resurrection of *life*. How widely different, therefore, are the views of death, as sung by modern divines or professors, from those presented in inspiration, thus,

Death is the gate to endless joys;

when indeed it is more like the gate to the pit!

Who are so perfectly blind, that they can not discover that the popular views of death are of pure heathen extraction, and that they bear not the least likeness to those portrayed in the sacred volume, drawn by the pen of inspiration? There is no more resemblance be-

tween them, than there is between the sublime doctrines taught by Christ, and the miserable mummery of Mahometanism.

The following lines from the pen of Alexander Pope, a Roman catholic author, expresses the views of death as held by that church, and which are pure Platonism. We quote this flight of poetic fancy, for two reasons: one is, that it may be seen how perfectly that professed Christian church has adopted the fables of the heathen; and the other, that the contrast between the scriptural and the popular views of death may be fully seen and appreciated. For these very views are also those of all the Protestant sects: they fully adopt them. The lines are these:

“ Vital spark of heavenly flame,
 Quit, Oh! quit this mortal frame!
 Trembling, hoping, lingering, flying:
 Oh the pain, the bliss of dying!
 What is this absorbs me quite;
 Steals my senses, shuts my sight,
 Drowns my spirit, draws my breath:
 Tell me, my soul, can this be death?
 Cease, fond nature, cease thy strife,
 And let me languish into life.
 Hark! they whisper, angels say,
 ‘ Sister spirit, come away!’
 The world recedes; it disappears;
 Heaven opens on my eyes; my ears
 With sounds seraphic ring.
 Lend, lend your wings: I mount, I fly!
 Oh, grave, where is thy victory!
 Oh, death, where is thy sting!”

How great is the contrast between this pleasing picture of the approach of death, and that drawn by the pen of Paul! Says he, “ Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage.” Then we see, instead of death being the gate to endless joy, that in the estimation of an inspired apostle, it was something to be dreaded; that its approach was a matter of so much fearfulness, that it subjected the saints all their lifetime to bondage.

And no marvel that it should create such apprehensions : the approach even of a highway murderer produces alarming fears of the result, and more especially when we are acquainted with his history, and know him to be a relentless wretch, although we might still indulge some faint hope of mercy even from him; but to behold an enemy approach us who is perfectly implacable, who never knew what mercy was, and had never been dissuaded from his cruel purpose, our acquaintance with his past character would still more aggravate the scene. To know him to have always been invulnerable, and never to have quailed before the face of man ; that he had attacked and slain the king upon his throne ; that he had even approached the cradle of the innocent and harmless infant, and remorselessly stung it with death; and that for the long space of six thousand years, he had crawled through the world as an unseen serpent, shaking from his shaggy mane the consumptive seed of diseases, and blasting with his deadly breath all the sweets of human life, and all hope of future escape from his deadly shafts, making all the joy that can be gleaned from a suffering world but temporary release from suffering and pain ; to be conversant with these ravages of death, and knowing also the devil to be its auther, is it strange that mortals should quail at his approach, and be subject to bondage in consequence of the apprehension of his fearful visits? To be despatched by such an enemy we think fully justifies even the apostolic apprehension above suggested. The whole business is emphatically the work of the *devil* : it was him that introduced sin into the world, and death came in consequence of that. For by sin came death into the world, and so death passed upon all men ; for all have sinned.

If proper views of death were entertained, no such death-bed scene as this poet describes would ever be witnessed ; and it might possibly be the means of arresting the attention, at least of some of those who now deceive themselves, and that too upon the very bed of death by such dreams of future safety, founded upon nothing else than the reveries of a diseased brain, having received these impressions by being schooled in the nursery of fancy and fiction, perhaps by their own parents. Indeed,

were this the fact, they would be more likely to hear the howling of devils, than the songs of angels around their bedside, whether Christians or not. We do not, however, suppose that there is any reality in such sounds or scenes; but if any thing of the kind ever did transpire, it would be the work of the devil, severing the weak tenure of life, and putting out the lamp of conscious existence. What an idea, that death should introduce men into positive pleasure! If he understood this, we think he would never kill another, but would immediately desist from his work.

How preposterous the thought, that God will soon send his kind messenger, Death, who shall release you from pain and suffering, and introduce you into the fair climes of glory, there to sing with fulness of joy! "Kind messenger, Death!" How much more appropriate to have said, "his kind messenger, the Devil!" And even then does it not amount to fearful blasphemy (though often said ignorantly)? Just look at it! Such doctrine makes the God of glory a partner with the devil, the most contemptible and presumptuous sinner in his universe. It is also virtually committing to the devil the keys of Heaven, and granting to him the right to open its portals, and admit the righteous into happiness and glory. Strange work, indeed, for the devil! Such divinity gives the devil the issues of life and immortality, when the word declares him to hold the power of death. But the greatest mischief this sentiment does, is to make the doctrine of the resurrection of but little importance: this is its legitimate tendency. Any sentiment, therefore, that tends to destroy in the least degree this only star of hope for the human race, is indeed a dangerous heresy. Any one can discover that it strikes at the very foundation truth of the whole Christian system, and is hence the most dangerous error the devil ever invented to destroy souls: like an evil genius, it undermines the very corner stone of its foundation.

But notwithstanding this exposition of the popular views of death, many are so firmly committed to the sentiment that even by a perusal of these opposing views in relation to it, they will become so exasperated as to al-

most gnaw their tongues with pain, and will desperately resolve still to adhere to their preconceived opinions, and defend them with more zeal than ever, at the expense of even being found at the judgment of the great day, to have been foolishly contending against God's truth with the devil's weapons, taken directly from his armory. But if this is the effect of investigating these views, we have only to say that the controversy is between them and God; and when weighed in the balance of justice and truth, will they not be found wanting? "Where men," says Jesus, "have committed much, there shall much be required.

But let us, to further illustrate this matter, refer to two instances of the death of noted characters, the accounts of which we have recorded, one in sacred history, and the other in profane. The directions these two distinguished individuals gave their friends in regard to their approaching dissolution, are so widely different from each other, that we can not avoid discovering the fact; and it will also be seen, whether our views, or the popular views of this matter, are entitled to the best authority. The personages to whom we refer, are Jacob or Israel, and Socrates. The former of these stood at the head of the people of God for fidelity and perseverance, from his day to the latest period of time; and hence all true believers were denominated by God himself *Israelites*, which signifies *to prevail with God*. The latter stood at the head of the Grecian school of philosophy, and introduced the doctrines which are generally ascribed to Plato, who was only his pupil. Now mark how these two individuals converse about their approaching death. The patriarch speaks thus to his sons concerning his burial, charging them, and saying "I am to be gathered unto my people: bury *me* with my fathers in the cave of Machpelah." This was the cave which had been purchased by Abraham his grandfather, as a burial place for him and his family. Then, after having delivered to them this charge, *he* (Israel) gathered up his feet, and was gathered to his fathers. His twelve sons removed him from Egypt to the spot where slept his fathers Isaac and Abraham, and there they buried Israel.

This is the simple narrative in relation to the death and interment of the father of the faithful. Here we see that it was the patriarch himself who was going to die and be buried: "Bury *me*," says he, "with *my fathers*." In this cave then lay *his fathers*; they had not escaped to some unseen state or place; no, they slept quietly together in the cave of Machpelah, waiting for the resurrection trump to call them forth living men from that very grave. Says Paul, in reference to them, "These all died in faith, not having received the promises," or those things which God had *sworn* to bestow. Hence it was they *themselves* to whom the promises were made, and as *they* died not having received them, of course *they* themselves must again be resurrected that these promises may be fulfilled.

In reference to Socrates, we have already quoted his conversation with his friends in relation to his death, so that here we shall simply advert to it. Says he, "This what you see here is not Socrates; Socrates himself is not going to *die*; you must not confound *me* with my carcass or body; you can not bury *me*; I am going away to the society of the gods. Here we hear the views of the master of Plato, and of course those of all his disciples, in regard to death. How wide the contrast between these two systems. One of these characters had talked with God face to face, and had received revelations from Deity in addition to the instructions received from Isaac and Abraham, his father and grandfather, and it is but reasonable to suppose that they had received the most perfect instruction in relation to this matter, and he declares that *he himself* was actually going to *die* or sleep, and that *he* was to be deposited in a cave of the earth with his fathers. But Socrates tells us that *he* was not going to *die*, and if they made the attempt to bury him *he* would elude their grasp; indeed *he* was going on high to the society of the gods, and there to be a bodiless spirit to all eternity.

Here then we have perhaps as good and intelligent representatives of these systems as could be selected, and how differently they talk about this important matter. No man, it seems to us, can avoid discovering them to be at an eternal contrast with each other; and he must also

see that the popular sentiments entertained in regard to this subject are of heathen origin, while those for which we are here contending are divine truths.

The sentiments of Socrates are not only in contrast with those of these patriarchs, on this point, but with others of equal, if not higher authority. Says the apostle, in reference to the sweet singer of Israel, "David is *not ascended* into the *heavens*," but he is dead and buried, "and his sepulchre is with us unto this day:" so that although Socrates is ascended to Heaven, David is not; and though he was not buried, David *was*; and this is on apostolic authority. But to put this matter beyond dispute, says Jesus, "No *man* hath ascended up into Heaven at any time." Here the whole matter is decided, and that too by no less a personage than the Lord Jesus Christ himself. It brings Socrates, and all others who had been purified by philosophy, and who had ascended into the upper regions, down again, and deposits them in the graves of earth. And we see also by the remaining part of this sentence, that those he refers to as not having ascended into Heaven, were not spirits, or heathens' souls, but *men*, thus, "Save he who came down from Heaven, even the son of man." And this very son of man is now declared to be in Heaven, seated at the right hand of power.

Now if no man had ascended up into heaven prior to the time when this was spoken, then surely no evidence of such an occurrence having taken place, can be produced since Jesus was upon earth. Thus we have two antagonistic parties and principles, Socrates, Plato, and their adherents on the one side, in defence of the consciousness of the dead, and of the *man* proper dying and going to Heaven at death; and on the other side Abraham, Isaac, and Jacob, David, the apostles and Christ, as defenders of the opposite sentiments. Now which of these classes of authorities are to be considered the best, and which of the two doctrines are we to receive. "To the law and to the testimony, if they speak not according to this *word*, it is because there is no light in them." Truth alone will enable its adherents to survive the

"Wreck of matter, and the crush of worlds."

After having presented these arguments in vindication of the unconscious and intermediate state of the dead, we shall proceed to consider some passages of scripture which are supposed to be objections to this view. The first of these we shall examine is this, "For me to live is Christ, but to die is gain." Common honesty requires that we should, in rehearsing any man's sentiments, present *all* he uttered in relation to the subject upon which he was conversing or writing, even in ordinary transactions of life. And would it not be doing equal violence to his sentiments, to select one sentence from any subject upon which an apostle was writing, and draw our conclusion of his sentiments from that alone. Again, it is to be presumed, that even ordinary writers are consistent with themselves; but how can we determine whether they are thus consistent, only by duly considering *all* they have to say on any given subject. Then the author, if intelligent, will be found to teach harmonious sentiments.

With this remark, let us refer to other expressions in reference to this subject, from the same author. He says, "I have a desire to depart and to be with Christ, which is far better." Again, "For we who are in this tabernacle do groan being burthened, not that I would be unclothed, but clothed upon with our house which is from Heaven, that *mortality* might be swallowed up of life." We see by this passage what the apostle meant by the others we have here quoted. It shows that he had no idea of being immediately with Christ after his death. His dissolution was not the thing which he desired. This indeed was an event of which he expressed a fearful apprehension, thus, *not* that we would be unclothed or *die*; but as this was a necessary circumstance, and in his case immediately to be realized, he overlooked that, and his earnest expectation took hold of God's great remedy, the resurrection from the dead. His anxious desire was that he might be clothed upon with life and immortality, that mortality might be swallowed up of life. But we quote another text to show this to be his sentiment, which is this, "I am now ready to be offered up; the time of my departure is at hand. I have fought a good fight, I have finished my course and kept the faith: *henceforth* there is laid up

for me a crown of *life*, which the Lord the righteous Judge shall give to me *at that day*, and not to me only, but to all them also that love his *appearing*." Hence we see that he did not expect his crown of life, which is immortal life, until the Lord Jesus had left the mercy seat, and had assumed the character of judge. And this judgment is also connected with his appearing in the clouds of Heaven, not only here, but throughout the whole Bible. In his letter to Timothy, he expresses the same idea, thus, "I charge thee, therefore, before God and our Lord Jesus Christ, who shall *judge* the quick and the dead at his *appearing* and his kingdom, preach the word." Here his *appearing* and the judgment, and also the coming of his *kingdom*, are simultaneous events. Hence it was to *that day* when they shall be accomplished, Paul looked forward to for his crown of *life*.

But there is another expression in this connection which is often quoted in opposition to this view; it is presented like a conclusion of the former idea which he had just uttered, namely, "That *mortality* might be swallowed up of *life*;" therefore, says he, "We are always confident, knowing that whilst we are at home in the body we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labor that whether *present* or *absent* we may be accepted of him, for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, whether it be good or bad." Now it is evident that the body here referred to, which we here possess, and which necessarily absents the righteous from God and his presence, is the *corruptible body* composed of flesh and blood "which can not enter into the kingdom of God." This corruptible body, and it matters not, whether living or dead must be absent from the Lord, and to be absent from this corruptible *body*, is to be present with the Lord. That is, "when this vile body becomes changed and fashioned like unto Christ's *glorious body*," the heavenly, the spiritual, the immortal *body*. This mortal body having then put on immortality, and thus mortality be swallowed up of *life*; *then* shall Paul and all saints be indeed *present* with the Lord; for says

John, "It doth not yet appear what we shall be, but we know that when *he* shall appear *we shall be like him*, for we shall see him as he is." Hence to be absent from this corruptible, is to be present with the Lord in the incorruptible and *Christ-like* body.

How forcible does this expression, to be *absent* from the body, *is to be present* with the the Lord, describe the instantaneous work of the resurrection change; that of the corruptible body in a *moment*, in the *twinkling* of an eye, at the last trump becomes incorruptible, and immortal. It is to this event, therefore, that Paul *looked, desired* and *expected* to be with the Lord; and there at the judgment seat of Christ receive every one the reward or punishment according to what their character had been while on probation, whether good or bad. How natural would it be for the apostle to express himself thus, when we consider his views of the suddenness of this change, and also, that in the intermediate state that himself and all the saints from the foundation of the world, who had fallen asleep in Christ, or had died, were in a state of perishable unconsciousness, and who consequently could have no idea of passing time. So that should Abel be awoke instantly by the resurrection trump, it would seem as though he had but that moment received the mortal blow by the hand of his murderous brother. And when Paul shall be aroused from his dreamless sleep by the resurrection energies of the immortal God, to a state of conscious existence, it would seem to him as though it was but the moment previous he had been despatched by the murderous mob of Jews and Romans; and he might at the first impulse, gaze around in search of his executioners, supposing himself still in Rome, and in the very act of suffering martyrdom. How beautifully then does the apostle's sentiments correspond with the unconscious state of the dead, and also harmonize with themselves. By letting him, therefore, explain his own sentiments, and instead of these passages being objectionable to our position, they are strong confirmatory evidence of its truth. In fact had we no other proof but those texts which are supposed to be objections to this view, they would be sufficient of themselves to establish its truth.

Another one of these texts, supposed to be an objection to our position, is found in the book of Revelation; it is the following: "And when he had opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, 'how long, oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.' And white robes were given unto every one of them, and it was said, they should rest yet for a little season, until their fellow-servants also and their brethren should be killed, as they were, should be fulfilled." In relation to these seals, we remark, that we understand them to include the important historic events through which the church was to pass, from the commencement of the gospel dispensation, down to the end of time. And that the opening of each successive seal, in the series, introduces a certain class of those events, all of which must be fulfilled prior to the opening of another one of those seals, in order, therefore, that we may properly understand these events which are described as occurring under the fifth seal, it becomes necessary that we should take, at least, a synoptical view of all those presented in this chain of prophetic symbols.

The method of teaching history by the use of symbols, is sometimes objected to, on account, as it is said, of the events being obscure. And that the symbols themselves admit of a variety of constructions, differing from each other; but it seems to us that such objections must be made invariably by those who have not given that degree of attention and study to the scriptural rules of symbolization, by comparing the events they were designed to represent, with the ecclesiastical and civil history of the church: if they had done so, such objections never could have been made, because these historic events form a perfect duplicate of those brought to view under the prophetic symbols. We also see the propriety of teaching history in this manner, from the fact, that by the introduction of a symbol, the history of a nation may be, so far as it concerns the church as connected with it, all concentrated in the symbol. And all that is necessary to

obtain proper information, in regard to that nation, is to investigate the nature of the symbol itself. Let us introduce a few instances, in order to illustrate the applicability of the use of symbols: we find that Jesus at his first advent was symbolized by the type of the Pascal Lamb, in the Mosaic institutions, hence John exclaims, when he beheld Jesus coming unto him, "Behold the Lamb of God." He was indeed a sacrificial offering of God's own providing, for the sins of the world; and how strikingly did his character exemplify the nature and disposition of the lamb, "which is led dumb before its shearers, so Christ opened not his mouth." But he is also symbolized by the lion; he is called "The Lion of the tribe of Judah." How forcibly does this animal represent the Lord Jesus Christ, leaving the mercy seat, and coming forth, as the lion when waked from his den, making the wilderness resound by his dreadful voice. At this event, Christ is no more the lamb; he comes forth "traveling in the greatness of his strength." The day of vengeance is in his heart: he roars from on high; the heavens and earth tremble at the sound of his awful voice; therefore answering to the lion, king of the forest. The coronation of Christ is now accomplished, and the God Man, arrayed in the habiliments of divine royalty, becomes King of kings, and Lord of lords; the sole monarch of universal empire; no more the man of sorrows, and the babe of Bethlehem!

Oh, how changed: terror and glory,
 Joined in their extremes;
 Our God in grandeur, and our world on fire!

Again, how remarkably appropriate, as a symbol, are the waters of the ocean, to represent the people composing the mighty empires of earth; thus, "And the waters," says the angel to the revelator, "which thou sawest, are people, nations, multitudes, and kings." Mark the characteristics of the ocean: first, its ever moving nature; second, its regular rise and fall; how significant of the rise and fall of all earthly empires; and how vividly does its raging storms portray the bloody onset of contending nations upon the tented fields of war; and then the calm that succeeds the conquest. So we see that, at least, the

most important outlines of the history of all nations, may be taught by considering the character of the watery ocean. Again, how wonderfully does the character of wild beasts symbolize this prominent disposition, which has been, and is still the character of all nations, namely, that *might* is *right*. Where has the nation ever existed, whose civil history is not defaced and defiled by the adoption and practice of this principle, when opportunity offers; and what is it but the force of powerful adversaries which deters any nation under Heaven from exhibiting this character of the wild beasts, from pouncing upon her weak sister nation, and devouring her as prey? How long, were it not for this fearful apprehension of ill success, would it be before even the best nation that exists on this earth would usurp the rights and prerogatives of all other nations, and subject them to a state of dependence, and make them tributaries? This trait of character only finds its simile in the disposition of wild beasts; in fact, the natural history of wild beasts has its counterpart in the political history of all nations that have ever flourished upon the theatre of human action; so that to obtain a condensed history of them, all that is required is to ascertain the nature of the wild beasts of the forest. By these remarks we are furnished with an illustration of the principle and appropriateness of teaching history by symbolical representation.

We now come directly to the investigation of the seals, the first of which is introduced thus: "And I saw when the lamb had opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts say, Come and see; I saw and behold a white horse, and him that sat upon him had a bow, and a crown was given unto him, and he went forth conquering and to conquer." The four beasts which appear under the opening of the four first seals successively, are described in the preceding chapter, which forms an introduction to this one: "And the first beast was like a lion." Here we have a symbolical representation of the apostolic age of the church, commencing with her endowment with power from on high at the day of Pentecost. The horse under this seal is white: this is a scriptural emblem of purity; as John was

informed on another occasion thus: "The white robes which thou sawest is the righteousness of the saints." And how beautifully does this white horse represent the purity and righteousness of that age of the church, both in doctrine and practice! The church, thus mounted upon the white horse, is presented with a bow: this is emblematical of power. To her was also given a crown, which is worn only by conquerors. Being thus decorated and armed, she went forth "conquering and to conquer." Her zeal and indomitable courage in the work of establishing the gospel in this age, was most appropriately emblemized by the lion. Thus we have the history of that age most forcibly and beautifully set forth by the use of symbols. But this brings us to a change in her history, and another seal is opened thus: "And when he had opened the second seal, I heard the second beast say, Come and see." This beast was like a calf. "And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." Here the church is mounted upon a red horse, representing the bloody persecutions which began to rage at the close of the apostolic age, and which in fact terminated that age by killing the apostles themselves. The beast now being a calf, shows the sacrificial character of the church at this period, being led forth to the slaughter during the prevalence of the ten persecutions of the first three centuries.

It is said that during this period the church had become almost extinct, and so confident were the pagans of their triumph that they had a medal struck for the Emperor Dioclesian with this inscription, "*Nomine Christianorum deleto*;" signifying that the name of Christians had become extinguished. How forcibly are these horrible deeds exemplified by the great sword, wielded against the church by the combination of Jews and pagans. To read the history of this age of the church, almost makes the blood run cold in the veins. Her sufferings are perfectly indescribable; such a state of things necessarily put a period to the peace of human society. This massacre enlisted all men in its bloody tragedy, especially in the

Roman empire, which at that time was universal. How emphatically did *he* who sat on this horse, take peace from the earth. When a fierce war rages between foreign nations, the great body of their inhabitants may still enjoy a considerable degree of peace and quietness. But when such a state of anarchy, discord, strife and hatred reigns as it did in this age—entering into every domestic circle—must render the enjoyment of *peace* an utter impossibility. This then, was the state of things which continued down to the conversion of Constantine to the profession of the Christian religion. Here also commences another change in the affairs of the church, and it is marked by the opening of another seal, thus: “And when he had opened the third seal, I heard the third beast say, Come and see; and the third beast had a *face* as a *man*: and I beheld, and lo! a black horse, and he that sat on him had a pair of balances in his hand; and I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” Constantine having been nominally converted to the Christian faith, put a sudden stop to all persecutions which, up to this time, had so fiercely raged against the church. The publication of these edicts and proclamations issuing from the imperial throne, is presented in the expression, “See thou hurt not the oil and the wine:” these figures denoting the church. Now we see a *man* is at the head of the church, and the beast that represents him had the *face* of a *man*.

Constantine is now on the horse, and brings about a state of peace and conciliation by making compromises between the opposing systems of Paganism, Judaism and Christianity. The gorgeous splendor of the heathen worship, is now introduced into the splendid temples that every where spring up, and are dedicated to the Christian religion in all the pomp of heathen formality. These temples were decorated with the pictures of dead saints, taking the place of pagan images; Christians were exalted to fill all the lucrative offices in the empire; heathen doctrines were incorporated with those of Christ. This indeed was an important transit through which the church,

as by magic, had been suddenly compelled, from circumstances, to pass. She was no more characterized by the simple worship of Christ and the apostles. Here was an unsheathing of the sword which Jesus had commanded her to put up, and an exterminating warfare commenced, to be waged against all who refused to comply or to profess the Christian religion. Nations were converted at a stroke: in a word, here was the world brought into the church. It was indeed an imposing affair. But what was it but anti-Christ, seated in the temple of God, having usurped the prerogatives which belong to Christ alone, by assuming the titles of prophet, priest and king. This corrupt church is represented by the *black* horse, and well it might be, while under the control of this anti-Christian abomination. The expression, a measure of wheat and three measures of barley for a penny, denotes the restoration of free trade between Christians, Pagans and Jews, established by the emperor.

This seal covers a period of about two centuries, and reaches to the reign of Justinian. When he came to the throne, another state of things ensues, and another seal is opened, thus, "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see; and the fourth beast was like a flying eagle; and I looked and behold a pale horse, and his name that sat on him was Death, and Hell followed with him, and power was given unto him over the fourth part of the earth, to kill with the sword and with death, and with hunger and with the beasts of the earth." This man-made church had now become so horribly corrupt, that the voice of exposure and of reformation began to be loudly sounded. But as her reformation, like all other popular bodies of religionists have been, was an impossibility. Its only tendency was to wake up her vindictive spirit, and the tocsin of vengeance and persecution was every where sounded. This Satanic hierarchy immediately began to invent instruments of death, and also to put them into execution against all who dared to speak against her faith or practice. They were denominated heretical, and the whole civil army of the empire was enlisted for their execution. This monster now mounted on the pale horse, is a repre-

sentation of death. The true church now was obliged to fly for their lives; hence the beast symbolizing her had two wings of a great eagle. There were four grand divisions of religionists at that time in the world, Pagan, Papal, Jewish and Christian. These included most part of the human family. The latter of these was the fourth part of the earth, over whom this monster exercised his persecuting power, who was a true personification of death and Hell. Mark his work, "to kill with the sword, with death, with hunger, and with the beasts of the earth;" and that too for no other crime than for not believing as they did, and for exposing their apostacy from Christ, whom they professed to serve.

The history of the events under this seal, we find, by referring to another chapter, was a long period of twelve hundred and sixty years. The passage is this, "And to the woman," who symbolized the persecuted church, "was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time from the face of the serpent." Another verse in the same chapter, repeating this event, gives us a clue to the length of time signified by this expression, which is this, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days," which is twelve hundred and sixty; and which all prophetic writers contend were fulfilled in so many years; and, besides, that this stage of the history of the church did exist, at any rate its permanent features, just about this length of time. This brings us to the consideration of the fifth seal, and which we have already quoted.

We have seen that all the events under the seals we have examined thus far, have all been fulfilled in chronological order, and which also brings us down to about the commencement of the present century; and hence it would be a gross violation, to make the events which were to transpire under the fifth seal to exist before those of the preceding one either had, or were about to be accomplished, unless an express provision could be produced to justify such a construction. We remark again, that as all

the events which have taken place under these four successive seals, were presented by the use of symbols, it consequently would be another flagrant violation of the most obvious rules of symbolization, to give those events which were to occur under the fifth seal a literal construction.

We understand, therefore, that the cry from the souls under the altar, is the event which marks the opening of the fifth seal, and also that this cry was a symbolical petition; and those who are represented as having offered it, are the symbol of the dead saints; and consequently could have been no more a literal prayer emanating from literal persons, than that each of those beasts under the former seals had a literal existence, and spoke the words which are attributed to them. The cry then, "How long holy and true dost thou not judge and avenge our blood on them that dwell on the earth;" we understand as denoting that the following event is rapidly drawing to a fulfillment, and which necessarily includes the return of the bridegroom to take his bride, the church, which is thus described, "Who shall be arrayed in fine linen, clean and white," We consider, therefore, that as this is a symbolical inquiry, that it was both suggested and answered by God himself. The object of which was to encourage the church to look for a speedy deliverance. A similar expression to this occurs in the case of Abel, after having been killed by his brother, says God to him, "The voice of thy brother's blood crieth unto me from the ground;" so in this case the voice of the blood of all the martyrs that had been slain upon the earth, cried unto God from the ground; and mark, this cry is for vengeance. This also proves positively that it was never uttered by Christians, either dead or living; for it exhibits a disposition directly the reverse of Christianity, or that of Christ himself, until the day of vengeance actually arrives; hear him, while even on the cross praying for his murderers, "Father forgive them." It is also opposed to the express command of Christ, which is that they should pray for their enemies, and do good to them who spitefully used and persecuted them, love your enemies; such are his precepts. How perfectly inconsistent then, that the cry for

vengeance could have been uttered by the saints in a conscious state of existence, and how much more absurd that it could be made by them in a future state of happiness and glory.

But to illustrate this peculiar passage still farther, we shall introduce a parable spoken by Christ himself, bearing directly on this subject, and which will make the whole matter tangible and clear. It is this, "There was a judge, lived in a certain city, who feared not God neither regarded man. And there was a widow in that city, and she came unto him saying, avenge me of my adversary, and he would not for a while; but afterwards he said within himself, though I fear not God neither regard man, yet because this widow troubleth me I will avenge her, lest by her continued coming she weary me. And the Lord said, hear what the unjust judge saith, and shall not God avenge his own elect which cry day and night unto him, though he bear long with them. I tell you that he will avenge them speedily, nevertheless, when the son of man cometh, shall he find faith on the earth." We understand the city in this parable to represent the world. The unjust judge living in that city, to represent civil rulers. The widow the church of Christ; and her adversary to be the papal apostacy of Rome. In the application Jesus makes of it, the church is represented as crying day and night unto God to be avenged, and that she shall be avenged at the coming of the son of man.

In reference to the church being a widow, we find it declared by Christ in answer to a question proposed by the Pharisees, as to why did not his disciples fast. Said Jesus in his answer, "Can the children of the bride chamber mourn when the bridegroom is with them; but the day will come when the bridegroom shall be taken away from them, then shall they mourn, or fast." The church is, therefore, a widow from the time Christ ascended to Heaven, until he shall return again. When this takes place the following description of an endless union between Christ and the bride shall be accomplished: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluia for the Lord God omnipotent reigneth;

let us be glad and rejoice, and give honor to him for the marriage of the lamb is come, and his wife hath made herself ready, and to her was granted that she should be arrayed in fine linen clean and white, for the fine linen is the righteousness of the saints," or it represents that righteousness. This is indeed what the widowed bride should desire and with importunity pray for, although, when it takes place it also ushers in the day of vengeance. We hear him who treads the winepress of the fierceness and wrath of almighty God exclaim: "The day of vengeance is in my heart, and the year of my redeemed is come."

That the papal church is the peculiar object of God's vengeance in that day, having been the adversary of his church, is evident from the following: it is said, when that day arrives, and she is suffering under her plagues, that come suddenly upon her, of death, mourning, and famine: "Rejoice over her, thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her, and in her was found the blood of prophets, and of saints, and of all that were slain upon earth." We have said that the time allotted for the fourth seal, or the accomplishment of those events presented by the symbols under it, was twelve hundred and sixty years; and that they must consume the whole of that period, unless a reason could be produced for giving them a different application. This we shall do by showing that they were shortened by a prediction of Christ, and also by their fulfillment; the prediction is this, "Except those days shall be shortened, no flesh shall be saved, but for the elect's sake, they shall be shortened." This prediction was uttered under the following circumstances: Jesus had been giving the church timely warning of the coming of anti-Christ, or the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, the church; and of the afflictions of the church under its rule of blood, it shall be a time of tribulation, such as has never been witnessed before, notwithstanding the seas of blood through which she had passed under the domination of paganism. And also, it shall be unparalleled in the future; and so great would be the slaughter of the church by this, her adversary, that Jesus saw, unless that period of persecution should be

shortened, the church would become extinct, or no flesh would be saved; the church, the light of the world, having been extinguished, and consequently he adds, that for the elect's sake those days shall be shortened.

And the history of this period shows that were this period indeed shortened about two hundred years, reckoning from the commencement of papal persecution under the reign of Justinian until its restoration which was brought about by circumstances connected with the reformation, the grand instrumentality which put a final stop to the persecutions of papists, was that of the principal European nations passing acts, granting free toleration to protestants, and thus protecting them. Here the unjust judge avenged the widow. There is also an expression corresponding to this, which occurs in what is said of the woman flying into the wilderness from the face of the serpent, under the opening of the fourth seal. It is this: "And the *earth* helped the woman, and opened her mouth and swallowed up the flood of waters (or people), which the dragon cast out of his mouth, that he might cause her to be carried away with the flood." This also strikingly exhibits the intervention of the civil governments in behalf of the church. Here these legalized persecutors were interrupted in their hellish work; hence the *earth* helped the *woman*, or the unjust judge avenged the widow. He did not, however, do it out of any particular regard to Christians, or from any fear he entertained of God, but as a mere matter of policy. In fact, the most important circumstance which conduced to bring about this result was purely selfish if not wicked in its character. It was the design of Henry the Eighth of England to obtain a divorce from his legal and virtuous wife, and which in consequence of the pope of Rome refusing to grant, the king seceded from the Romish church and espoused the cause of the protestants and the reformation; and as the pope was the head of the catholic, so he became the head of the protestant church. Had not this circumstance occurred, it is very doubtful whether the reformation would have succeeded any farther than it had already done, up to this period, and the whole body of the reformers, branded as they were as heretics, might

have been put to the torture or consumed in the flames by this eternal adversary of all change or reformation; hence it was the *earth*, civil governments, that helped the woman and avenged her of her adversary.

“Now,” says Jesus, “hear what the *unjust* judge saith, and shall not God, a just judge, avenge his own *elect* who cry day and night unto him; I tell you he will avenge them speedily.” We understand, therefore, that this symbolical cry from under the altar was suggested by Jehovah, and the circumstance which gave rise to the petition was the reaction of the cause of the reformers, and the apparent hopelessness of success against the Romish church. These causes exciting the fearful apprehension that they would fall victims to this monster of wrath and vengeance, who panted for their heart’s blood. Hence the widowed church is obliged to seek shelter and protection at the hands even of earthly tyrants. In this extremity God looked upon the blood of the martyrs, and also the fearful condition of the living church, and throws then a symbolical voice into the blood of his saints that had been shed for righteousness sake, and an expression of justice is uttered, and the pledge renewed that God will avenge his own elect. And for her consolation in this hour of trial, they are constantly to look for speedy deliverance: “I will avenge them speedily; nevertheless, when the son of man cometh, shall he find faith on the earth.”

The cry, therefore, of the souls under the altar, simply involves the principle of recompense established in righteousness by the decree of Deity himself. It is this demand that gives the blood of all the martyrs, from that of righteous Abel down to the last drop which shall be shed for righteousness sake, a *tongue*, a *voice*, which crieth from the ground for vengeance, the execution of which takes place at the opening of the next or sixth seal, when it will be said, “The great day of his wrath is come, and who shall be able to stand.” We see, therefore, that this passage of scripture contains no objection to the unconscious state of the dead.

The next objectionable text which we shall examine is this: “It is not expedient for me doubtless to glory; I

knew a man in Christ about fourteen years ago, whether in the body I can not tell, or whether out of the body, I can not tell; God knoweth; such an one caught up to the third Heaven; and I knew such a man, whether in the body or out of the body, I can not tell, how that he was caught up into Paradise, and heard unspeakable words, which it is impossible for man to utter." Now as the things here described were seen by Paul in vision, in which state he had the revelation, they may have existed at that time, or afterwards; generally, however, things, or events, seen or heard by the prophets in holy vision, were to have their fulfillment in the future, from the time the revelation was made; but whether those events were to be fulfilled in the past, present, or future, is to be determined by the nature of the events themselves, or the place described in the vision wherein they were to be fulfilled. In this case we are presented with the locality of these events, or scenes, which is designated by the terms third Heaven, and also Paradise; now, if these localities have, or had an existence when the apostle received this vision, then the words he heard, and which were impossible to be uttered, might have been then spoken, and as this implies intelligence, this passage does really furnish an objection to the unconscious state. But on the other hand, if it be found that the locality of this vision is yet to be created, then it will be evident that it does not furnish an objection to our views.

With the Platonic or Judaic views of there being an indefinite number of ethereal Heavens reared up in space, we have nothing to do, and we shall see that there is no allusion made here to any such theory. On the supposition that these Heavens, to the number of three, existed simultaneous, was made the subject of divine revelation, when this fable was long before that believed, it seems to us a trifling matter for Deity to confirm by a direct vision for that purpose. In this vision we are furnished with the *third* Heaven, not *a* third Heaven, but definitely *the* third Heaven; now, is there any text of scripture which explains this *third Heaven*? We think there is, and one that shows conclusively both its nature and location; the passage is this: says Peter, "That by the word of God the heavens

were of old, and the earth standing in the water, and out of the water; whereby the world, including both the heavens and the earth, that then was being overflowed with water, perished." Here then ends the heavens and the earth which had existed from the creation of the world up to the flood, and is emphatically the first Heaven; but becoming so deranged by the flood that it actually perished, and was succeeded by another Heaven, of which we read thus, in the same connection; "But the heavens and the earth which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, at which time the heavens being on fire shall pass away with a great noise, and the elements melt with fervent heat," dissolved, and thus reduced to a second chaos. These fires will consume every vestige of the curse, and hence, it is said, the *works* of the devil shall be burnt up. Here ends the second heavens and earth.

And then will the lord of the new creation come forth, and from this mass of confused elements, create the new heavens and the new earth, or restore this earth to all that grandeur and magnificence in which it appeared, when it first came from the Omnipotent hand, dedicated by the God of the universe, when all nature was attuned to harmony, and the spheres became vocal with angelic music; the stars sang together, and the sons of God shouted for joy. In this pristine beauty, according to the irrevocable decree of the Eternal, this very earth shall again appear, arrayed in all its original splendor in which it shone, when pronounced by its maker to have been not only *good*, but *very good*. Here then is the third Heaven, and which is so specified in the series, and is thus introduced in this same connection: "Nevertheless we, according to his promise, look for a new Heaven and a new earth wherein dwelleth righteousness.

This is also Paradise, or Eden restored. The words Paul heard, in this vision, and which were impossible for a man to utter, were probably the same as those heard by John, while also in vision, and which were sung by the hundred and forty and four thousand who had been redeemed from among men, and which no man could learn,

and of course could not utter, but those whom he heard singing that song. In reference to Paradise. John was told, that he that overcometh, says God, "will I give to eat of the tree of life which is in the midst of the Paradise of God." and which of course is a representation of the Paradisiacal or Eden state of the world having been restored, which also contained the tree of life.

Thus we see that the third Heaven of Paul's vision was not in being while he lived, and consequently its inhabitants, whom he heard uttering these intelligent words, must have then been sleeping in their graves, but which shall be sung in reality, when "they that dwell in the dust shall awake and sing the song of Moses, the servant of God, and the song of the Lamb," the one of which was sung at the deliverance of the church from Egyptian bondage, which was the type, and the other the song of triumphant deliverance from the bondage of corruption at the resurrection into the glorious liberty of the children of God, being the children of the resurrection, and who shall die no more. Another stanza of this song was this: "O, grave, where is thy victory! O, death, where is thy sting!" Hence we see that this vision of the third Heaven contains no objection to the unconsciousness of the intervening state between death and the resurrection.

There is another expression, which is supposed to be an objection to this view: it is this, "To day shalt thou be with me in Paradise." This sentiment was uttered by Jesus to the thief on the cross. The question in regard to this expression is, what day did Jesus mean in his address to the penitent thief? That it was not that literal day in which he hung on the cross, is certain from the fact that that same day in the evening, he was entombed both body and soul. As proof of this, hear the following inspired prediction: "Thou wilt not leave my *soul* in Hell (or the grave, *margin*); neither wilt thou suffer thy Holy One to see corruption:" and the apostle, in referring to its fulfillment, declares, that his *soul* was not left in Hell; neither did his flesh see corruption. On this day, therefore, we find Jesus to be dead and buried, both *soul* and *body*, and of course neither of which could have been in a conscious state. And that it was the spirit which was

to be with the thief, can not be true, for this he lost at death, when "He gave up the ghost," that is died: and furthermore, it was not even by his own spirit that he was not left in the grave, or resurrected from it, for this was accomplished by the spirit of his Father, which is proved by the following text: "If the spirit of him that raised up Christ from the dead dwell in you, the Spirit of him that raised up Jesus from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you." These passages, therefore, prove that there was no part of Jesus, after death, until his resurrection, that lived, or that had conscious existence, neither *soul*, *body* nor *spirit*, and of course the thief must have been in the same condition on the day of his crucifixion.

But again, after he had risen from the dead, we hear him exclaiming, "Touch me not, for I have not yet ascended to my Father." This was three days after that of his crucifixion, and proves conclusively that neither the thief nor himself went into the presence of God on the day of his death; and therefore the expression, "To day shalt thou be with me in Paradise," must refer to some future day from the time it was spoken, unless the popish idea, of the grave being paradise, be admitted. This mode of using the present tense for the past or future, is very common in the scriptures; so much so, that Paul lays it down as a rule, thus: "God calleth those things that be not as though they were." And we are to understand what period is meant by the nature of the events, either there or elsewhere described. We find that the expression, "To day shalt thou be with me in Paradise," was spoken in answer to a petition made by the thief, which was this: "Lord," says he to Jesus, "remember me when thou comest into thy kingdom." In reference to his coming into his kingdom, says Paul to Timothy, speaking of Christ, "Who shall judge the quick and the dead at his appearing and kingdom." Hence the coming of Christ into his kingdom, is connected with the judgment of the great day; and that was still future in his day, for he tells us that "God hath appointed a day, in the which he shall judge the world in righteousness by that *man* whom he hath ordained, whereof he hath given assurance unto all

men in that he hath raised him from the dead." Hence the coming of Christ, and of his kingdom, and the judgment of the living and the dead, are events which are to take place simultaneously; and it was in God's kingdom that the thief prayed to be remembered. This petition Jesus answered, and the day which was to witness its fulfillment was that day in which he came into his kingdom, to which the answer as well as the petition referred.

Thus by letting scripture explain scripture, or by permitting God to be his own interpreter, we find a divine harmony and beauty running through the whole Bible, that exalts it to its true dignity, and vindicates its character to divinity.

The next objection we shall consider, is drawn from the transfiguration of Christ on the mount, where Moses and Elias appeared talking with him. The whole passage is this: says Jesus, "Verily there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. And after six days, he taketh Peter, James and John, and brought them up into a high mountain apart, and was transfigured before them. His face did shine as the sun, and his raiment was white as the light; and behold there appeared unto them Moses and Elias talking with him, &c. And as they came down from the mount, Jesus charged them saying, tell the *vision* to no man, until the Son of man be risen from the dead." This charge contains the explanation of the whole subject. We see by it that these apostles were thrown into holy *vision* by the over-shadowing cloud of God's presence; and while in that state they looked down through time to its close, and saw the Son of man coming in the glory of his Father, to establish his glorious kingdom; and as inhabitants of that kingdom there appeared Moses and Elias, in their resurrection state. These were all they saw; but it was a sufficient number to give them an exhibition of the glorious appearance of the redeemed and glorified saints, thus made perfect.

How exceedingly limited must be the objections to the unconscious state of the dead, when the advocates of the opposite theory, are driven to such an extremity as to grasp at such a passage as this, upon which to found their objec-

tions. With equal propriety might the sublime vision of the prophet Daniel be introduced in defence of the conscious state of the dead, in which he saw the Son of man coming in his glory, with ten thousand of his saints accompanying him, mounted upon a cloud of fire. It would be equally proper, we say, to contend that these saints and the Son of man did actually exist at the time Daniel had this vision, as that the events and persons seen by the apostles on the mount while in vision did then actually exist. How absolutely weak and absurd are such objections, and on what a sandy foundation indeed must their theory stand, if these are all the passages upon which it is predicated. Is it not strange with what tenacity men will cling to such a theory, when they will select such texts for its defence as these, especially one which has done more towards corrupting the faith of the gospel, making it appear mysterious and contradictory, and thereby making more infidels than all other errors combined? Indeed, with the general belief that such a sentiment is contained in the scriptures, is it to be wondered at that there are so many infidels in the world? In our opinion, the greatest wonder is that there is a single individual who even professes to believe in the divine authenticity of the scriptures.

There is one other objection we shall notice before we leave this subject: it is drawn from the nature of God; it is supposed that he is a Spirit. The passage upon which this idea is founded is this, "God is a Spirit;" from this isolated text, it is inferred that God is a pure spirit, having no body. This manner of proving any thing from one text of scripture, separated from its own connection, is, we think, "handling the word of God deceitfully;" we do not mean separating it from that with which it stands connected, but from other passages of the same import elsewhere in the scriptures, which when brought together explain and modify each other, making sense and harmony of the whole. This method of selecting parallel texts and bringing them together, is what we suppose Paul meant by the expression, "*rightly dividing the word of truth.*" We shall now endeavor to understand the import of this text, by referring to

other passages bearing upon the same subject, and also by quoting other texts upon other subjects, to show the absurdity and even the reprehensible character of this course of building doctrines upon one declaration or text. For instance, it is said positively and unequivocally that "God is love;" and again, "God is light;" and also that "Our God is a consuming fire." Now would it not be as fair, and as logical, to conclude, from these several texts, that God is nothing but *love*, and as *love* has no body, that therefore God is a bodiless being; and because he is said to be *light*, that consequently he is nothing but *light*, and because light is not an organic formation, that God is the same shapeless and formless thing; and because he is declared to be a consuming fire, that he is such exclusively, and nothing but a consuming fire? Would it not be as fair, we say, to draw such conclusions from these several passages, as it would to assume the position that God is nothing but a spirit, because he is called a spirit, and that too in one text only in the whole Bible; and that as a spirit is not a bodily shape, therefore God is a bodiless spirit? Now how very easy a matter is it to understand what all these texts teach, by comparing them with others upon the same subject; and by doing so, it will also appear perfectly evident that all these inferences are wrong, and they only serve to pervert the scripture. In the first place, we learn by the text, "God is a Spirit;" that he is possessed of a spirit, which we have shown to be a substantial agent, susceptible of being despatched by the power of the Almighty mind, for the accomplishment of his purposes, either of creation, government, or destruction of any thing that exists in the universe, or for the performance of his moral purposes among mankind. The scriptures throughout teach the idea, that God possesses a spirit, but they no where teach that that spirit is intelligent, independent, or separated from himself, or that it is an intelligent person.

In reference to his being love, it is said that God so loved the world that he gave his only begotten Son for its redemption, and through which men may be reconciled to him, and thus saved; by his being light, we understand that he has revealed to mankind, in the clearest light, their

duty to him, and to their fellow-men, and also their destiny; and by his being a consuming fire, we learn his disposition toward the finally impenitent, when the day of mercy terminates. These remarks and quotations, we think, can not fail, not only to expose such a course of interpreting scripture, but also to expose the monstrous absurdity of reducing the God of creation to a bodiless spirituality. Now we shall endeavor to show that instead of the scriptures teaching the above spiritual nature of God, that its sentiments are directly the reverse, and that they prove as conclusive as language can do it, that God is a real substantial and organized being. In the first place, then, we read thus: "And God said, let us make man in our own *image*, after our own *likeness*," and so God created man in his own image; in the image of God created he him." We are aware that this is said to be his moral image, but we think it will not be a very difficult task to show this to be an unwarranted assumption, and also to prove this to be the natural image of God. In proof of this, we wish, in the first place, to refer to a passage in this same book, where the birth of Seth, the second son of Adam, is described; it is this, "Adam lived one hundred and thirty years, and begat a son in his own *image*, and after his *likeness*, and called his name Seth." Here we find that the very same terms are used to describe the likeness existing between Seth and Adam, his father, as those employed in the other verse of this book, to describe the nature of the likeness existing between Adam and God, his maker.

Now is it not a gross perversion of language, and also an unpardonable violation of the plainest rules of interpretation, to assume that in one of these texts the terms *likeness* and *image* signifies a *moral*, and in the other, a *natural image*, more especially, when the terms are used in both cases in the same relation. But in pursuing this subject still farther, we shall introduce the language describing the nature of the likeness which is declared the Son of God bore to his Father, and if it be ascertained that the Son of God bore the *natural image* of mankind, then the question will be settled, at least beyond successful controversy. The Apostle speaking of the Son of

God, says: "Who being the brightness of his glory and the *express image* of his *person*;" by this language we see that God is a person, and that Christ is not only the image of that person, but the *express image*, not merely a resemblance of his feelings, or moral image. Can words describe the identification of natures more perfectly and conclusive than these do? Indeed, so perfect must have been the likeness existing between them, the Father and Son of God, and the Son being such a perfect manifestation of God himself, that he could exclaim with the utmost propriety, "He that hath seen me hath seen the Father also." We conclude therefore, that Jesus and his Father were precisely alike to all appearance.

Now to finish this argument, we are to show that mankind bears the *natural image* of Jesus Christ. It is said, in reference to this, "That as the children are made partakers of flesh and blood; he also likewise took part of the same," &c. Again, "He was found in fashion as a man, and he took not on him the *nature* of angels, but he took on him the seed of Abraham, wherefore in all things it behooved him to be made *like* unto his brethren." Mark the peculiar phraseology of this text, he was not made like men simply in a moral point, but in all points the likeness was perfect; it was not angelic nature he assumed but our nature, the nature of Abraham. This is a short way to expose error; and that is its beauty. No necessity here for having recourse to metaphysical abstruseness, or visionary speculation, in order to settle this question; it is done absolutely by plain declarations, and arguments founded upon those declarations, coming first from God himself, secondly from the Lord Jesus Christ, and thirdly from inspired apostles. If this is not sufficient authority to decide a question of doctrine, we are unable to conceive how they are ever to be decided.

We conclude, therefore, the idea that God is a pure spirit, having no body, has no scripture for its support; and also that the opposite doctrine is established, namely, that the God of life is in reality an organized *body* or *person*; and when we behold a *man* we see a representation of Deity himself, in *form* and probably in size; and there are only two reasons why we can not as well discern him,

as we can our fellows. The one is the distance he is from us, and the density of the intervening elements; and the other reason is, were he near us, he possesses the power of holding our vision so that we could not discern him unless he should choose. But the day will come when we shall see him face to face.

Between these two opposing ideas of God, the one of heathen origin, namely, that God is a pure spirit, and a spirit is also defined to be immateriality, and that he is every where equally present, possessing no form or shape. (See Plato on the formation of the world). Such a God may answer for heathenism, but it is not the God of the Bible; and we choose to adhere to his character as set forth in that transcript of his will and character to *man*. Were it not for this we might be led to the heathen dogma of lords many and gods many. If indeed we might not be as ignorant of that being as was Plato and all other heathens.

We have now examined all the objections we have ever heard offered to the unconsciousness of the intermediate state of the dead, and we have endeavoured to give them all the force they merit. We might advance a great many more arguments in defence of our position, but we forbear, and infer that if those already presented fail to convince those persons who carefully and candidly investigate them, then we must acknowledge our inability to conceive how they ever could be convinced of any error, or converted to any truth: and they might as appropriately as even the pope of Rome himself does, claim the character of changeless infallibility. We can not however, in these days of spiritualism and metaphysical speculation, hope for any great change in the moral world; but we will still flatter ourselves that some few may have the independence to think and speak for themselves, and still "contend for the faith once delivered to the saints." "Buy the truth and sell it not," is a divine injunction. Truth can do no possible harm, and error can do no permanent good; the one should be received and propagated, and the other rejected and exposed, whatever be the consequences, at least so far as worldly interest is concerned. Truth alone will stand the test of the coming judgment.

CHAPTER VI.

WHAT ARE WE TO UNDERSTAND BY THE KINGDOM OF GOD.

There are various views entertained in relation to the kingdom of God brought to view in the scriptures. Some suppose the church to be the kingdom of God or of Heaven, for they describe the same kingly establishment. Others suppose it to consist in certain experimental feelings or emotions, and when realized those persons really possess the kingdom of God in their hearts. This kingdom, if a kingdom at all, should be denominated kingdoms, for there must necessarily be one for each individual. It is also called the kingdom of grace. We have nothing, however, to say about such a kingdom, for the very good reason, we know nothing about its existence. If there is such an establishment known by that name, its history and character must be contained in some other book than the Bible, for the expression kingdom of grace is no where found in its pages. Others contend that this kingdom is yet to be established, and consists in the conversion of the world to Christianity. It is also said to be the gospel. Now we read of no such kingdom as this in the scriptures. We read of the gospel of the kingdom, but how wide is this idea from the gospel itself being the kingdom. It is simply news of that kingdom to come, and it is as absurd to confound them as it would be to say, that when news, or tidings, is received of a coming event or a returning friend, that that news was the event or friend himself.

Now what is the fact in regard to this idea? We find the universal sentiment of scripture in reference to it, to be, that when an individual is thus brought under the principles of Christianity, and has his entire affections swayed by the power of the gospel, that then he has received not the kingdom itself, but a preparation for that

kingdom. Hence the force and propriety of the exhortation inciting Christians to the highest attainments in holiness and Godly character; for what! why, "that an abundant entrance might be administered unto them into the everlasting kingdom of God." But let us take this idea on a larger scale, and suppose every individual under Heaven should become thus converted to the truth and practice of Christianity, what would be the result; would it be the possession of the kingdom of God in any sense or degree? Certainly not, but simply that they had received a preparation or qualification for that kingdom. Indeed, if such a state of things were possible, then would be heard as never before, the petition, "Thy kingdom come." Who can read the Bible without being forcibly impressed with the fact, that all the holy, of all ages, while living, were absorbed with one overwhelming idea, and that was to be put in possession of the promised inheritance, as the reward of righteousness: and also, that this inheritance is tantamount to the kingdom of God. Now what advantage would it be to the innumerable multitude of dead saints, if the present or any other living generation of men, should indeed become converted and be even as holy as the ancient worthies were, of whom "the world (in its present derangement by sin) was not worthy." Is God partial, has he reserved peculiar blessings for a few living saints at some particular period, which were withheld from the most holy men that ever did, or that ever will live? The thought is presumptuous.

But with these preliminary remarks let us enquire what we are to understand by the kingdom of God: and first, the idea of a kingdom suggests the necessary existence of three things, namely, a king, territory and subjects. These being its constituent parts, it follows that where these, or any one of them are wanting, there can be no kingdom; it may be a government but not a kingdom. And the language of scripture, especially in so important a matter as the one here involved, is not extravagant or ambiguous, but specific, dignified and definite. For instance, the Jewish theocracy existed more than four hundred years under the indirect government of the judges, and during that whole period it was never once styled a

kingdom, in its history as contained in the scriptures; they were simply known as the children of Israel, or the twelve tribes. But finally, when they were determined to have a king in imitation of the gentile nations, God gave them Saul in his wrath; and from that period we find them represented as a kingdom.

But there is one peculiarity in the scripture description of the kingdom of Heaven or of God, and for want of paying attention to it, discordant views have been entertained in regard to its true character. It is this, sometimes one of the constituent parts is used to signify the whole kingdom, and also the whole is only indicative of an integral part of that kingdom, and also, sometimes one part is used in place of the other. It may be asked, if this is the case, how are we to understand whether a part or the whole is meant in any place? or, in other words, how are we to receive correct views of that kingdom? We answer precisely as we ascertain what is taught in regard to any other doctrine contained in the Bible. One of these instances is this: says Jesus to the Pharisees, "The kingdom of God is among you" (*margin*). In this case the term kingdom is used in place of the king, for it was Jesus the king, who was thus *among* them. Again, "The Son of man shall send his angels, and they shall gather out of his kingdom all things that offend, and shall cast them into a furnace of fire," &c. Here the term kingdom is used to signify simply the territory of Christ's kingdom. Again, "The kingdom of Heaven suffereth violence and the violent take it by force." Here also the term signifies nothing but the territory of the kingdom, and which has indeed suffered violence during the long night of the curse under which the whole creation has groaned for six thousand years. At the commencement of that period the dominion of the earth was usurped by the rebellious, and its whole history since has been characterized by violence and blood. By this strife of nations the land has been torn by violence from the weak by the strong, who, in turn, have become weak by internal causes, and thus have lost their unrighteous acquisitions by a successful antagonist. Thus the kingdom, or land of that

kingdom, has suffered violence and the violent have taken it by force.

Again we remark, that there is but one kingdom presented in the scriptures as belonging to God, and this is promised to Christ, his Son, over which he is the decreed king, and is to reign in it eternally, after having taken possession of it. Indeed the plurality of kingdoms, when there is but one king, is absurd and impossible. One king may succeed in dethroning another, and then take possession of the territory of his kingdom, but when this is done, the land becomes a part of that held by the successful king, and is incorporated with the dominions of his kingdom. This is, however, but one kingdom, from the fact that there is but one king holds the territory.

Now we propose to show, first, that Jesus the Son of God is, or rather is to be, this universal king; secondly, that this earth is the destined territory of his kingdom; and in the third place, that all the righteous living, or that ever have lived or shall live, are to be the subjects of this kingdom. In reference to the king, we remark first that he is not yet king. This will appear by considering the following proposition, namely, that there are three important characters allotted to or appointed by the everlasting Father, according to his own pre-arrangement, and fixed by irrevocable decrees, which Jesus the Son of God is or was to fulfil, and which were prophesied of him prior to his birth: these are that of prophet, priest and king. These characters, we argue, are to be assumed by him successively; and consequently the necessary work he is to accomplish by the assumption of each of these offices can not be simultaneous, but in succession; that is, as he is first to assume the character of prophet, this must be finished before he enters on that of priest, and this must also cease before he assumes the character of king; and we shall endeavor to show this to be the true construction of this subject.

His character, then, as prophet, was that which he possessed while on earth. It commenced when he began his public instruction, and continued after his resurrection, until his ascension: this ended his teaching, which was his prophetic character; for during that time he predicted

events which were to come, and also taught divine things, which is the whole business of a prophet in its most significant import. In proof of this, let us refer to some scripture texts. It is said concerning Jesus of Nazareth, while on earth, "that he was a prophet, mighty in deed and word, before God and all the people." Again, as they were carrying out a dead man to the place of burial upon a bier, Jesus came near and touched the bier, and said unto the young man "Arise!" and the dead sat up, and began to speak; and great fear came on all them that saw it. "And they glorified God, saying that a great prophet is risen among us, and that the Lord hath visited his people." This was the fulfilment of the prediction of Moses in regard to Christ, thus: "The Lord God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken; and I will put my words into his mouth, and he shall speak unto them all that I command him; and it shall come to pass, that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him." And says Jesus, "The words which I speak unto you are not mine, but his who sent me:" and again, "All that I have heard of my father, I have made known unto you" (his disciples). This shows that Christ was the prophet designated in the prediction; and to confirm this fact still farther, this very passage is quoted by the apostle, and applied to Jesus, of whom, not only Moses, but all the prophets spoke before him, and those that follow after.

We might continue these quotations to a great length; but these are sufficient to establish the fact, that the character of the Son of man, while on earth, was that of prophet. Indeed there is not a single act recorded in his history during that period, which could be considered as belonging to the office of a priest; and surely there was none that resembled, in the least degree, either the sayings or actions of a king.

We come now to consider his priestly character. The office of a priest is first to offer sacrifices, and also to act as a mediator between two opposing parties. The high priest under the Jewish ritual, who was a type of Christ, took the animal for the sacrifice, and slew it; drew off

the blood, and then sprinkled it upon the congregation of the people, who were assembled in the outer court of the temple, and then consumed the beast upon the altar with fire: after which, he gathered the ashes into a censer, in connection with other substances necessary to form the odor of sweet incense. And after having finished all the necessary preliminaries, he went into the holy of holies, *the sanctum sanctorum*, which was within the vail; and there upon the golden altar, in the awful presence of Jehovah, manifested in the burning shekinah, offered the sacrificial incense contained in the golden censer. After which the priest prostrated himself before the mercy seat, overshadowed by the spreading wings of the cherubim of glory, touching each other, and covering the holy ark; and then confessed his own sins, and those of the people, and interceded in their behalf for mercy.

In answer to this typical arrangement, says Paul, "We have a great high priest that is passed into the Heavens, the Son of God: let us therefore come boldly unto the throne of grace, that we may obtain mercy, &c.; for Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, there to appear in the presence of God for us." Again he says, "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us through the vail." He is also called a priest forever, and that he hath an unchangeable priesthood. We see by this that Jesus Christ, having made the antitypical sacrifice of himself once for all, and having ascended through the vail, that is through Heaven itself; for, says the apostle, speaking of his ascension, that "Jesus ascended up far above all heavens," he there appeared himself in the presence of God, and seated upon the throne of the eternal, rendering it approachable by sinners and a mercy seat forever.

Here commenced the work of mediation, and which must continue until Jesus vacates the mercy seat, and probation for rebellious men be finished. He is consequently declared to be a priest forever, and hath an un-

changeable priesthood, which period must include the duration of the mercy seat, or the dispensation of mercy. Here also do we look in vain for an act, put forth by Jesus, while thus seated upon the throne of his Father, which exhibits in any degree the government of a king: he is still the lamb of God, bearing the sins of the world. Neither is there any thing accomplished during his mediation of a prophetic character. We are aware, that it is said, "Lo I am with you always even to the end of the world." But if we take particular notice, we shall see that this was the Spirit of God, which was to be thus with the church. Says he again, "If I go not away, the Comforter or Spirit will not come, but if I go away I will send him unto you." And the work he was to accomplish was described thus: "When he is come, he shall bring all things to your remembrance whatsoever I have said unto you. He shall take of the things of God, or those words of God which Jesus had spoken, and show them unto you; and he shall thus guide you into all truth." We see by this that Jesus had finished his work in reference to the teaching, when he had delivered to them all the words which he had received of his Father; and this was done while he was on earth.

But this gift of the Spirit of God was like the gift of Jesus in the sacrifice, once for all; and after he once came into the world, there is not one syllable about his ever leaving it, or that he is to be sent a second time, until Christ leaves the mercy seat, when it will be as it was in the antediluvian world, when God strove with the wicked race by his Spirit, even after their doom was fixed and published by Noah, a preacher of righteousness, and which was limited to a period of one hundred and twenty years: yes, and his strife continued up to the very day Noah entered the ark. Precisely so is it to be at the expiration of this last dispensation of mercy to a wicked world. He continues his work as long as Jesus remains a priest. God's Spirit continues his work until the last sand drops from the hour glass of time, which will be marked by the grand event of Jesus leaving the priestly office, rising up from the mercy seat resplendent with divinity, and thundering in the Heavens with his awful voice, "It is done,"

This will be the signal for the angels of destruction to equip and to arm with the habiliments of war, and prepare themselves for the dread onset, between whom and the nations of the earth is to be fought the great battle of God almighty on the crimsoned field of Armageddon: for thus it was with the old world when God shut the door of the ark. The dark clouds began to gather in the deranged heavens, and lower themselves towards the hills, and the awful thunders, for the first time in the world, were heard rolling their terrible peals through the ethereal empyrean, shaking the earth to her centre. The terrific lightnings shot fearfully from cloud to cloud, as if eager to preserve the equilibrium of nature, and avert the coming storm. But in vain the swift-winged agent retires, leaving the sorrowing heavens hung in sad attire, all nature clad in the habiliments of death. The whole devoted race convinced at last, man, woman and child seems instinctively to join the sad funeral procession, and march to a world's grave. Up to this hour, the Spirit strove or God strove by the agency of his Spirit, with men; but they were heedless until "the flood came and took them all away." Says Jesus, "So shall it be in the day when the Son of man shall be revealed." We have introduced the resemblance between the destruction of these two worlds, simply to show what the result will be when the Spirit of God is withdrawn from the world. The conclusion is, therefore, that it must continue in the world, and also to accomplish the work assigned it by its author, until this event occurs.

But a question arises here, namely, is this work of the Spirit, thus defined by Jesus himself, applicable to all ages of this dispensation, and to all Christians; or was it confined to a particular age, and consequently to a particular class of individuals? We suppose the latter of these questions to be the truth, and we shall give the reasons why we think so. And first, if it be true that the Spirit was destined to guide even all honest Christians into all truth in all ages down to the end of time, it follows that one of two things must be the result: either that there are no honest Christians, and have not been any, at least for the last seventeen hundred years, or else the

Spirit has utterly failed to accomplish his appropriate work, for which he was purchased by Christ's death, and sent into the world under the immediate supervision of Jehovah himself. The reason why we take this strong ground is simply this, that there has not lived a single individual during that period who had all truth in possession. What we understand by the expression *all truth*, is that it includes all the doctrines taught by Jesus to his disciples while he was on earth. This is implied in this saying, in reference to the work of the Spirit, "He shall bring all things to your remembrance, whatsoever I have said unto you." These truths therefore must include all the doctrines of scripture relating to Christ. And as he is either directly or indirectly connected with every doctrine the Bible contains, it must comprehend the whole system of revealed truth. Hence we infer that this teaching of the Spirit was only applicable to the apostles, and of course confined to the age in which they lived.

That this is a correct inference is clearly proved from another consideration, which is that when the Spirit should come, he was to bring all things to the remembrance of the disciples whatsoever Christ had spoken unto them, to whom Jesus declares in another place. It was given exclusively to know the things pertaining to the kingdom of God, and which of course could only be brought to the remembrance of those who had previously heard those instructions directly from the mouth of Jesus. Again we contend that it was only necessary that the apostle should have been thus instructed, and after having been instructed into all truth, and writing those instructions and committing them to the church for her instruction in all ages. It superseded the necessity of any other persons ever being thus taught by the Spirit; and it was indeed necessary that they should have been thus instructed, for notwithstanding they had been in the school of Christ for more than three years, receiving almost unceasing instructions from him relative to his grand work. For instance he had told them that as Jonah was three days and three nights in the fish, so must the Son of man be three days and three nights in the heart of the earth: and though he had repeatedly taught them in

reference to his resurrection, yet they did not seem to understand any thing of its nature. This is clear, from the fact that they commenced their old employment of fishing before the three days had expired from the crucifixion, and also by their not watching at the grave of Jesus for his resurrection.

Neither did they understand the principle in God's economy, although the whole nation had been so long taught in the school of Moses, that without the shedding of blood there can be no remission of sins; that they did not comprehend this idea is clear, from an exclamation made by one of the most prominent of the apostles, in answer to an assertion of Christ that he should be betrayed into the hands of sinners and should be crucified. Says Peter "Far be it from thee Lord." How little, therefore, did Peter understand the necessity of his sacrificial death; and even after Christ's resurrection he accosts them as being fools, and slow of heart, to believe all that the prophets had spoken; says he, "Ought not Christ to have suffered these things, and to enter into his glory. And beginning at Moses and the prophets he expounded unto them in all the scriptures the things concerning himself." And again addressing himself to the apostles, being assembled together he says, "These are the *words* which I spake unto you while I was yet with you: that all things must be fulfilled which were written in the law of Moses, and in the prophets and psalms concerning me; and he thus farther opened their understandings, that they might understand the scriptures."

But notwithstanding this additional instruction, they did not yet comprehend the great object of Christ's mission to our world, namely, to lay the foundation for the establishment of his glorious kingdom, which they supposed was to be confined to that nation exclusively. Hence they enquired thus: "Wilt thou at this time restore again the kingdom to Israel." Though he had expressly told them that "he was going away to receive for himself a kingdom and to return again" before it should be established. These are a few instances to show their ignorance of these great subjects; and hence the necessity that they should have been instructed by the power of the Holy Ghost,

emanating directly from the fountain of infinite wisdom and truth. When thus endued, and every faculty of their mind quickened, they were at once qualified to grasp all the great truths which had been clothed in mystery up to that hour, and fully comprehend their import.

They now saw the scriptures all harmonizing in this grand work of human redemption; and immediately they found themselves, as it were, surrounded by all the inspired penmen who were ever employed to write out the mind of Deity, as though coming up from the graves of centuries, offering one grand circle of testimony all concentrating upon Christ, and producing around him one halo of divine light and truth. They could now see the intent of the *words* of Jesus; the necessity of his death, resurrection, ascension, mediation and glorification; and as all other doctrines of the scriptures were connected with these, the apostles did most emphatically understand *all truth*. They immediately commenced preaching, teaching, and explaining the scriptures; enforcing and expounding the doctrines which had been previously declared to the prophets. Says Paul, "I went every where preaching the gospel of the kingdom of God, and saying *none other things* than Moses and the prophets said should come."

And now, we repeat, the reason why the apostles being thus taught by the Spirit supersedes the necessity of a repetition of such teaching, is the fact that we have in our possession all those words of Christ which they heard directly from him, recorded by the apostles themselves. Their writings constitute an embodiment of Christ's gospel, together with a code of moral precepts as rules of practice. In addition to these, we have the substance of the apostles' preaching, contained in the first history of the church, the Acts of the Apostles; and also we have written epistles from the most prominent apostles, containing discussions on disputed subjects, constituting a most perfect commentary on the old testament scriptures, dictated by and written under the immediate supervision of their Author.

We are thus furnished with all the light in relation to what the scriptures teach, with which the apostles them-

selves were favored; thereby superseding the necessity of any others, in any age of the world, being instructed in this manner, or that the Holy Ghost should ever again come upon any individual to guide him into truth. The *comforter* now of the church is thus introduced: "That we, through *comfort* of the *scriptures*, might have hope." And even suppose he should thus again make the effort to teach as he did the apostles, what he taught would be nothing but a repetition of what was already taught in the *scriptures*, and with just as much clearness as it would be proper for God himself to teach it; or else it would be a reflection upon his character, for not rendering his word more intelligent and comprehensive when he had first finished it.

And in addition to all this, we are furnished with the book of revelations, as a key to the prophecies. This contains the imagery of empires, which has been nearly all fulfilled in the dramatic movements of nations; and hence we may understand the great burthen of prophecy relative to this greatest dispensation, and its close, *even better* than those events were understood by the first church itself, for the prophecies are declared to be a light which shines brighter and brighter unto the perfect day.

This word of God is called the "*sword* of the spirit;" and hence no execution can be effected that will eventuate in the salvation of men, unless it is done by the *word* of God. The fables of men never can take the place, and do the work of God's inspired word. It is through the belief of the *truth* by which men are to be sanctified, and not by the magical charms of mythological fables.

Again it is said, "*Thy word is spirit*:" and also that "the word of God is quick and powerful, sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart." And any system which does not produce such effects as are here described, should be considered, as it really is, a spurious composition of cunningly devised fables.

This being the character of the gospel of modern times, is it strange that no such effects as are here attributed to the *word* of God are realized by its promulgation? And

can it be wondered at, when the sentiment is so wide spread that doctrine is of but little consequence, and that it matters not what a man believes if he only acts right ! Just as though it were possible for men to do the works of Christianity, who were ignorant of the doctrines of the scriptures, which present the motive, the reward, as an inducement to encourage them to do the works of Christ. These teachings contain full and amplified instructions, and were finished more than eighteen centuries since ; and the duty imposed by their Author upon all who are furnished with a copy, is to investigate, believe, defend, and practice its principles, or suffer the consequences of not only losing the great reward it offers, but of being visited with positive punishment in the day of final settlement.

We now come to consider our last proposition in regard to this subject, viz: that Jesus Christ is finally to assume the character of a king. We remark, then, that it is an undisputed fact that he was denominated by that title previous to the event of his actually becoming a king; but this must be understood only prophetically. He is also styled the Judge of quick and dead, prior to the judgment of the great day ; and he is moreover declared to be a lamb slain from the foundation of the world; when in fact, he was not really born for more than four thousand years afterwards. But what we design now, is simply to prove that Jesus is decreed to be a king; the fact that he is now a priest, is conclusive evidence that he is not a king, if there were no other proofs to that effect; but this will be seen further by the quotations we are about to introduce, and which will also afford conclusive evidence to prove that Christ is to be king at some future period.

The first passage we shall notice, is one which describes a scene that is to transpire on earth at the return of Christ, and consequently, after his having left the mercy seat. It is in regard to the division of the sheep from the goats, by Christ the great Shepherd; the sheep represents the righteous, and the goats the wicked; after this division has been effected, he is represented as addressing them thus: " Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," In

this passage we see that Jesus has now become king, and that he is engaged in taking possession of the same kingdom which God had prepared for the righteous at the foundation of the world. Again, at the review of the guests in the marriage chamber, or at the marriage supper of the Lamb, recorded in the parable of the ten virgins, it is said, "and when the *King* came in to see the guests, he saw there a man which had not on a wedding garment;" here Jesus is styled king, and this event is one, also, that takes place at the time when the Son of God assumes the reins of empire, and is crowned King of kings and Lord of lords. He was also denominated a king in the song of the multitude, as he rode into Jerusalem; they cried, "Hosanna, blessed is the King of Israel;" the reason why they called him then a king, was probably from a misapprehension of the object of his first mission to earth, supposing that he was at that time to restore the kingdom and take possession of it. Again, when he was brought before the Roman council, among other questions proposed to him, was this: "Pilate said unto him, art thou then a king? Jesus answered, thou sayest that I am; to this end was I born, and for this cause came I into the world;" but that it was not the present world to which he referred, is proved by another reply, thus: "Jesus answered, my kingdom is not of *this world*, if my kingdom were of this world, then would my servants fight that I should not be delivered into the hands of the Jews, but now is my kingdom not from hence." It does not now commence, but is to be established in that world which is to come; hence, it is said, "those who are counted worthy to obtain that *world* and the *resurrection from the dead*, are neither married nor given in marriage, but are as the angels of God, neither shall they die any more." This proves the kingdom of the Son of man has no existence in this world, and also, that it is not to be introduced until the termination of the present world, when it will be sung in Heaven by angelic voices, "the kingdoms of *this world* are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

This brings us more particularly to the consideration of the territory of the kingdom of God; before however,

we enter upon the more immediate examination of this proposition, let us enquire what we are to understand by the term Heaven; is it now a habitation for saints, angels, God or his Son? If an individual who had never read the scriptures should listen to a few modern prayers, and hear a few sermons preached, he would naturally conclude that the expressions kingdom of God on high, kingdom of Heaven above, were of common occurrence in the Bible; he would probably expect to find them standing out prominently on every page; and should he be a little curious to know the particulars in regard to its locality, how vastly disappointed would he be, after having carefully perused every chapter and verse, from the first of Genesis to the last of Revelation, and not find such an expression during his whole research; and how exceedingly increased would that disappointment be, when he would find precisely the reverse terms used to designate its locality, such as this: "And the kingdom, and the greatness of the kingdom *under* the whole *Heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, which shall not pass away." How is this? he would enquire; they say the kingdom is above, on high, but here its locality is *under* the *Heaven*. Now if he was a man of good sense, he would come to the conclusion that these divines had either made a sad mistake in this matter, or else they had been schooled in some other institution than that of Christ; and had studied their doctrines from some other book than the scriptures. But the whole mystery would immediately vanish by an investigation of Platonic philosophy; although he might not find the term kingdom applied to its locality, he would find all the constituents of a kingdom; he would there read "but those who had passed their lives in a holy manner, and having been purified by philosophy, are at death received on high, into a purer region, and there, as bodiless spirits, spend a happy eternity in the society of the gods;" the enquirer would now be satisfied that Socrates and Plato had been the teachers of this system instead of Christ and the apostles.

But now we come to the question, what are we to un-

derstand by the term Heaven? The plural of this word is often used in the place of the singular number ; we need not refer to instances to show this ; it is of so common occurrence, that every one must have noticed the fact ; we can not, therefore, prove the plurality of places called Heaven, because the plural number Heavens, is used to designate it. We make this proposition in regard to Heaven ; that it is not at present a locality for God, Christ, or angels, or men. We have already showed that there are three Heavens brought to view in the scriptures, and that each of these is a local sphere or place, and also that they exist in succession, and not simultaneous. Of the original Heaven we read, " And God called the firmament which he had made to divide the waters from the waters, *heaven* ; and it is also said that birds flew in the midst of *heaven* ; this heaven is what we term the atmosphere surrounding the earth, and which became so deranged at the time of the flood, that it is said it ceased to exist, and was succeeded by the Heaven which now is, and which is reserved unto fire ; and its derangement is then to pass away, so that the new Heaven that succeeds that event shall be restored to its original state, which will be the *third* Heaven in the *succession*, and is all the plurality of Heavens, in fact all the Heavens of which the scriptures speak. We know of but one Heaven there brought to view ; the history of this, as we have seen, has passed a certain change, and in prediction it is to pass a second change ; these changes, therefore, make *three* different forms or states of the same *Heaven*, and each of these are denominated Heaven as they exist in succession. In order to present its history in a more particular manner, we have here the account of the object for which God made it, specified ; and we also have God's definition of Heaven. This firmament or heaven, must have been of a density far greater than that which exists now, from the fact of its being capable to support the mass of waters upon its bosom, or a great quantity of them which now cover more than two-thirds of the earth's surface ; this heaven however, was broken up at the flood ; we read that " the windows of *heaven* were opened," and the waters which were above the firmament were poured down

upon the earth for the space of forty days and forty nights, and hence leaving it in the state of derangement now exhibited in the fearful thunders, lightnings, storms and earthquakes, so that it is with difficulty that nature labors to preserve anything like an equilibrium; and these are simply the terrible effects produced by her efforts to avert her final desolation. Thus we see that all the Heaven that now exists is laboring under the curse of creation, and is therefore doomed to destruction; and hence can not be a very safe abode for intelligent beings, and no better adapted for a place of happiness and safety than the earth itself, even while laboring under the same dread calamity (the curse) which groans on for the new creation. But is it not said "Heaven is my throne (suppose it is? it is also said) the earth is my footstool;" this is spoken in reference to the new Heaven and the new earth which succeed this present derangement. In proof of this, says Jesus, "I will come again and will bring my Father with me, and we will make up our abode with you;" and we also have the apostle's description of his coming to make up his abode, thus: "And the Lord *himself* shall descend from Heaven with a shout, with the voice of the archangel and the trump of God, &c." Here mark, it is the Lord *himself* that comes; and says John, in his vision of that event, "I saw a new Heaven and a new earth, for the first Heaven and the first earth had passed away, and there was no more sea;" the waters have now retired from the face of the earth, and are restored back again to their original location, above the new Heaven; "And I John, saw the holy city" the mansions Jesus said he was going away to prepare; the new Jerusalem coming down from Heaven; "and I heard a great voice out of Heaven saying, 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.

Here then is the fact stated, in plain, literal language, spoken by Jesus himself, and by the apostle also, and corroborated by the most positive declarations from holy vision, that this earth, when restored, is to be the location of not only Jesus the Son of God, but also of *God himself*. This then is the throne designated, and fixed

by the decree of the Eternal, where God himself shall forever dwell, and carry on his work in the surrounding universe; hence it is clearly proved from the scriptures, that the great Jehovah has selected the new Heavens and the new earth, from all other localities, planets, satellites, or stars, hung out in boundless space, as the throne of universal empire, as any thing else there taught, heathen philosophy to the contrary, notwithstanding. This also accords with the prediction of Job, thus: "I know that my Redeemer liveth, and that he shall stand upon the earth in the latter day;" and also with that of Zachariah, thus, "And the Lord my God shall come, and all his saints with him, and his feet shall stand in that day upon the *Mount of Olives*." Thus shall the *earth* be his *footstool*. But it is also said that God is in Heaven, and the angels also. In answering this objection, there are three points which we propose to consider; the first is, what is meant by the expression *in Heaven*; secondly, to show that where Jesus Christ is, there God and angels are also, and in the third place, we propose to prove that Heaven is not the locality of Jesus Christ, and if not, then it is not that of God or angels.

In reference to the first question, we remark that we can not prove the locality of God's residence from the terms *in* or *into*, from the fact that they commonly signify passing through any given thing or place; such as going into the door; passing through the door is the sense; and therefore other qualifying terms are necessary, in order to make them signify a place or location. We were to show in the second place, that God and Christ now possess the same locality, wherever it may be, and first, says the revelator, speaking of Christ being born of the church, and also of his ascension, "And she brought forth a man child, who was to rule all nations, and the child was caught up unto God and to his throne;" and in another part of his vision, it is said: "To him that overcometh will I grant to sit down with me in my throne, even as I also have overcome, and am sat down with my Father in his throne." And Stephen says, "I see Heaven open, and the Son of man standing on the right hand of God;" again, Jesus said unto

her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, to my God, and to your God." These passages are sufficient to establish the fact, that the Father and the Son are together in one location. Now we are to show that that location is not in Heaven: and first, it is said, when Jesus ascended up on high, that "he entered into that *within* the *vail*;" this *vail* was shadowed forth by the *vail* in the Jewish tabernacle, which was a curtain hung up separating the Holy from the Most Holy place; the high priest alone entered into the Most Holy place once each year, to make the annual atonement; this *vail*, therefore, simply hid the scenes of the Most Holy place from the congregation who waited in the outer court for the return of the high priest, to confer upon them the blessing of reconciliation with God. Now we read, when Jesus ascended up on high, that a cloud received him out of the sight of the disciples; and the prophet says, speaking of the heavens which is to pass away with a great noise: "And the Lord God shall destroy in this mountain (or kingdom) the *vail* of the covering cast over all people;" "And," says the revelator, "The *heaven* departed as a scroll when it is rolled together, and then was seen the fearful sight to the wicked, and they said to the rocks and to the mountains, fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" Again, in view of this event, the prophet exclaims: "O! that thou wouldst rend the *heavens* and come down;" this rending of the heavens, or the *vail*, was typified by the rending of the *vail* of the Jewish temple at the crucifixion. We see, therefore, from these passages, that the heaven that surrounds the earth is the antitype of the *vail* through which the high priest passed on entering the Holy of Holies, in the Jewish temple, and consequently the fulfillment of this figure of the *vail* required that Jesus, our High Priest, on going into the Holy place where God was, that he should pass *through heaven*, the *vail*, and enter within it, as Paul declared he did; but we are not left even with this argument of the types, of which, says

Jesus, "Not one jot or tittle shall fail," but we have one positive declaration in regard to it, establishing our proposition, that the place where God and his Son, Christ, are, is not denominated Heaven; we will quote that text, and leave, then, this part of the subject: "Whereupon he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men; now that he ascended, what is it but that he also first descended into the lower parts of the earth? he that descended is the same, also that ascended up far *above all Heavens*, that he might fulfill all things." One remark here: what things required that Jesus should thus ascend up far above all Heavens? Surely nothing, but the type of the veil; and the Heavens being the antitype, he must pass through all Heavens, or the type would fail to be fulfilled. Now, no matter how many Heavens there is in existence, Jesus, and consequently his Father, is not located in any of them; mark the force of the expression: to that of "he ascended *up*," is added the terms *far* and *above*, and then to them also is added the qualifying term, *all Heavens*, either real or imaginary, Jesus ascended above them all. We repeat, therefore, that there is no Heaven in existence but what is laboring under the withering curse of sin, and is consequently doomed to destruction, though heathen philosophy and Jewish fables still maintain their existence.

Now let us enquire in what consists the promised inheritance of the saints, and where is its location. This inheritance is synonymous with the territory of the kingdom of God. We shall not take up these questions separately, for the same passages which we shall introduce in proof of the one, also proves the other. The first passage we quote is this, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us, and ready to be revealed in the last time; wherefore, gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." Here it will be seen that this immortal inheritance is called

grace. The reason why it is thus designated, is because it is now offered by God to the children of men, through Jesus Christ, the second Adam, as a free gift, as it was once offered to them legally through the first Adam, by whose transgression all hope of this inheritance ever being conferred on his posterity was lost, but which is again secured by the resurrection of Jesus Christ from the dead, and the second time presented to them as a free gift, suspended, however, upon certain conditions, as the eternal possession of the same inheritance which was originally suspended upon legal conditions, expressed thus: "Do this and live;" but now the terms are believe and live.

This glorious inheritance thus again offered as a free gift, and received on the condition of faith, is what the scriptures mean by *grace*; and its being received by faith, means simply that we believe it will be conferred at some future time, according to the promises of Jehovah, upon those who comply with the condition. But we proceed: "In whom ye also trusted after that ye heard the word of *truth*, the *gospel* of your salvation, in whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of the inheritance until the redemption of the purchased possession." Again, "He who was rich, yet for our sake's became poor, that we through his poverty might be rich." Again, says Jesus, "The meek shall inherit the earth." And again, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And it is also said that, "Flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption;" but men can inherit the incorruptible kingdom when raised to incorruption and immortality; and in John's description of the new Heaven and the new earth, it is said by him that sitteth upon the throne, "Behold I make all things new, and he that overcometh shall inherit all these things:" and he also heard the redeemed company of God's elect singing a new song: it runs thus: "To him that loved us, and washed us in his own blood, be glory; and hast made us unto our God kings and priests; and we shall *reign on the earth*."

From these several passages we learn the following facts. First, that the inheritance of the saints is synonymous with the kingdom of God, or with the territory of that kingdom; second, that its possession is yet future, being a subject of hope and an object of faith, and that it is to be revealed at the last time, which time is connected with the revelation of Jesus Christ from Heaven; third, that this earth is the territory of that kingdom, or the incorruptible inheritance; fourth, that all claim to its possession was forfeited by the transgression of the first Adam, but was secured again by the righteousness of the second Adam, the Lord Jesus; fifth, that the inheritance was purchased by the sacrifice of Jesus Christ at his first advent, but its redemption is not to be accomplished until his second appearing; sixth, that the conversion of the world can not be the kingdom of God, from the fact, that men are still composed of flesh and blood, which is corruption, although thus converted, and this can not inherit the kingdom of God any more than corruption can inherit incorruption.

In farther confirmation of these views, we propose to examine the scriptural doctrine of *heirship*, when it will be seen who are heirs, and to what they are heirs. In order that we may have a proper understanding of this important subject, we shall go back and examine the first intimation given by God himself to mankind of the final inheritance of the saints. We find that the first revelation made in relation to this subject, was given to Abraham, about two thousand years before the Christian era. In quoting those conversations which took place between God and Abraham, there will be considerable repetition, but as there are additional particulars introduced at each interview between them, it is necessary to transcribe the whole passage. And first, God appeared to Abraham and says, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curseth thee, and in thee shall all families of the earth be blessed." Here we observe

that there are two distinct things promised to Abraham, one is, that of him God would make a great nation; and the other is, that in him all the families of the earth should be blessed. Again, "And the Lord said unto Abraham, after that Lot was parted from him, Lift up now thine eyes and look from this place where now thou art, northward and southward, eastward and westward, for all the land which thou seest to thee will I give it, and to thy seed forever; and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered; arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee." There are two points here we also wish to be more particularly noticed. The first is, that this land here spoken of, was to be possessed by Abraham himself, and also his seed conjointly; the second is, that this multitude, as his seed were to be an innumerable company. Again, "And Melchisedek, king of Salem, brought forth bread and wine, and he was priest of the most high God, and he blessed him, and said blessed be Abraham, of the most high God, *possessor of Heaven and earth.*" The point here to be marked is that Abraham is declared to be *possessor* of Heaven and earth. Again, "When the sun went down, and it was dark, behold a smoking furnace, and a burning lamp, that passed between those pieces." This was the form observed in ancient times, in making or ratifying a covenant; the burning lamp was made to pass between two pieces of wood. "And in that same day the Lord made a covenant with Abraham saying, unto thy seed have I given this land, from the river of Egypt unto the great river Euphrates." Here then we have one covenant made with Abraham, and formally ratified, and the boundaries of the land it included defined. This we understand to be the ancient geographical dimensions of the Jewish empire.

But again, "And Abraham said, behold, to me thou hast given no seed, and lo, one born in my house is my heir, [referring to Ishmael, his son by Hagar the Egyptian, the bondwoman]; and behold the word of the Lord came unto him saying, This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir,"

Here is the promise of Sarah's son, Isaac, "And he brought him forth and said, Look now toward Heaven, and tell the stars if thou be able to number them; and he said unto him, so shall thy seed be." Again, in reference to his son Ishmael, the angel said unto Hagar, "That he should be a wild man, his hand shall be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren." Again God appeared unto Abraham and said, "I am the Almighty God, walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face, and God talked with him, saying, as for me, behold my covenant is with thee, and thou shalt be a father of *many nations*." Here is another covenant, and it includes many nations, and then God says to him "that he would establish his covenant with Isaac, his son, for an everlasting covenant and with his seed after him. And as for Ishmael, I have heard thee, and behold I have blessed him, and will make him fruitful, and multiply him exceedingly; twelve princes also shall he beget, and I will make him a *great nation*; but my covenant will I establish with Isaac. And Sarah, saw the son of the Egyptian, mocking, whereupon she said unto Abraham, Cast out this bond woman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous unto Abraham, because of his son; and God said unto him, let it not be grievous in thy sight, because of the lad, and because of thy bondwoman, in all that Sarah hath said unto thee, hearken unto her voice, for in *Isaac* shall thy seed be called, and also of the son of the bondwoman will I make a *nation*, because he is thy seed." Then was she and her son cast out, and as they wandered in the wilderness of Beersheba, she lifted up her voice and wept, and the angel of God called to her out of Heaven and said unto her, fear not, for God has heard the voice of the lad where he is; arise, lift him up, and hold him in thine hand, for I will make him a *great nation*."

We have in these passages the history of two distinct covenants, entered into between the Almighty God on the one hand, and Abraham on the other. The one covenant

is that God would make of Ishmael, Abraham's son by the bondwoman, a *great nation*. The other was, that in *Isaac*, *all nations* of the *earth* should be blessed; the establishment of this covenant, in distinction to the other was declared to be everlasting. It also includes a multitude, as the stars of heaven and as the dust of the earth for number. This covenant includes also the possession of Heaven and earth by Abraham himself, and also his seed.

After making a few remarks, we shall introduce the apostle's commentary on this subject. There are two classes of events growing out of these two covenants, and which are inseparably connected with them, namely, two Jerusalems, the old and new, and also two worlds, the one that now is and that which is to come. One of these covenants has its fulfillment in this world, and the other in that which is to come. There are also two lives, the life that now is, and that which is to come. The one is temporal, and the other eternal. There are also two births, the one introductory to the present life, and the other to immortal life. And since Abraham's time we have also two Heavens and two earths, the one that is now, and the new Heavens and earth, which God is to create. And there are also connected with these, two deaths, first and second; two Adams, first and second; two resurrections, first and second. These two classes of events are either directly or indirectly connected with these two covenants, or with their establishment or fulfillment.

Now it is recorded that Abraham did not inherit the land included in this promise, nor any of those things contained in either of these covenants, while he lived. For the promise through Ishmael, that God would make of him a great nation, was not accomplished, so Paul tells us, until four hundred and thirty years after it was made to Abraham; neither did he possess the substance of the promise which was to be established in Isaac. This is clear from the fact that Isaac himself was only to be an *heir* of that land which was promised to his father, and an heir can not be a possessor and an heir at the same time; for the very moment he obtains the inheritance, his heirship ceases. And it is not only said that Isaac should be an heir to that land of promise, but his seed after him

were also to be heirs. And the apostle says in regard to this subject, "And God gave him," that is Abraham, Isaac and Jacob, "*none inheritance in it*; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." It is also said that Abraham died in the faith, not having received the promises," or their fulfillment.

Now as this possession was promised to Abraham himself, as well as to his seed, and as he died without receiving it, he must be raised from the dead and put in possession of that land (for mark it is *land* that is the substance of the covenant), or the promise of God must fail: this is the only alternative; and as he yet sleeps in his grave, and all the heirs with him to the same inheritance, consequently the *land* to be inhabited by this innumerable company must now be desolate, at least so far as the rightful owners are concerned, and the promise must therefore have its fulfillment in the world to come; for when the resurrection takes place, that state of the world is introduced. But there is a passage which settles the question in regard to what the inheritance consists which God promised to Abraham. It is this: "For the promise that he should be *heir* of the *world*, was not to Abraham or his seed through the law, but through the righteousness of faith." This heirship, therefore, looks for its inheritance in the *new heavens* and *new earth*. This is what was included in the address of the king of Salem to Abraham, declaring him to be possessor of Heaven and earth. "In that world," says Jesus, "they neither marry nor are given in marriage, but are equal unto the angels of God; neither can they die any more, being the children of the resurrection." And again, "That the dead are raised up, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now," says Jesus, "he is not the God of the dead but of the living." This proves the necessity that these patriarchs should be raised up from the dead, that this saying of Moses shall prove true. As God is only the God of the living, they must live again; and that they shall live again, says Christ, in reference to them, when speaking to the Jews, "Ye shall see Abraham, Isaac

and Jacob in the kingdom of God, and you yourselves shut out." In regard to the method of God in selecting heirs for his kingdom, the apostle James says, "God chooses the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

But now we come more directly to examine what we term the divine commentary on this subject. It is contained in Paul's Epistle to the Galatians. The circumstance which called out this part of the letter, was that some of them had still an inclination to be under the Jewish laws. "Tell me," says he, "ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bond-maid, and the other by a free woman: but he who was of the bond-woman was born after the flesh; but he who was of the free woman, was by promise." Which things are an allegory; for these are the two covenants, the one from Mount Sinai which gendereth to bondage, which is Hagar; for this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. It will be remembered that it was upon the Mount of Sinai, in the wilderness of Arabia, where God committed the statute law to Moses, which was to govern the Jewish nation; and it was at this time God fulfilled his covenant to Abraham, which was to come through Ishmael, his son and seed by the bondwoman, which was, "that of him he would make a *great nation*." When, therefore, God, by the hand of Joshua, drove out the seven nations who were in possession of the land which he had deeded to Abraham's seed more than four hundred years before that time, and who had now come to take possession; when this was fulfilled, and the Jewish polity established, that was an end of all the promises included in God's covenant with Abraham concerning *that nation*; and the Jews themselves, and all Judaizing teachers, have made a gross mistake in looking still for future promises in reference to that nation.

Jesus struck an exterminating blow at such an idea. On one occasion, when he was engaged in his public teaching, said the Pharisees to him, "We have Abraham for our father." But his answer was, "If Abraham were

your father, you would do the works of Abraham ; but now ye seek to kill me, which did not Abraham." When he thus cut them off from this claim, said they, " We have God for our father." But said he, " If God were your father, ye would believe in me, for I came forth from God. Now," says he, " Can ye not discern my speech ? Ye are of your father the devil, and his works ye will do." This declaration silenced them.

Ishmael was a representative of the character of that nation. He was a *bondman*. They also were under a law which "gendereth to bondage : its voice was, "Cursed is every one that continueth not in all things that are written in the book of the law, to do them." There is one striking characteristic of the disposition of Ishmael, which most perfectly maps out the prominent disposition of the Jewish nation. It was this : God said, "His hand shall be against every man, and every man's hand against him." How completely does the whole history of the Jewish nation, in their relations with other nations of the world, exemplify this disposition ! In their estimation all other people are dogs and castaways, even down to the present hour ; and says Paul, in reference to them, "They are contrary unto all men." Their hand being thus turned against all men, it is but human nature that every man's hand should be turned against them ; and how most perfectly this has been fulfilled ! All nations have, in turn, hated and persecuted them.

They were also represented by a wild man, as this was another trait of the character of Ishmael ; and how strikingly have they exhibited that peculiar truth also. Look at them under the burning brow of Sinai—at the foot of the mount—on whose summit was heard the thunders of Jehovah's voice ! They had also seen the forked lightning flash, and heard the sound of alarming trumpets, and the voice of words pealing from its shaking brow ; yet, in view of this awful exhibition, what do we behold ! But Aaron, the brother of the man whom God had chosen to conduct this people from Egyptian bondage into a land flowing with milk and honey, collecting all the jewels from the multitude, and then moulding them into a golden calf, and then, with a ferocious audacity becoming nothing but wild

men, shouting the idolatrous song: "These be thy gods, O! Israel, that brought thee up out of the land of Egypt!" Thus they broke over all bounds, although hedged round by Jehovah himself. How appropriately was such a people represented by a *wildman*.

But now we recur again to Paul's exposition of this subject: "But Jerusalem, (says he) which is above is free, which is the mother of us all; for it is written, rejoice thou barren that bearest not; break forth and cry, thou that travailest not, for the desolate hath many more children, than she which hath an husband. Now, we brethren, as Isaac was, are the children of promise, but as then, he that was born after the flesh (Ishmael) persecuted him that was born after the spirit, (or by promise) even so it is now." This refers to the tantalizing mocking of Ishmael, in reference to Sarah, Abraham's wife, and Isaac, who was to be born according to God's promise; and how strikingly did the Jews also fulfill this mocking and persecuting disposition, to Christ the *true seed* of Abraham, while on earth, "Nevertheless, what saith the scriptures; cast out this bondwoman, and her son, for the son of the bondwoman shall not be *heir* with my son, even with Isaac, which was of the freewoman; so then brethren we are not the children of the bondwoman, but of the free; stand fast therefore in the liberty wherewith Christ hath made us free; and be not entangled again in the yoke of bondage. Now, to Abraham and his *seed* were the promises made, he saith not unto seeds as of many, but as of *one*, and to thy *seed*, which is *Christ*." The promises, therefore, that God made to Abraham through Isaac, run to Christ, as the one who should inherit them; he then is the *seed* of Abraham, and of course he alone is the *heir* of the *inheritance* included in the new covenant, namely, the *world*, "For the promise was that Abraham should be *heir* of the *world*."

This idea is also confirmed by the parable of the vineyard, which was let out to certain husbandmen, to whom various classes of servants had been sent by the lord of the vineyard, at the season for gathering the fruit, but they were all shamefully beaten; finally, the proprietor of the vineyard said: "I will send my son; it may be they

will reverence him when they see him ; and the son was sent last of all to the wicked and faithless husbandmen. But when they saw the son coming, they said among themselves, come, this is the *heir*. let us kill him, that the *inheritance* may be ours ; so they cast him out of the vineyard, and slew him." This vineyard was old Jerusalem, or the "Jerusalem that now is, and is in bondage with her children." This Jerusalem was a type of the new Jerusalem, the golden city of the new earth. It was to this especially to which Jesus was *heir* ; this is the "Jerusalem which is above," or exalted, and is free, being the mother of all Christ's children ; it is called the bride, the Lamb's wife.

Now as Christ is the exclusive *heir* to the *inheritance*, how is it that Abraham and the innumerable multitude who were to be blessed with him, are also said to be inheritors of that possession ? They are provided for, thus, "For as many," says Paul, "as are led by the Spirit of God, they are the sons of God, for ye have not received the *spirit of bondage*, (the Jewish law) again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father ; the Spirit also beareth witness with our spirit, that we are the children of God ; and if children, then *heirs* ; *heirs* of God, and *joint heirs* with *Christ*, if so be that we suffer with him, that we may be also glorified together ;" and, again : "If ye be *Christ's*, then are ye Abraham's *seed*, and *heirs according* to the *promise*." Hence, though Christ is the only heir, yet all that believe in him, he considers joint heirs with himself to the inheritance promised to Abraham, which is the *world*. This is not a legal, but a gracious heirship, on the part of Christ, granted to his people ; it is expressed thus, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Here then we have presented one harmonious array of direct testimony from the great laboratory of truth, establishing the doctrine that this *earth* is to be the final *inheritance* of the *saints*—that it is perfectly beyond the reach of successful contradiction, and not a single ray of its light can be extinguished by the speculations of the bigoted caviller ; neither can it be reached by the sarcastic sneers

of the skeptic, for there is not a feature of it but that is in perfect keeping with sound sense, reason and philosophy. The glorious doctrine here involved, is the very Alpha and Omega of all intelligent Christian action, presenting the harmony of revelation in defence of this grand truth; that when this earth shall have been redeemed, and beautified, according to the covenanted declaration of the great Jehovah, namely, that he will make the place of his feet his footstool or, the *earth, glorious*, and then gather out of every nation, kindred, tongue, and people, for in Abraham were all nations to be blessed, whether dead or living, and lead them into the eternal possession of this Paradisiacal *Eden*, with the Lord Jesus Christ at their head, who is styled "The Captain of our salvation." Then shall the shout go up, "To him that loved us, and washed us in his own blood, be glory, power, and dominion, forever and forever, and we shall *reign* on the *earth!*"

We conclude, therefore, that we have presented arguments sufficient to vindicate the propositions here advanced relative to the kingdom of God; and we have seen that neither of the vital constituencies of that divine establishment are now in existence; Jesus, though decreed by Jehovah to be King of kings, and who was (as he declared) born for that express purpose, is not yet king, but our High Priest; and also that the subjects of this kingdom, for whom it was prepared from the foundation of the world, are not only disinherited as yet, but are also chained in the ruins of Death's sleep, dissolved into common earth, where in fact they can not have a conscious existence, with the exception of those few *heirs* of that kingdom now living; and also that the territory of the divine empire, is now sympathizing with the whole creation cursed by sin, groaning and writhing in mortal agonies, for her redemption; at which event the dislocated elements of this kingdom is to be brought together and consolidated; death loses its power over the saints, having now been made incorruptible and immortal, and the earth restored to the same state of blooming incorruptibility, and Christ, the Eternal King, glorified. These sections of that kingdom being brought together, the holy affinity perfected, then

the grand work "of building up Zion" will be consummated; and then also shall be heard the following oration, by the Son of God, delivered at the celebration of the marriage supper of the Lamb, in the presence of all the glorified saints there assembled, thus: "I am the Alpha and Omega; I am he that liveth, and was dead, and behold I am alive forever more; amen; and have the keys of Hell and Death! (denoting his victory over them); I am the beginning and the ending, saith the Lord, which IS, and which WAS, and which is to come, the Almighty!" And then also will be sung, by immortal voices, the National Anthem of the New Creation, heard by the revelator, and described thus: "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings; saying, Alleluia! And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great, for the Lord God Omnipotent reigneth, and the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and are to come, because thou hast taken to thee thy great power, and hast reigned! Let us be glad, and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted, that she should be arrayed in fine linen, clean and white! And he said unto me, write, Blessed are they which are called unto the marriage supper of the Lamb! And he said unto me, These are the true sayings of God." Thus is celebrated the dedication of a substantial, glorious, incorruptible, and immortal kingdom, established *under the whole Heaven*, and which shall have no end.

We are aware that this idea exalts our globe infinitely superior to all other localities in the vast universe of Jehovah, but does the idea that makes it insignificant, rest upon any other foundation than mere speculative philosophy, perfectly unsusceptible of proof; for instance, does science know of any rule by which the density of any planet or star in the wide realm of nature, can be estimated? If not, then the sun, although immense in

size, may not be of sufficient density to sustain upon its surface a substantial body like that of the human form, and so also it may be with all other stars and planets, and therefore inadapted as a location for immortal beings, and hence we conclude—

Our globe, of highest and holiest make, original of all
Created worlds, or constellations vast, or spheres within spheres,
Hung out as golden lamps suspended high in nature's
Wide domain. Is this too much to say? What other planets,
Satellites, or wandering orbs sang high-born seraphs at
Their birth? Where else tuned angelic choirs their golden harps,
And then creation's anthem sung? What other of all God's
Works shouted his sons for joy? Distinguished is she not to
Others high? To which of those bright sentinels that stud the
Expansive scene, and watch the movements of God's works, de-
spatched

He his only son, thence not sent to reign in kingly splendor
High? For what then else? Let angels answer: Go to Judea's
plains;

Behold him weep the crimsoned tears of blood! Languishing
In Gethsemane, upon her cold ground, the bleeding victim lies!
Go back, and in that shed, the haunt of common beasts, and
In her manger rough, behold the infant lie, in clothes of
Homely make enwrapped, God's only son; and tell me if this
Exaggeration is; and answer, if thou canst, the value of our world!
Her price is fixed, but higher than computation's range the
Vast amount to tell! Behold, on Calvary erect, the crucifix of death,
Where once transfixed, the Son of God expired! Go view the
Arimathea's new tomb! See Heaven in sackcloth hung!
In wild amaze and dark, earth from her centre shaking,
Convulsed, as if in agony to die! Behold the temple's vail from
Top to bottom rent! Then in amazement pause; in silence and ado-
ration, with

Mental anguish, try to grasp the vast idea of her intrinsic worth!
Where, on history's page, through all her range, is noted where
Deity

In condescension deigned to send a manifesto of his mind
Supreme, a transcript of his feelings still of good will to man,
Suppressing justice the while, that clamored for redress of wrong,
Aggravated and foul, committed by himself against the laws
Supreme. To whom sent forth his will and last testament,
Signed and sealed in blood, almost divine, to save, redeem,
And bless, what other race but this—what other world but ours—
In nature's wide domain? Then tell me not 'tis but a speck
That skirts creation's waste—a drop compared with all the
Rain, from first to last, that fell; say not 'tis but a sand grain
Upon the ocean's shore. Must size the measure of value be: is
This the rule by which we estimate value or worth? If so, the

Ragged mount exceeds the diamond at its base, and golden
Sand, in particles minute, in value; the expansive ether far
Outvies the worth of earth, if weighed in such a scale; and boundless
Space outstrips all things else within her confines bound, if estimated
Thus. But rather must we not estimate the thing by what it
Cost: expense gives value, thus intelligence must prejudge; if so,
Comparisons I ask not, nor could be found if asked. Travel, if
Thou wilt, in search; wing thy swift flight in outstretched
Boundless space, where'er a track be found, or new regions
Vast explore; in the etherium continents speed thy swiftest flight,
Where eye hath never pierced, save one, and tell me whence hangs
Suspended, prized so high by Deity himself, a globe like this?
Though cursed for man's offence, her to ransom, spared not his
Son beloved, to expiate her peace, bring back her primeval state,
Wash out the spots of blood, through all her veins struck deep:
No price too high from ruin her to save. Assemble, then,
The stars that sparkle in the sky; collect the satellites that in
Yon heavens roll; place them in one vast balance, and *earth*
Outweighs them all, and calls the immeasurable fabric *poor*.

T. M.

CHAPTER VII.

THE NATURE AND DURATION OF FUTURE PUNISHMENT.

On entering upon the discussion of this doctrine, we are fully aware of the unenviableness of the task. The peculiarity of our position in relation to this, as to all other doctrines in a less or greater degree, naturally grows out of unavoidable circumstances. They are such as these: the unpopularity of the views we are about to advance, and the congregated talents with which we must necessarily come in collision; there is also, the bias of preconceived opinions intruding themselves in all our investigations. But the views we intend to advance in relation to this subject, notwithstanding such circumstances, shall be free and uncompromising. We shall be actuated simply and alone by the mighty impulse of truth, asserting the endowment of our nature of independent thought and expression, which belongs to man as a natural inheritance; indeed it is his birthright, and this magnanimity of God-like reason it would be treason to the proprietor of the universe of a blacker die to sacrifice at the servile shrine of other men's opinions, than that of his natural existence to the rapacious Moloch. It has been well said, he that will not reason is a knave; he who dares not reason is a bigot; he that cannot reason is a fool; but he that reasons fearlessly is a man.

In our investigation of this subject we propose, first, to give a fair and full statement of the popular theory of future punishment; secondly, to advance various arguments, drawn both from natural and moral philosophy, in opposition to the popular theory; thirdly, we shall endeavor to show in what the scriptural doctrine of future punishment consists, both in its nature and also its duration; and in the last place, answer objections to our con-

clusions. We are then, first to present a statement of the popular views in relation to this doctrine. In doing this we shall transcribe the following poetical lines from the celebrated Robert Pollock's Course of Time. We do this because its language sets forth the commonly received sentiment upon this subject, and his views are considered theological by the most prominent divines. The picture is drawn from an imaginary transit from earth to Heaven. The ethereal traveller passes a fearful and unknown abode of creatures whom he took to be of heavenly make originally. He makes particular observation, and then ascending up on steady wing he reaches the sphere of the celestials, all anxiety to understand the history of this dreadful locality which he had passed, commences the enquiry thus, as I hovering gazed:

Eternal justice sons of God ! tell me, if ye can tell,
 What then I saw, what then I heard. Wide was the place,
 And deep as wide, and ruinous as deep;
 Beneath I saw a lake of burning fire, with tempest tossed
 Perpetually; and still the waves of fiery darkness 'gainst
 The rocks of dark damnation broke, and music made
 Of melancholy sort; and overhead, and all around,
 Wind warred with wind, storm howled to storm, and lightning
 Forked lightning crossed; and thunder answered thunder,
 Muttering sounds of sullen wrath; and as far as sight could
 Pierce, or down descend in caves of hopeless depth, through
 All that dungeon of unfading fire, I saw most miserable
 Beings walk, burning continually, yet unconsumed;
 Forever wasting, yet enduring still; dying perpetually,
 Yet never dead; some wandered lonely in the desert flames,
 And some in full encounter fiercely met, with curses
 Loud, and blasphemies, that made the cheek of darkness pale;
 And as they fought, and cursed, and gnashed their teeth and wished
 to die,

Their hollow eyes did utter streams of wo, and to their
 Thirsty lips presented frequent cups of burning gall;
 There were groans that ended not, and sighs that always
 Sighed; and tears that ever wept and ever fell, but
 Not in mercy's sight. And as I listened I heard these
 Beings curse Almighty God, and curse the Lamb,
 And curse the earth, the resurrection morn, and seek,
 And ever vainly seek for utter death. And to their
 Everlasting anguish, still the thunders from above
 Responding spoke these words, which through all the
 Caverns of perdition forlornly echoing, fell on every
 Ear. "Ye knew your duty, but ye did it not"

These lines of poetry contain an unexaggerated picture of the nature and extent of future punishment, as held by both protestant and catholic churches; the enormity and fearfulness of this torment, met no protest by the former of these denominations when they seceded from the mother church, but if any thing, it is considered by them in a more hideous light. There is one feature which mitigates this indescribable wo, held by the catholic church, at least to some extent; but which is considered heresy by the protestants. The idea to which we refer, is their notion of purgatory, which opens a door, at least to some of the miserable creatures, whereby they may escape from its fearful confines.

But the popular theory is that every man, woman or child, who is capable of distinguishing between good and evil, whether heathen who had never heard of Christ and the Bible, or those who have been favored with this light, the very moment they cease to be conscious in death, is hurled into a place where they suffer this torment to all eternity, with the exception of a short respite at the judgment; which, by the way, would make that event a delightful period in their history of torment, instead of its being, as the scriptures represent, of unparalleled fearfulness and dread. After, however, this inquisition of the universe has finally passed, they are again remanded back to this same prison house of torment, to writhe and groan in unutterable sorrow and anguish. To swell this untold wo to an infinite degree, they, like as many raving maniacs whose reason is completely dethroned, seize and torture each other, inflicting the most excruciating pains; and to add to this, they are forever surrounded by implacable demons, whose very delight is to tease, torture, and torment these miserable beings, by every means their superior wisdom qualifies them to invent. This is the true portraiture of the popular views of future punishment, which, in their estimation, no language can exaggerate.

It is, however, but just that we should remark that there are at least two opinions in relation to the nature of this punishment: one is, that the instrument of torment is literal fire; and the other opinion is that it consists in remorse of conscience induced by former wickedness, which

is said to be as excruciating and tormenting to the mind as literal fire would be to the body.

After having made this statement of the popular theory, we are prepared to introduce our second proposition, namely, to advance arguments drawn first from moral, and, secondly, from natural philosophy, to prove these theories to be false.

We remark, then, in the first place, that the infliction of such punishment is inconsistent with the character of a good God; and, if executed, it would be a reflection upon his moral nature, which, in the nature of things, no apology on his part could erase, or cause whatever render justifiable. Now what are the circumstances which warrant us in making this assertion? The first is this: That the average period of human life we find to be about thirty years; and probably about one-eighth of this is passed in a state of unaccountability, which leaves twenty-two years, in which period not an act of fidelity, we will suppose, is performed to God; and for this short period of rebellion, they are to be punished in the prison house of Hell forever and ever. Now if this is not an act of injustice, then we are incapable of comprehending in what such an act would consist. Can we not perceive that it is a most flagrant infringement of the principle that just punishment must always be in proportion to the crime? But this will appear more sensibly, when we consider the fact that they had no hand in their own creation, and of course are perfectly irresponsible for their existence or the place of their residence. The question never was proposed to them, whether they would be born into the world, or the choice of location submitted to their decision. The result of their first impressions are, that they find themselves living and intelligent beings. The fiat of nature's arbitrary laws of progeny, of which God is the author, has thus destined their existence, and also fixed their lives to this short period.

But if this fact does not justify us in making the above assertion, there is one circumstance more which we think will do it to every rational mind, which is, that we find ourselves surrounded on all sides by every species of immorality and vice, which the experience of six thousand

years has qualified evil-disposed minds to invent, and by habitude and inheritance to entail as a cursed legacy on all coming generations; and not only are they involved in the complicated folds of this evil genius, rendering freedom from its infection impossible, but they also find themselves endowed with a physical organization, not only inclining but impelling them to imitate the example of those with whom they are surrounded. This organism is also the natural result of those laws instituted at the creation of the world, and applied by the Great Architect of the universe for the generation and multiplication of the human species; and in addition to this, there is the fact that universal observation has demonstrated, that the moral organs of our nature, which Deity claims to be peculiarly devoted to him, are not equally balanced between vice and virtue, but in a fearful degree they are found to be on the side of the former. Hence in executing the innate impulses of the powers of our being that continually urge us to act, we find ourselves involved in a course of disobedience to the higher dictates of our reason, as well as to the moral laws of our Creator. If, then, this natural preponderancy to evil, although circumstantial, together with the other facts we have mentioned, does not justify our implication, and leave the white robes of Jehovah tarnished with spots of inconsistency and even injustice, then facts must cease to be facts, and principles of righteousness be forever obliterated from the sensibilities of intelligent beings, and we plunged into the sad vortex of fate, where, according to the arbitration of the being that made us, no circumstances, however momentous, are to be offered of an extenuating character in the distribution of future punishment.

We infer, therefore, that any theory involving such facts as these, so perfectly irreconcilable, can not be in accordance with truth; for no principle of justice could demand the infliction of such punishment as above described, especially under such circumstances, at least for a longer period of time than that occupied in years of rebellion. Suppose a human tribunal should award such a penalty for any crime whatever, would it not be considered as an act of gross injustice, and he who demanded it be

considered a tyrant, and held up to the scorn and contempt, and even the execration of all mankind, and also be held accountable at the tribunal of public opinion, and condemned by humanity for the commitment of such an act? And if an act so far exceeding the enormity of the crime should be thus considered among men, how much more aggravating and unjustifiable would it be, if committed by a being who styles himself a God of justice; but how does its enormity exceed all bounds, when it is understood that this dread torment is not simply limited to the number of years the man sinned, but that it is to be indefinitely prolonged, without the least hope of cessation or mitigation while the circle of eternal ages roll their ceaseless rounds.

Such conduct might be in keeping with the gods of heathen mythology from whom, says Socrates, "It was never supposed came virtue," but to charge it upon the God of the Bible, we say it with deference, it converts him into an omnipotent tyrant, endowed with a disposition of relentless and insatiable cruelty, and implacable in the greatest extreme; when he might with the utmost ease, in a moment's time deprive these unfortunate beings of conscious existence, after having punished them a suitable length of time. How perfectly irreconcilable are such sentiments with those with which Jehovah represents himself as possessing. He declares himself even to be "merciful in judgment," and also that it was his own inherent love for the world, and its inhabitants that constrained him to make the sacrifice of his only begotten son for its redemption.

If this is indeed his vindictive disposition, why then we ask, did he not act consistent with it when he drowned the old world? Why did he not exert his implacable powers and keep the antediluvian in a conscious and living state of existence, so that they might eternally experience the agonies and suffocation of strangling, and yet never die? And also when he rained down fire and burning brimstone upon the cities of the plain; why did he not keep these fires ever burning, and by some mysterious and unknown process prevent them from consuming their ill-fated victims? and yet at the same time compel

them to feel all the torment of burning fire, and that too without end; this would be reasonable on the supposition that the administration of violated law, is to be met with such malignant punishment as these modern divines attribute to God. The fact is, this whole system of future punishment is a most perfect counterpart to the ancient mythological Tantalus of the heathen, exhibited in their fabled Tartarian dens, where human souls were supposed to be confined and tormented in every conceivable form, by the fatal destiny of their genii-deities. In these gloomy halls were seen some of the unfortunate inmates chained to massive posts or walls, and eternally suffering the gnawing sensations of hunger and starvation, without being granted the least particle of food, or water to mitigate their excruciating anguish. And in order to aggravate their torments, the evil genius spreads bountiful tables before their eyes, covered with all the fruits and delicacies that might enhance their appetite for food and drink, but just placed beyond the length of their chain so that they could never obtain one morsel to supply their wants, and knowing at the same time that they could never die or lose their conscious existence; and therefore, having no hope of ever being visited by a kind traveler who possessed the least disposition, if he had the power, to assist in sundering the dreadful chains. How strikingly is this scene of torment paraphrased, and sung in our modern devotional hymn, thus:

To linger in eternal pains, and yet forbid to die.

The one is a perfect duplicate of the other, and had its origin from the same source.

Others in this horrid confinement are represented as being bound with fetters, their feet fastened in stocks, and when thus immovably fixed, fierce vultures commence to prey eternally upon their entrails, gnawing the heart, lungs and liver, and yet they are not consumed, but reproduced by an act of the evil deity, who presides over them. And thus according to Pollock, are they "forever wasting, yet enduring still." Did he not get his ideas of punishment from heathenism? Others again are represented as being covered with water, which steadily and forever rises, and

they chained to a pump, by the perpetual use of which they are able to keep the water just up to their head, but which rises above them as soon as they cease the operation, and then they suffer the pains of strangulation, yet they can not cease to live, and the power of sensation continues perfect. Thus again, according to Pollock, are they

“Dying perpetually, yet never dead.”

Who then can not perceive that these two systems are of the same origin, and must they not therefore be attributed to the same author? But to attribute such conduct to the living God, is it not derogatory to his character, by supposing him to be of a nature so intimately allied with the virulent deities of the heathen? And if he is guilty of the same conduct as this system of punishment attributes to him, how is it possible for him to extricate himself from the imputation; and if this is his character, then the obligation imposed upon the human race, that they should love him, can not, in the very nature of things, be complied with; and it would be hypocrisy to make the profession, because mankind are endowed by their Creator with an inherent hatred to an unjust tyrant who possesses nothing in his nature that is lovely; and he is only kept from taking up arms against him by the slavish dread of the implacability and superior strength of his antagonist. In fact, it would be as much impossible that he should love such a being as it would for him to make a world; and it makes no possible difference whether he be God or man: and we can not believe that any person holding this sentiment can really love the being who possesses a disposition to inflict such punishment under any possible circumstances, and that if he possesses love to him, he either deceives himself by not understanding what manner of spirit he is of, or else he has a secret distrust of his own theory.

But there is another argument which we shall now advance, drawn from the nature of things, and which proves that although Deity was disposed to inflict such punishment as that we are opposing, it would be impossible, because it involves moral impossibilities. The kind of pun-

ishment which we are now considering, is that which is said to be remorse of conscience, arising from past conduct. While we consider this argument, we wish it to be distinctly borne in mind, that those who hold to this idea of eternal torments, also hold that those beings upon whom it is inflicted, are vastly superior in wisdom when in the future state, than they were while living upon earth, and that those things brought to view in the scriptures which they were obliged while here to receive as mere matters of faith, are then all realities and all knowledge. Another circumstance connected with this state, according to their theory, is that death is to those beings a vanquished foe: they never can die. Now we must remember that it is not from the location of the place, or from the existence of any external circumstances or things, which constitutes this form of punishment, but is wholly internal remorse, and one eternal sense of guilt that horrifies their minds. Though the agent which the Almighty has chosen to inflict future punishment, is declared in the scriptures to be fire, this however, by one touch of their magical rules of interpretation, immediately disappears—not a vestige of fire remains or any thing bearing the least resemblance to it: all that is meant by the fire is said to be the gnawing of a guilty conscience.

Now we will admit, for the sake of argument, that there is a place where these immortal sinners go, and that their punishment consists in a remembrance of their past conduct towards God. It is immaterial now where they are placed, and we will suppose that they are all transported back again to the earth, and also that there are no other inhabitants upon it but themselves; and the probability is that they could not be placed in any other department of God's universe where there is as much derangement, and so little to satisfy their mental and physical wants, as at present exists on this planet. They are then all located upon the earth. Now what would be the result? The question is, What is to be done? The first thing proposed in this vast congregation of gigantic minds thus assembled, is to consider the nature of their condition. Various are the subjects of discussion, one of which is the superior blessedness of the saints, of which they now have

a full view. They are also now fully aware of their eternal exclusion from that abode, and forever shut out from the presence of Jehovah; the Son of man they never shall behold more; the songs of angelic voices shall never salute their ears. These facts necessarily create sorrow and regret at their past folly; and they conclude, that were they permitted, they would all be Christians. But now the question is, What is to be done?

Now supposing these beings only to be endowed with common sense, what would be the conclusion to which their investigations would lead? Can it be supposed that they would sit down and mourn and lament their loss to all eternity, at the same time knowing that the things were unalterably fixed; and notwithstanding what their conduct should be in reference to God, they never could be admitted into the society of those who had been righteous while on probation, or at least sufficiently so to have obtained the better place? This idea would be abandoned at once, and philosophy declares that they never could be tormented from any such consideration. They must now make the best of their condition, which indeed they find to be much better than when they were on earth before; and although they must forever be surrounded with hardships, yet they will be nothing in comparison with those once suffered. Then they were in perpetual danger of dying, and could not from the nature of things live but a few years at most, and even the apprehension of that event created a great many evils with which they can not now be tormented; and also for a great portion of their former life they were sick, but they now shall never be thus afflicted, for sickness implies death, and where there is no death there can be no sickness. Then also there can be no anxiety in relation to their future state: this is now forever banished; they understand all about their future condition, and know that they shall die no more. And neither will there be any necessity of strife to acquire wealth or riches. Eternity lies before them.

Now as men of sense, what will be their conduct toward each other? Is it for a moment supposable that they will resolve to torment their neighbors like devils? Should they adopt this course, could they reasonably hope to

escape merited retribution from those whom they thus afflicted or distressed? This course would be consummate nonsense. The fact is, there is no man even now, in his senses, who would pursue such a course, especially were he possessed of all the necessaries and even comforts his nature required, and supposing him not to be in danger of dying or of suffering from sickness.

From these considerations, is it not absolutely certain that there could not only be no punishment arising from such a cause, of penal offences; but that on the contrary, place such beings any where in the universe, where the punishment was only to arise from internal guilt, and they would indeed be in a happier state than any of which we are at present capable of forming the least conception. Some of the elements composing this state, are superior wisdom, the enjoyment of eternal life, and even the possession of immortality; for this theory confers this upon the wicked as well as upon the righteous; hence they are eternally exempt from the possibility of sickness and death. Now, what if our world, and all its inhabitants, should be changed into such a state as this, would it not be a consummation devoutly to be desired, and would there be a dissenting voice heard, if the proposition should be made for the immediate accomplishment of the change? And yet, this would be choosing all the Hell this system philosophically admits of, as an eternal habitation; this would necessarily be the result, on the supposition that the premises of this system of future punishment (as above suggested) are true; therefore, universal salvation is established. It shows that there is not only no punishment for the wicked possible in such a state, but, on the contrary, it proposes absolute reward; they are introduced into a state of happiness far surpassing, in grandeur and beauty, our mental conceptions in the present state of things. This would be true of the most abandoned wretch that ever lived, if placed any where in the universe of God, having nothing else but his remembrance of past conduct to upbraid and torment him; his reformation would also be an inevitable consequence. In time he would become as virtuous and holy as the brightest saint that ever shone among the constellations of the redeemed.

Let us introduce an instance as illustrative of this principle.

We will suppose a child three years of age to take a fork, or some other instrument, and plunge it into an infant babe, so as to inflict a mortal wound; now, here is a murder committed, but would civil law consider it a crime of sufficient magnitude to merit punishment in the least possible degree? Is it not also certain that this child could have but little, if any, conviction of having committed a wrong action in killing the infant? But now add twenty years to his age, and then let him reflect back upon this act, supposing he still remembered it, and what would be his feelings—would it be possible for any emotions than those of sorrow, on account of his ignorance, could now pervade his breast? Indeed, could he ever be made to feel remorse and guilt for having committed this act? and with his present knowledge, would he repeat it? But according to this theory, there is even a greater contrast between the knowledge of mature intellects, in the present and future state, than that existing between the greatest minds and those of infants in the present state. Now apply this to the present and future relation men sustain to Deity, and what will be the result? Here we will suppose a man engaged in a course of conduct, for the long space of three score years and ten; during this whole period he has never accomplished a single act which has met the approbation of his Maker; at this age, and under these circumstances, he is suddenly ushered into the eternal state, and now to his astonishment he finds all he had heard about God and Christ were indeed true; now what would be his feelings—would they not be precisely such as those experienced by him who had murdered his infant sister? after having come to the years of manhood, would not his feelings now be those of sorrow, on account of his former ignorance and folly? And could he have had the same views and knowledge, which now burst with an effulgent blaze upon his mind, could he have been induced by any motive whatsoever to have pursued such a course as had characterized his life? Would he ever have committed an offensive act against so good a being as he now sees Jehovah always to have been? And he must now also

entertain feelings in regard to Christ as never before experienced. In the present world he had received some faint views of his God-like character, but how glorious does the Son of man now appear! Although he may be surrounded by legions of devils, yet, from the very nature of Christ, he can not avoid loving and honoring him; for it is a natural impossibility to hate and despise a being who is just, merciful, and holy, and the longer he lives, the more intense will become his attachment, and consequent devotion, to him; and he will thus become assimilated to the moral character of Jesus, and in the same degree must he hate every thing which is not Christ-like or holy. Now to suppose that God Almighty would continue to punish and torment men who had thus seen their folly, repented and reformed, and who are now ardently devoted to him, is preposterous in the extreme.

This principle of moral philosophy we see exhibited to an extent, even in the present state among men, that forces us to the conclusion that such would be the result, if the wicked are left in a state of conscious existence hereafter. By the possession of such superior knowledge of God and his works, as those who pass into the future state will obtain, it must lead them to love and adore those holy beings.

Is it not a fact, that admits of no exceptions, that those philosophic minds who have flourished and shone in the world with the brightest lustre, have been those who have made the study of God's great book of nature, and also that of revelation, their business during their natural lives; and does not the knowledge of God, derived from this source, invariably lead its possessor to a life of virtue, holiness, and respect for every thing that is God-like? On the other hand, is it not those who are the most ignorant of science and revelation, that we find committing the most barbarous crimes, and who are also characterized by a sordid selfishness that leads them to venerate as a god the mammon of unrighteousness? Indeed, ignorance, instead of being the mother of devotion, enslaves its possessor to iniquity and vice. From these considerations, we conclude that there is no possible way of escape from universal salvation, on the admission that the nature of

future punishment consists in remorse of conscience, and that the wicked are conscious hereafter. This conclusion may be, indeed, disputed, but it never can be successfully controverted, and if this be true philosophy, we shall also find it to be in beautiful harmony with revelation.

But it is also held by some that the instrument of future torment is literal fire; they also contend that the wicked are not corporeal, but spiritual, or immaterial; but if this be so, then they can not be consumed; this, however, is a natural impossibility, for it is not possible that fire can be kept in existence unless it is carrying on the work of decomposition; and it must therefore change those things (or beings), upon which it preys, rapidly into other formations, or simple elements, and hence it follows, that if this fire does not thus consume, or decompose these spirits, that it must itself become extinct for the want of fuel, and instead of its going out, it can not, in the nature of things, commence to burn, for this would suppose that those upon whom it kindled were composed of matter, and if so, the fire would consume them until they were fully changed into the elements out of which they were made, and which would render their conscious existence an impossibility. Again, suppose there were other combustibles prepared, in order to keep the fires in being, with which they may be surrounded, yet these fires would be perfectly harmless, so far as they were concerned, as much so as to be surrounded with atmospheric air; they might even inhale the living flames into their spiritual lungs, if they had any, and not the least pain would result from it, for if the fire should produce the least possible pain, it would prove that they were composed of matter, and as such, they must inevitably consume away under the operation of this fire; but it is evident that literal fire can have no possible effect upon immaterial spirits, and hence it is naturally impossible that they can be punished, not only to all eternity, but in the least degree, upon this principle. The conclusion, therefore, to which we are driven by the nature and constitution of things is, that instead of eternal punishment being true, no punishment whatever can possibly be inflicted upon either of these principles of modern theology.

But there is one principle of future punishment which we shall now introduce, and which is not only philosophical, but also scriptural. This principle assumes that the candidates for that state are literally organized, and corporeal beings; in a word they will be substantially what they are now, having then passed through the resurrection to damnation, but which proposes not the least change in their physical organization as they are to have no part in that resurrection which is unto life; and hence are subjects of death and are not to be numbered among those who are to be raised to glory, honor and incorruption; but on the contrary to that of shame and everlasting contempt. Not a pulsation of immortality shall ever throb in their resurrected bodies, for this is reserved as the second birthright of the children of the resurrection which is unto everlasting life, and renders its possessor invulnerable to death. "They shall die no more." As these subjects, therefore, of future punishment are material organizations, they are philosophically susceptible of being punished by the agent, Deity has selected for the execution of that purpose, namely, fire.

Now as we consider the truths of nature to be as infallible as those of revelation, both having originated from the same source, the nature of this punishment must necessarily be of short duration. This is the legitimate conclusion, even though it were contrary to the scriptures themselves, for it is impossible that Jehovah can be the author of contradictory systems; but as all nature is harmony when read aright, so is inspiration not only with itself, but also with all true science. The inference from these suggestions and facts, is that as the doctrine of future punishment is a revealed truth, and also that the truths of nature require that it shall be of short duration; therefore inspiration must teach the same sentiment in regard to it. This brings us to the discussion of our third proposition, namely, what is the scriptural doctrine of future punishment? In the first place we shall refer to several texts as proof of the position, that fire is the agent by which the punishment of the wicked is to be inflicted; and it will also be observed that they are to be consumed by its powers.

We have already showed that the wicked do not go immediately to Hell at death; and, therefore, their punishment does not commence at that event, no more than that the righteous go immediately, at death, to their reward. The fact that neither of these classes can have conscious existence until the resurrection demonstrates this position. We have also showed from the scriptures that the dead are really physical beings after their resurrection, and are consequently susceptible of corporeal punishment, by the operation of literal fire; indeed the words, literal fire, in this connection are superfluous, for if it is fire at all, it is literal fire. We find that as the earth was once destroyed by water, it is also now "reserved unto fire against the Day of Judgment and perdition of ungodly men," as truly, therefore, as it was once flooded with literal water, and its inhabitants drowned by that flood. So is it again to be burned with fire, and this burning is to create such an intense heat, that all its component organizations shall be melted, dissolved or decomposed, and the world and all it contains, the second time be reduced to a state of chaos. "For behold the day cometh, says the prophet, which 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*." And it is farther declared, after these consuming fires have spent their fury upon the ungodly, that what remains of them is simply *ashes*, nothing else left. The fire makes clean work, *root* and *branch* reduced to ashes. The idea is that as truly as the roots and branches constitute the whole tree, and to consume them, nothing remains of the tree but ashes. So also when the wicked are consumed, nothing will remain of them but ashes. This would of course be the natural result; and those ashes are also said to be under the saints feet, which must also be true, from the fact that they now possess the whole earth, after having been thus restored.

Again, the baptist speaking of Christ, says: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but the chaff he will *burn up*, with unquenchable fire." These quenchless

fires can not be arrested or quenched; they continue to burn until an utter end of the Devil himself, his servants and all his works shall cease to exist; before this flaming conflagration, the wicked being *chaff* and *stubble*, must necessarily be reduced to the original elements out of which they were made; then will be fulfilled the decree, of "*Dust* thou art, and unto *dust* shalt thou return." Again, Paul speaking of the Lord Jesus Christ, says: "Who shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." And says the prophet, in reference to this event: "A fiery stream issued and came forth from before him, and ten thousand times ten thousand stood before him, the judgment was set, and the books were opened." Again, "he shot out his lightnings and discomfited his enemies; he rode upon the clouds, darkness was under his feet; he thundered in the heavens and came down, and the earth was lighted with his glory." Again, "Burning coals went forth at his feet, he stood and measured the earth, and drove asunder the nations." Says Jesus in reference to this punishment: "If thy right hand, or thy right eye offend thee, (or cause thee to offend, *margin*,) pluck it out, or cut it off and cast them from thee, for it is profitable for thee that one of thy *members* should perish, and not that thy whole *body* should be cast into hell fire." Mark, it is the whole *body*, and not a spirit which is to be cast into hell-fire, and there *perish* as perfectly as an eye would perish after having been plucked out, or as that of a right hand would perish after having been amputated and cast forth. But let us introduce the interpretation of the parable of the tares of the field, as given by Christ himself, which furnishes conclusive evidence on this subject: "And he answered them and said: he that soweth the good seed is the Son of man; the field is the world; the good seed is the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world (or age,) and the reapers are the angels; as therefore, the

tares are gathered and *burned* in the *fire*, so shall it be in the end of this world; the Son of man shall come forth with his angels, and they shall gather out of his kingdom all that offend, and them which do iniquity, and shall cast them into a *furnace of fire*; there shall be wailing and gnashing of teeth; then shall the righteous shine forth as the sun in the kingdom of their Father." From these several passages which we have now quoted, we learn the following important things: first, that fire is the agent chosen by God for the purification of the globe; second, that at this burning day shall commence the fires of Hell—at its pile will be kindled this *furnace of fire*; third, that into this *furnace* or *lake of fire* the wicked are to be cast, after having been gathered by the angels, Jehovah's executioners, and there consumed to ashes, or destroyed from the presence of the Lord, which can only be done by putting them out of existence; for if they had a *being* God could see them, they would be in his *presence* any where in the circumference of immensity; but they are to be "put out" of existence. And lastly, we learn from these passages that the *Hell* of the wicked is to be located upon this *earth*; though the whole world is to be burned, yet the whole world is not Hell, because the candidates for that place of punishment are to be gathered together into some particular locality; (but more upon this hereafter.)

But if the fact that the *earth* and its inhabitants are to be burned with fire, is not yet considered established, we shall advance further evidence in its defence. Now if the earth itself is to be thus burned, it follows as a necessary consequence, that all living creatures dwelling upon its surface at that time must share the same common fate, because not being able to endure the intense heat required to melt the globe. But in considering this subject still farther, we shall introduce the various translations of the words which are rendered *world*. There are in the Greek four expressions which have been translated world. The first is *ge*, second *heoikoumene*, third *kosmos*, fourth *aion*. The appropriate meanings of these several words are *earth*, *inhabited earth*, *mankind*, and *age*. The world is to have an end in all these senses: First, the name *ge* or

earth is applied to the organization of the globe after it was formed by the Creator; thus the heavens and the *ge*, or earth, were finished, and all the hosts of them. Now we read of only two such organizations, and the other is thus described: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." The word *heaven* here is the same as that of *firmament* in the first organization, and signifies the atmosphere surrounding the earth, and which is to pass away with a great noise. We also read of two worlds of mankind, *kosmos*. Of these one is born of corruptible seed, and which is the family of the first Adam, having flesh and blood as its composition. This is the *perishing world of mankind*, into which sin and death has entered, and which God so loved as to have given his only begotten son, that whosoever should believe in him might not *perish*, but have everlasting *life*. In a word, the whole human race are here included from the time of Adam, until the introduction of that period, when they shall neither "marry nor be given in marriage," which relation is limited to the present life.

It is true Peter speaks of the old world and the world that is now, the former of which being overflowed with water perished; but he evidently meant nothing more than a particular change through which the world passed at the time of the flood, which deranged it to such a limited extent, compared with that through which it passed from chaos to the original creation, or that change through which it is destined to pass at the creation of the new heaven and new earth, that it was not mentioned as one of those two grand organizations. The world of mankind, existing prior to the flood, being of the same nature as those who were born into the present world of sin and death subsequent to that event, and the family of Noah, having survived the destruction of the human race, therefore inherited the corruption of Adam's nature, and transmitted the same to their posterity; hence connecting the world of mankind, before and after the flood, as component parts of the same *kosmos*, or world of mankind. Again, Christ said my kingdom is not of *this world*, and of course there is to be *another world*, of which he can say

my *kingdom* is of this *world*. This we have already showed to be the *world to come*; and it will be a perfect contrast to that which now exists. Its inhabitants will be the family of the second Adam, the nation that shall be born at once from the dead on the morning of the resurrection. Its inhabitants will be a great multitude, which no man can number, gathered out of all nations, kindreds, tongues and people, and all possessed of bodies made like unto Christ's glorious body, quickened by the same spirit, and eternally exempted from all liability to pain or death.

But again, we also read of two ages, *aions*. The present, Christ says, shall end, and be succeeded by another, called the age to come: the one is the age for sowing, and the other for reaping; the one the age of probation, the other of reward. The present age, during which Jehovah manifests his long-suffering, and that which follows the declaration that time shall be no longer, "when the wrath of God shall be poured out without mixture into the cup (wicked earth) of his indignation;" the age during which time the earth is corrupted, the transgression being heavy upon it, and the age when it shall be inherited by the meek; the age during which tares are permitted to grow with the wheat, and that which shall commence at the time when they shall be gathered out of Christ's kingdom, and burned in the fire; the age during which the earth groans under the curse, and that in which Christ shall come forth for its deliverance, and redeem it to himself; the age for sealing subjects for the kingdom of God, and the age when that kingdom itself shall be established: all these different forms of expression are descriptive of the same two ages. It is true we read of ages past, and also of ages to come (plural); but whoever will examine those passages, they will find the term ages past to be the Greek expression for from eternity, and that of ages to come, to be that of to eternity; and also the context requires that they should be thus rendered: or they simply express time past or future indefinitely, *ages past* meaning simply time past. But wherever the expressions, the age to come, the present age, and the like, are used, they always point either to the one or the other of the

ages above described. For instance, in the age to come it is said Christians have eternal life, therefore that term must be synonymous with ages to come, in which state they are also described as having eternal life.

That the earth is to be melted by fire, it would seem, is an event regarded by God himself of unparalleled importance, from the fact that all the inspired penmen were directed to write more or less concerning it. In reference to it we hear Isaiah exclaiming, "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth! and it shall come to pass that he who fleeth from the noise of the fear, shall fall into the pit, and he that cometh up out of the midst of the pit, shall be taken in the snare, for the windows from on high are open, and the foundations of the earth do shake—the earth is utterly broken down—the earth is clean dissolved—the earth is moved exceedingly—the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression shall be heavy upon it, and it shall fall and not rise again." That is, the transgression shall thus fall, which is the works of the devil, which are to be burned up, for there shall be "no more curse." Says Micah, "Behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth, and the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place." Peter also exclaims, "Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the day of God, wherein the *heavens* being on *fire*, shall be *dissolved*, and the elements shall melt with fervent heat."

It is unnecessary to quote farther upon this point; those who are not now convinced that it is a truth of revelation, that the earth is destined, in the irreversible councils of the Eternal, at some future day, to pass the grand ordeal of a universal conflagration, would not be convinced were we to multiply these quotations fifty fold, as we might do, from the sacred book. That such a conflagration is also philosophical, no one who is correctly

informed upon the nature of its own internal resources, will dispute. The importation of foreign fire, to produce such a result, is wholly unnecessary. No blazing comet or wandering satellite need come in collision with our globe in order to set it on fire, but when that moment arrives, which is fixed in the counsel of the divine mind, for the execution of this grand drama, he whose will once fastened upon the chaotic deep of elementary confusion, and said, let there be *light* and there was *light*, is fully competent to despatch, by another decision of his Omnipotent mind, the same electrical agent by whose friction, at lightning speed, passing over the face of the great deep, created light for the first time in our world, in accordance with the Divine mandate, can again stir that latent or motionless *caloric*, which is nothing else than electricity, but which now lies balanced in every square inch of our vast universe, and which can not be moved to any considerable extent, from its very nature and relation to those substances containing it, without causing their elements immediately to decompose by ignition.

We see, therefore, that every thing in nature that exhibits compound formation, contains in itself the seeds of its own dissolution. We have also seen that Deity is capable of setting in motion, to any extent he pleases, by a decision of his mind, the electric spirit of the universe, to accomplish his purposes either of creation or destruction. When, therefore, he wills, this vast volume of the dissolving fluid, now confined in every particle of nature's internal existence, becomes loosed from her peaceful mooring, and instantly the vast magazine explodes, rendering all things combustible, and the wide realm of nature, through all her works, wears the dreadful aspect of a world on fire.

The stormy sheets of livid flame
Flash athwart her watery main;
Her subterranean caverns deep,
Convulsed by their internal heat,
Roll, in fiery billows high,
Their hideous mountains to the sky.
The fires above meet in mid air,
Explosive thunders resound afar;
The Andes and the Alpines burn,

Their vast foundations upward turn.
Gravitation's power now changed,
Earth's elements are all deranged,
Fish, bird, beasts and man,
Each furnish fuel for the flame.
Thus burned, the fires lose their power,
All life's extinct in this dread hour,
No insect, beast nor man is found
Moving, in all earth's realms around;
Dissolved she lies again at rest,
No motion stirs her peaceful breast;
The battle's fought, the conquest's won,
The victor's God's own conquering Son.
No devil lives, nor wicked man,
Gone back to dust from whence they came,
And peace eternal, deep and broad,
Pervades the universe of God.
Creative energy's again displayed,
From chaos the new creation's made;
The saints of God, with songs return,
Now enter their immortal home.

T. M.

Dr. John Torrey, Professor of Chemistry and Botany in the New-York Medical College, took occasion in one of his lectures to show how very easily the earth might be burned up. His argument was founded on the principles of chemistry and geology. He remarked, that science teaches that if the atmosphere should be slightly changed at various points in respect to its density, and the rays of the sun be concentrated at those points, they would produce a sufficient amount of heat to melt almost instantly the hardest substances. Or were the air or water separated into their various constituent gases, which might be done in an instant by the touch of Omnipotent power, the oxygen gas would feed the fires, both on and in the earth, so plentifully, that the work of destruction, as foretold by the prophets, would be literally accomplished.

There are perhaps but few, if any, who have not witnessed chemical experiments, and seen naked pieces of iron burned or dissolved as easily as though they were pieces of wood or paper. Or this conflagration might be produced by a slight condensation of the world: the minute atoms, of which all things are made, being thus pressed together, and rubbing against each other, the fric-

tion thus produced would set free a sufficient amount of caloric to kindle every thing into instant flame. This fact may be illustrated in various ways : one is, by simply rubbing two pieces of wood briskly together, the electricity they contain is set free by the friction of the particles against each other, and, in making its escape, the inflammable gases the wood contains are set on fire. The same effect is produced by hammering cold iron upon an anvil, upon the principle of the condensation of its particles. The following is a beautiful experiment in proof of this fact : Take an air condenser, and place a piece of paper upon the end of the rod which goes against the air it contains. Then, by a sudden effort, force the rod against the air in the tube; and by thus compressing it to a greater density than it naturally possesses, there is a sufficient degree of heat created to set the paper, which comes in contact with the condensed air, on fire.

But it is reasonable to infer that what has been may be again; and it is said that no less than thirteen fixed stars have disappeared from the vault of heaven in modern times. One of these, situated in the northern hemisphere, was discovered at first to have presented a peculiar brilliancy, and was so bright that it was seen at midday with the naked eye. It seemed to be on fire; appearing of a dazzling white, and then changing into a reddish yellow, and finally it appeared of a pale color resembling ashes. Laplace supposed it to have been burned up, as it has never been seen since. This conflagration was visible about sixteen months. And is it impossible that such may be the fate of our terraqueous globe? But this is confirmed by the word of the Immutable; and the truth that it is reserved unto fire, He has caused to be published to the world, that mankind may calculate on the certainty of the event, and make timely preparation and thereby avoid being consumed in the dread catastrophe. Fire is therefore the instrument chosen by the fore-ordination of Jehovah, both for the dissolving and purification of the earth, and also for the infliction of future punishment; and which must therefore render that state, though horrible in the extreme, yet of but short duration.

Now we shall endeavor to prove that the hell of the

wicked, where they are to be finally cast and consumed, is to be located somewhere on the earth's surface; and we shall also endeavor to find this location. We shall see, by this examination, that this Hell is not yet in existence. If we succeed in establishing these positions, it will furnish another unanswerable argument against the theory that sinners go at death immediately to Hell. The word *hell*, often, in scripture, signifies the grave; but when it is connected with other words, such as *fire*, it signifies the place of future punishment. The word is most significantly applicable to this place; for it is emphatically the grave where the victims of the second death are eternally interred, and where, as we shall show, a monument is left to all eternity to mark the region of desolation.

The first argument we shall advance to prove the particular locality of Hell, is the fact that the wicked are collected into some one place to be judged, and also to be punished; the first passage is this: "And he shall send his angels, and they shall gather out of his kingdom the wicked, represented by the tares, and bind them in bundles, as tares are bound, and shall cast them into the lake of fire; here, then, they are gathered into bundles, or classes, and cast into a lake of fire. We find that wherever the locality of future punishment is foretold, in all its variety of names, that it is invariably described as being but one place, for instance: it is called perdition, the pit, the lake of fire and brimstone and hell-fire; it is also said to be the place wherein the wicked suffer the second death, and where the worm dieth not, and the fire is not quenched; these all point to one definite place; this we shall see more fully, as we quote those and other passages in full, when it will also appear that the wicked are *gathered* together by the instrumentalities which God has chosen for that purpose. Isaiah speaks in regard to this gathering thus: "For behold the Lord shall come with fire, and his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many." Again, "For I know their works and their thoughts; it shall come that I will *gather* all *nations* and *tongues*, and they shall see my glory,"

We often find prophetic descriptions like this, standing so intimately connected with other events, that it has led some to suppose the true application of such predictions can not be ascertained; we are aware that there are subjects having no connection with each other, but of remote fulfillment, often so interwoven by their phraseology that we freely acknowledge that it would have been impossible to have understood them; at least some of those texts, were it not that we are favored with the New Testament comments, furnishing us with a key to all mysterious predictions of the scriptures. This divine exposition contains no new doctrines, for they are all introduced in Moses, the Prophets and the Psalms; Paul intimates this peculiar characteristic of the scriptures in his letter to Timothy, thus: "Study to show thyself approved; a workman that needeth not to be ashamed; rightly *dividing* the word of truth." Now if different subjects of remote fulfillment did not stand apparently connected, as being parts of the same subject, this advice would have been unmeaning and superfluous; it is therefore necessary that the word of truth should be studied, so that the biblical student may be qualified to *divide* these subjects thus apparently connected, *rightly*; classifying and applying them according to certain prominent features of identity which all passages contain belonging to any given subject. We also find that Jesus and the apostles pursued this very course in their quotations from the scriptures; sometimes they quoted but a single sentence and broke off, as it would seem, abruptly; let us refer to an instance: on one occasion, when he was in the temple or synagogue, they delivered to him the book of the prophet Isaiah, and when he had opened the book, he found the place where it was written: "The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives and recovering of sight to the blind; to set at liberty those that are bound; to preach the acceptable year of the Lord; and he closed the book and sat down and the eyes of all them that were in the synagogue were fastened upon him; and he began to say unto them, this day is this scripture fulfilled in your ears."

Now if we turn to the prophecy from which this passage was quoted, we will find that the next sentence it contained, and which he did not quote, was connected with it by the conjunction *and*, thus: "And the day of vengeance of our God;" now had he quoted this sentence in connection with that which he did quote, he could not have affirmed as he did, that "this scripture is this day fulfilled in your ears;" here, we find these two great subjects are thus connected, and that too, in one verse in the prediction, yet the one, that of opening the gospel dispensation, was to be more than eighteen hundred years in process of fulfillment, and which was to be fully accomplished before the ushering in of the other event, namely: the day of vengeance of our God; to consummate which, Jesus was to be sent to earth the second time.

This is a digression from our subject, but it seemed to us important, especially at this time, to be made in view of those texts we have quoted, and of which we are about to quote in relation to the gathering of the wicked; and by paying particular attention to this peculiarity of scripture, we behold at once a force, a harmony, and a beauty pervading the entire volume of inspiration, which paralyzes the hand of skepticism, and strikes the caviler dumb. But we continue our quotations: "The great day of the Lord is near; it is near, and hasteth greatly; at the voice of the day of the Lord, the mighty man shall cry there bitterly, That day is a day of wrath; a day of trouble and distress; a day of wasteness and of desolation; a day of darkness and of gloominess; a day of clouds and thick darkness; a day of the trumpet and alarm against the fenced cities, and against the high towers; and I will bring distress upon men, and they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust; and their flesh as the dung; neither their silver, nor their gold shall be able to deliver them in that day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land! Gather yourselves together; yea, gather together, O nation, not desired;" and of course the wicked.

We see by this passage that the wicked are to be gathered together, and then consumed by fire ; and also that this work will require but a very short space of time : “ *A speedy riddance* will be made of them all.” This is a most remarkable passage ; it contains a condensation of nearly all the prominent descriptions of this great event, scattered through the whole Bible ; and it demonstrates the positions for which we are contending, namely : first, that the wicked are to be gathered together, in order to receive their punishment ; secondly, that that punishment is to be inflicted upon them, while on the earth ; and lastly, that it is to be of short duration. There is one striking expression which occurs in almost every one of these passages relative to the punishment of the wicked, which is never applied in a single instance to the righteous after their resurrection has taken place ; and which vindicates the assertion which we made above, namely, that the resurrection of the wicked proposed no change in their corrupt physical constitutions. The expression is that of their possession of *blood* ; their blood is represented as being poured out like dust, &c. But again, says God by Joel, the prophet, “ I will also gather all nations, and will bring them down into the valley of Jehoshaphat ; and will plead with them there for my people, and for my heritage, Israel, from where they have been scattered among the nations, and who parted my land.” Here it will be observed that the location of the judgment seat is intimated.

We are not now dealing in spiritualism, but actual literalities, and in this path we shall pursue our investigations just as far as we are aided by the light of divine truth, whatever may be the result. If this transcript of the divine mind reveals to us the geographical locality of the judgment seat, and also that of Hell, it is important that we should understand it, or Deity never would have taken the interest he has done, to have had it thus written by inspired men. The fact that the wicked are to be gathered together, and appear before the judgment seat of Christ, is itself conclusive evidence that there is a particular place some where on the earth, for that transaction to take place ; and if in regard to the accomplishment of

these events, we should also find their locality, we shall write it out, and publish it to the world, regardless of the sneer of the skeptics, or the laugh of the popular bigot, whose little creed contains the whole scope of his knowledge of divinity, and which resembles the mother creed, inasmuch as it sets up the claim to infallibility, or, which is the same thing, that its doctrines admit of no change, and consequently of no improvement. How does such a course harmonize with the sentiment, "That the scriptures is a light that shineth brighter and brighter, unto the perfect day."

But we go on. Zachariah gives us a description of all nations gathered together against Jerusalem to battle: not merely the Romans, who destroyed that city under Titus the Roman general, but it is a congregation of *all nations* assembled around Jerusalem; and even there under the very brow of the judgment seat, in their reckless desperation, they are described as being engaged in committing wicked depredations. "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle; and his feet shall stand in that day upon the *Mount of Olives*, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley; and the half of the mountain shall remove toward the north, and half of it toward the south; and ye shall flee to the valley of the mountains, for the valley shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all his saints with him." It will be remarked that it was from this very mount that the Lord Jesus Christ ascended up to Heaven; and as the angels told the disciples that that same Jesus whom they had seen go up into Heaven would come again in like *manner*, it might have been reasonably supposed that that very spot would be the first place his feet would touch when he thus returned. Be that, however, as it may, we find that the Mount of Olives is the place where the Judge of all the earth is to stand in his return; and it is also to this valley, which shall be created as above described, that the

people (all nations) shall flee. This multitude can not be the saints; for they accompany the Lord in his descent from Heaven, after having been changed and raised from the dead, and then caught up to meet the Lord in the air, as Paul describes.

But we are not left to the least conjecture on this point, as we shall see by Joel's testimony in reference to this subject. Says he, "Proclaim ye this among the gentiles: prepare war; wake up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your scythes (*mar.*) into spears: let the weak say, I am strong. Assemble yourselves, and come all ye heathen (or gentiles): gather yourselves together round about. Thither shall the Lord bring down his mighty ones, the angels and saints. Let the heathen be wakened, and let them come up to the valley of *Jehoshaphat*; for *there* will I sit to *judge* all the heathen round about. Put ye in the sickle, for the harvest is ripe: come get you down, for the press is full, the vats overflow, the wickedness is great. Multitudes, multitudes in the valley of *decision* [for here will be decided the fate of the wicked nations]; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining," producing that state of gloominess elsewhere described. Read the parable of the tares of the field, in connection with this passage, which fixes its chronology at the end of this age (or world): there the angels are declared to be the reapers and gatherers of this wicked harvest, or *the mighty ones* in the prophecy. The extent of the gathering is as wide as the world; and we here see that the place where the wicked shall be assembled is the Valley of Jehoshaphat, which is located at the base of the Mount of Olives, upon whose summit the Great Judge of the quick and the dead is to be seated in judgment to decide the fate of nations, including all the ungodly who are now assembled before his grand tribunal.

The saints are also to be there, and to take a part in the transactions of that grand scene. "Says Paul, "Know ye not that the saints shall judge angels." And says the revelator, "To him that overcometh will I give power

over the nations." But if there are any doubts remaining in the minds of any, in relation to this gathering, &c., it seems to us they must vanish by the introduction of the following passage, which may be considered a summing up of all others which we have quoted on this subject, it is this: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be *gathered all nations*; and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left; then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." He then assigns the reason for making the bestowment of such an inheritance; when this is done, he addresses those on his left hand thus: "Then shall he say also unto them on his left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." And then assigns the reasons for thus proceeding against them, and winds up by saying, "And these shall go away into everlasting punishment, but the righteous unto life eternal."

We have, in this description, a connected chain of events, presented in plain unsophisticated language, coming directly from Christ himself. First he is accompanied by all his angels, as in the prophetic description he was also accompanied with all his saints or angels, when he made his descent upon the mount of Olives; and secondly, he is here seated upon the throne of his glory, and of course in his own kingdom, for he now sits upon his Father's throne. This is also in accordance with the prediction, thus: "For there [that is upon the mount of Olives] will I sit to judge the gentile nations gathered round about Jerusalem [or in the valley of Jehoshaphat]." Again, *all nations* are gathered before the throne of his glory, and there the decision and separation take place, as in the valley of Jehoshaphat, or of *decision*, for it is here where the multitudes are congregated at the time of harvest. Now mark, this grand drama closes thus: and these shall *go away* into everlasting punishment. Or

again, they shall *depart* into *everlasting fire*. Hence, the fire of their punishment is not at the place where this condemnatory sentence is pronounced, and division takes place, but they *depart, they go away* into it. The angels conduct them to this lake of fire, and then hurl them into it alive. These executioners of Jehovah's justice are nerved with power sufficient to the task. They are then violently cast bodily into this vortex of rolling flames, there to expire in the agonies of the second death. This is a destruction without remedy, and although executed in the *presence* of God and the Lamb, yet they are to be so utterly consumed and reduced to common dust and ashes, that every trace of human identity shall be extinguished, so perfectly that they will be destroyed *from* God's *presence*. Thus a speedy riddance is made of these unfortunate mortals. Here then we have the location of the judgment seat fixed by an overwhelming amount of divine testimony, and which is so clear and intelligible that an ordinary degree of common sense may perfectly understand it; its geography is in fact as clearly portrayed as that of the scene of crucifixion, and it would be as preposterous to say that the judgment seat of Christ is not to be the *mount of Olives*, as it would to question the fact that he was crucified on *Calvary*.

But we shall pursue this subject still farther, and endeavor to ascertain the location of Hell-fire. We have a description of the order of this harvest contained in the book of Revelation, which is connected with an event in relation to the execution of future punishment, and which furnishes us with a clue to the locality of the scene; it is this: "And I looked," says the revelator, "and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth and the earth was reaped. And another angel came out of the temple which is in Heaven, he also having a sharp sickle; and another angel came out from the altar

which had *power* over *fire*, and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the *clusters* of the *vine* of the *earth*, for her grapes are fully ripe." This vine of the *earth* is in contrast to Christ, the true *vine*, as he represents himself, and it represents all those who have no part in him. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God; and the wine press was trodden without the city, and blood came out of the wine press by the space of a thousand six hundred furlongs. Here we perceive that this wine press, into which the wicked are cast, is a symbol, and represents the same place into which the angels, in the parable of this harvest, *cast* the *bundles* of *tares*, which also represent the wicked, or clusters of the vine, as they are also termed; and that the wine press was trodden without the city. We see that the geographical dimensions of this place, the location of the wine press, is one thousand six hundred furlongs, which is equal to two hundred square miles. Now let us quote again from the original prophetic description of this wine press, and we shall see precisely where this land is located, which is thus designed by Jehovah for the execution of his wrath. We wish it to be distinctly kept in mind, that the angel who is here said to have *power* over *fire*, has done nothing as yet in this work of destruction.

But now let us introduce the inspired picture of this whole scene; the prophet Isaiah is thrown into holy vision and sees it, and enquires concerning it thus: "Who is this that cometh from *Edom* with dyed garments from *Bozrah*; this that is glorious in his apparel; travelling in the greatness of his strength? I that speak in righteousness, mighty to save; wherefore art thou red in thine apparel, and thy garments like him that treadeth in the *wine vat*? (the reason then is assigned;) I have trodden the *wine press* alone, and of the people there was none with me; for I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment; for the day of *vengeance* is in my heart, and the year of my redeemed is come." Now let us turn again to the revelation, and we

find the following description, which takes place after the marriage supper of the lamb has been celebrated: "And I saw Heaven opened," says the revelator, "and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth *judge* and make war; his eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a *vesture dipped in blood*, and his name is called the word of God; and the armies which were in Heaven followed him upon white horses, clothed in fine linen, clean and white; and out of his mouth goeth a sharp sword, that with it he should smite the *nations*, and he shall rule them with a rod of iron;" this rule, however, will be but of short duration, for according to the second Psalm, he is represented as dashing those nations to pieces with this rod of iron like a potter's vessel, and he *treadeth* the *wine-press* of the fierceness and wrath of Almighty God, and he hath on his thigh a name written, King of kings, and Lord of lords; and I saw an angel standing in the sun, and he cried with a loud voice, saying: to all the fowls that fly in the midst of heaven, come and gather yourselves together, unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the flesh of all men, both free and bond, both small and great; and I saw the beast and the *kings* of the *earth*, and their armies *gathered together* to make war against him that sat on the horse, and against his army; and the beast was taken, and with him the false prophet that wrought miracles, or prodigies, before him, with which he had deceived them that had received the mark of the beast, and them that worshiped his image; these both were cast *alive* into a *lake of fire burning with brimstone.*" They are also said to have been gathered into a place called in the Hebrew tongue Armageddon, which signifies a great slaughter; and this is also the place where was fought the great battle of God Almighty. Again it is said, "The earth shall reel to and fro like a drunkard, and be removed like a cottage, and the transgression thereof shall be heavy upon it, and it

shall fall and not rise again; and it shall come to pass in that day that the Lord shall *punish* the host of the high ones that are on high, and the kings of the earth *upon the earth*;" this punishment therefore, takes place upon the earth. Now by reading the following passage, in addition to those already introduced upon the subject, we shall find the precise location of this scene of destruction, or the Hell of future punishment. It is presented in the form of a proclamation made to the nations, and of course all are interested in the important matter to be communicated. It commences thus: "Come near, ye nations to hear, and hearken ye people, let the *earth* hear and all that is therein, the *world*, and all things that come forth of it; for the indignation of the Lord is upon *all nations*, and his fury upon all their armies; he hath utterly destroyed them; he hath delivered them to the slaughter; their slain shall also be cast out, and their stench shall come up out of their carcasses, and the mountains shall be molten with their blood; and all the host of Heaven shall be *dissolved*, and the *heavens* shall be rolled together as a scroll; for my sword shall be bathed in Heaven, behold it shall come down upon Idumea or Edom, and upon the *people* of my *curse to judgment*. The sword of the Lord is filled with blood for the Lord hath a great sacrifice in *Bozrah*, (this was the capital of the land of Edom,) and a great slaughter in the *land of Idumea*; and the land thereof shall be soaked with blood, and the dust thereof made fat with atness; for it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion; and the *streams thereof*, shall be turned into *pitch*, and the dust thereof into *brimstone*, and the *land shall become burning pitch*; it shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste, and they shall call the nobles to the kingdom, but none shall be there." This, however, is the place into which they (the nobles,) were gathered by the angels and cast, and the plain reason why no answer is returned to this call of the great men to the kingdom, is the fact, that in these flames the kings, great men and nobles have become nothing, or resolved back to dust out of which they were made. Here, therefore, we have the

whole truth in relation to the nature, duration and also the location of future punishment; here is to be the Hell of fire and brimstone of the scriptures, into which the wicked are to be cast at the time of harvest; this is also the theatre of the great battle of Armageddon, to be fought between Christ and the nations of the earth, but who obtains the greatest and the last victory over his vanquished foes. We also see that this land becomes saturated with the blood of those victims of sin; it even flows to the horse bridles. Now comes forth the angel having power over fire, kindling this land into a flame, which consumes the great sacrifice, and thus the *land of Idumea* is converted into a lake of burning pitch mingled with brimstone. This land of Idumea is situated north of Arabia and south of Palestine; its ancient boundary is said to have contained about two hundred square miles, which is precisely the number given in the revelations as the location of the great wine-press of the wrath of God, namely: one thousand and six hundred furlongs, being equal to two hundred square miles. It may be said that such a small space of land would not contain all the wicked; but let the objector reduce his idea to figures, and he will find that two hundred square miles would furnish burying ground for the entire human race.

Here then we have the location of Hell, or place of future punishment, and which has been fixed by divine decree from the foundation of the world; this is expressed thus, depart from me into everlasting fire *prepared* for the devil and his angels. Now the very nature of this punishment proves that its duration must necessarily be short. In this fire, it is said, they become *nothing*, and how can it in the nature of things be otherwise? We have this confirmed in the latter part of this very description, which proves not only that the wicked are totally consumed, but that the fires go out of themselves, but not quenched or put out; for to quench fire is to extinguish it before it consumes the combustibles upon which it preys, and after the fire is thus kindled for this purpose, and by Almighty powers, it must utterly consume his enemies, for no other power could be produced capable of quenching it, or of arresting the progress of these flames

before the work of consummation is effected; but when that is fully accomplished, the very nature of the fire is to become extinct for the want of fuel.

That those fires do expire themselves, as above intimated, the future history of that very land proves; it is that of wasteness, barrenness, loneliness, and desolation. The flames having spent their fury upon the devoted race, are extinct; for we have the account of various kinds of birds dwelling in it afterwards. And although the world is to be purified and restored to its primeval beauty, as a suitable habitation for the holy; yet the probability is that this spot may be reserved in the new creation, as a standing monument of Jehovah's wrath, in order that the memory of the righteous *nation*, who now inhabits the *earth*, may be reminded of the fearful consequences of sin and rebellion, which once followed the violation of divine law; when they go forth and look upon this spot, and there behold the result of that hazardous experiment of our first parents. It may serve as a caution against the repetition of such an act, were it even possible for them to commit any thing like that offence which once ruined our world. Could it have been possible for Adam and Eve to have had such a memorial as this, by which they might have obtained a knowledge of the evil consequences of sin and disobedience, which were known only to God himself, never could they have been induced by any consideration whatever, to put forth the hand in violation of his commands. The inquisitive disposition with which they were by nature endowed to obtain information or knowledge, although amounting to an almost irresistible impulse, yet with such an example of experimental evil before them as this monument would afford, the temptation to commit it would have been resisted with abhorrence and contempt, though the insinuating proposition might have been suggested, to all appearance, by an angel of light. Such meditations, we say, upon this monument whereon is inscribed in characters of living light, the heinous nature of evil may serve as a check to the repetition of this sad experiment.

We are aware that there is to be no more sin in that world, but we only know this because Deity has revealed

it; and the reason why he is thus qualified to impart such information, is that he sees from the circumstances surrounding the redeemed in the new earth, that they are such as will forever forbid the recurrence of any act but that of righteousness. But he has deemed it necessary, in order that they may be preserved in that sinless state, free from all liability to fall, to have thrown around them all the motives to virtue and obedience, and even of restraint, which he knows to be pre-requisite to that end. This is evident from the fact that he has thought proper to remove all cause of evil, by making an utter end of them; and ignorance was one of those causes of man's original fall. "She saw that the fruit of the tree was designed to make one wise;" hence it is one of the evils which is to be avoided in the future, and in what better way could this be done than by leaving this desolate monument standing, with the knowledge of good and evil inscribed upon its awful form?

Another of these agents was the devil, who was a third person acting in the tragical scenes of ancient Paradise: but his doom also is fixed, and sentence published, and when executed will exterminate him and his legions utterly from existence. He that hath all power committed to him, is pledged to bruise the serpent's head, and when he assumes the reins of empire, he will arrest and bind in fetters the strong man armed, and spoil his goods; or, without a figure, Christ is destined to destroy the works of the devil, the most prominent one of which is declared to be death, over which he had power for six thousand years; and not only his works, but the devil himself must share the same fate, for thus it is written, "He shall destroy him that had the power of death, that is the devil." Thus will end the chief cause of the introduction of sin into our world, and all its consequent woes. It is therefore deemed expedient in the councils of Jehovah, that all cause of liability to evil should be stricken out of existence, so that they never can again enter the renewed Paradise of God.

Now is it not reasonable to suppose, from these considerations, that the intention of God is to keep this land of Idumea in the state here described, for the purpose

here suggested, so that should they ever forget the evil nature of sin, that their original impressions, which were produced upon their minds while they stood upon the margin of this fearful place, might again be revived. They will distinctly remember the time when they gazed upon the clouds of smoke ascending up from this horrid pit, and the loud wails they heard coming out from this scene of torment, and of seeing the expiring victims of mortality gnash their teeth in the dying agonies of the second death. We repeat, that by beholding this spot, where once these dread scenes did actually transpire, that the old impressions then received, would be instantly awakened, with a vividness which we might suppose time could never erase. And indeed this idea seems to be corroborated by another passage in this prophecy, which is also descriptive of scenes that exist in the new Heaven and new earth, thus, "And the saints," says the prophet, "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." Thus they behold the spot where once the quenchless fire raged fearfully, and where also the worms of decomposition reveled in the corruption of the dead, but not buried, and whose flesh had once been a prey to ravenous birds, accompanied by the insupportable stench arising from this harvest of corruption, "For he that soweth to the flesh, shall of the flesh reap corruption." It is also said in another place, "Their slain shall be cast out. and their stink shall come up out of their *carcasses*, and the mountains shall be melted with their blood." And it is not unreasonable to suppose that the decomposing power of the chemical laws of nature, that in the present state of the world wage an exterminating warfare against every thing that hath life, both vegetable and animal, will in the new creation be so far restrained by the restoration of a more perfect equilibrium between the two principles, that the very bones of those carcasses, or some of them, may forever be preserved as the remains of the people of God's curse.

Thus, then, all causes of the original fall will either be destroyed or counteracted by the erection of this monument

to perpetuate through all time an experimental knowledge of good and evil. Indeed, were it not for the existence of these two causes, namely, a devil and a desire for knowledge, we can not conceive the possibility of man's original fall. The progenitors of our race must have been created with minds the most perfectly balanced, and with feelings or moral power as much under the control of the intellect, as they could possibly have been: were it not so, this natural weakness would have been offered as an extenuating circumstance for their conduct; and if not thus offered, yet nevertheless the fact must have been so considered by the Creator, and allowance made accordingly, in the administration of their punishment. But no such circumstance is recorded in the transaction. In fact, were he not thus created, it would have been a reflection upon the wisdom and goodness of the Creator: indeed, the first pair of our race were made perfect, and this is all the righteous in the new creation can be, or that they have any grounds to expect.

It is true, they are not to propagate their species in the world to come; but disease and death, nor even sin, in nowise grow out of that relation. The command to multiply and replenish the earth, was given to man in his innocency, and hence it was a lawful and righteous relation. This would have been limited to a certain period of time, had man never sinned, until a sufficient number of candidates for the immortal kingdom would have existed, when the whole race would have been changed into a state of immortal perfection, which could not have been accomplished while mankind married, or were given in marriage. Indeed, the very fact of being born demonstrates this position, and shows the state even in which our first parents were placed, was one of preparation for a future state of perfection and of possession. Death, we read, came into the world in consequence of transgression; but this only served to put off that grand change for which men were created, to a later period of time, in order that the same number of subjects who were willing that Christ should reign over them, might have been induced, by motives of an eternal inheritance, to become candidates for that state from among the vast population of mankind,

to whom the offer had been made; and the difference is simply that now they are to be brought into that inheritance by a resurrection process, instead of a living change, but which will amount to precisely the same thing in the end; Jehovah can not be disappointed.

But that they will not be as liable to fall as man was at first, provided they shall have no more experimental knowledge of evil than that with which our first parents were favored, is a position we can not concede, for the reasons already advanced, and from another consideration which we shall now advance, which is still more conclusive.

But Adam might have preserved a sinless character, under the circumstances in which he was placed at his creation, for any indefinite period of time; to prove this, we read of him who was made a little lower than the angels for the suffering of death, and that he was also made under the law—the curse of the law—and it is also said that he took on him our nature, the nature of Abraham, and of course he must have inherited all the weakness of Adam's fallen race, and hence, "he was made in all points like as we are"—he was formed in fashion as a man—in a word, he was a common member of the fallen race, and as such subject to sickness, pain and death; he also inherited propensities to evil, far more powerful than Adam could have possibly possessed by natural endowment, and consequently was placed under far more disadvantageous circumstances than he could have possibly been, and which of course increased his liability to violate the law under which he was born. We admit that his knowledge of good and evil, of which Adam was necessarily deprived, was a strong circumstance in his favor; but we do not consider it sufficiently so, to counterbalance the natural weakness of his nature, together with the evil example with which he was for ever surrounded. He, it is said, was tempted in all points like as we are, yet without sin, which must have been more than the extent of Adam's temptation; he was tempted to worldly ambition, idolatry, and presumption; in fact, it is summed up thus: he was tempted in *all points* like as we are, and yet without sin; he kept the law, and made it honorable, or showed

that its requisitions, which were far more extensive upon him than they were upon Adam, were yet nothing more than an honorable claim, and might have been easily obeyed by the whole race. We do not mean to be understood as saying, that mankind with their present natural inclination to evil, and also with their contracted views of the plan of God, in their creation, could possibly keep the law as Christ did; but that they might have done this, if they had been created as perfect, and placed under the same circumstances with their original progenitors, then they would have been abundantly qualified to have performed the divine injunctions of the law.

We are aware that it is contended by some that it was impossible for Christ to have violated the law; but what consummate nonsense to talk thus. It is equivalent to saying, that he was incapable of being actuated by motives to the performance of any action whatever, which would be reducing the Lord Jesus Christ lower in the scale of intelligence than the most senseless animal that walks the earth; in fact, it is unphilosophical, and hence, absurd, to say that any rational thing or being endowed with the power of voluntary motion, could ever be induced to put forth the least act, ever so insignificant, unless impelled to do so by motive; and if it is thus capable of self-motion, it demonstrates its own inherent power of choice and freedom of volition; any being, therefore, possessing such endowments, may commit any act he pleases, of which he is capable, or that comes within the range of his power to accomplish; that he was thus actuated, is abundantly proved by what the scriptures say of him, thus: "Who for the joy that was sent before him, he endured the cross, and despised the shame, and is set down at the right hand of the majesty in the heavens;" here we see that the motive by which he was actuated in the performance of his earthly mission, was the joy that was set before him.

But again: "Who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich;" here the moving motive in his mind was the riches of the saints; and it is also said of him, "Because thou hast loved righteousness, and hated iniquity, therefore

God, thy God, hath highly exalted thee, and given thee a name, above every name;" but if it were not possible for him to have transgressed the law, then it follows that it was not possible for him to have kept it, because obedience necessarily implies the power of disobedience, and consequently, if we deprive the Lord Jesus Christ of the power of violating the law, which he was under, we also deprive him of the power of being obedient unto that law, and hence this benediction pronounced upon his conduct, for having hated iniquity and loving righteousness, was nothing but a solemn sham, eulogizing virtue when it did not, neither could have existed. How perfectly ridiculous is such a sentiment! The conclusion, therefore, is, that the first Adam might have forever kept the law imposed upon him, as well as it was afterwards kept by the second Adam, the Lord Jesus Christ. Had he done this, the deformity of sin never would have disgraced our world; as it is, however, we find that God's plan has thus far met the contingencies growing out of its introduction, and the inference is that it contains provisions to meet all future emergencies, so that the grand design for which the world was made, will be finally accomplished:

The righteous saved, the wicked damned,
And God's eternal government approved.

We now consider that we have adduced arguments sufficiently numerous and conclusive, to establish the Bible doctrine of the nature, and duration of future punishment. And we also flatter ourselves, that the positions which we have assumed, have been so clearly, forcibly and tangibly vindicated, that they can not but be comprehended and appreciated, even by ordinary minds.

We come now to consider our last proposition, namely, to answer objections which may be made to our conclusions. In doing this, we shall, in the first place, endeavor to define certain terms which we find employed in the inspired description of future punishment, for we are fully convinced that by far the greatest number of objections to these views arise from a misunderstanding of those terms, which occur in these texts. The rule we have adopted, and by which we intend to be governed, in

ascertaining the meaning of scripture terms, is to appeal to the highest authority. And, indeed we deem it unsafe in matters of so much importance, even were it possible, to consult even angels, and much less men, and we would not credit their declaration, unless what they taught was already written in the inspired volume; for it was intimated long since by apostolic authority, that even angels, to all appearance, might be found engaged in promulgating a false gospel. We shall, therefore, submit to no other authority for a definition of the terms of the scripture than the Author of the book himself. And, if we find that he has not sufficiently explained his own terms, somewhere in his book, then, in our opinion, they must eternally remain inexplicable, unless he himself should furnish us with another edition of his work, written more intelligibly than that we have already in our possession.

We hold to the rule, that the meaning of terms used by any author, is to be understood by the nature of those things, or events they describe, and that it is as applicable to the Bible as any other book. Now, if we apply this rule to it, we shall find the idea that intelligent beings shall forever exist in a conscious state of torment and misery, can not be true; for such a condition necessarily involves the idea that these beings are immortal, and are therefore endowed with eternal life. The terms, life and death, mortal and immortal, as used in the scriptures, are in direct contrast. The term life, when applied to animals or men, simply signifying conscious existence. Now, that mankind were originally created in a perfect state of animal life, and which, as we have already remarked, might have been perpetuated indefinitely until that period arrived, when the race would have been changed into a state of incorruption and immortality, is proved by the prohibition of the Almighty in guarding the tree of life, lest he should put forth his hand, and partake of that tree and live forever.

Our opinion in relation to the nature of this tree, is, that it contained those chemical properties which were adapted by the Creator, for the purpose of restraining or counterbalancing that natural hardening ossiferous process to which the human family is now subjected, and

which we hold to be the only universal law of death, because it eventuates in dissolution or death, in the absence of all other causes, but though the human race had preserved their innocency, and continued to have had access to the tree of life, and had they entailed that same life with which they were endowed, and also the privilege of partaking of the tree of life, to their posterity, still it would have been nothing but a continuation of the life that now is, as it is expressed, and which must have been limited to a certain period of time. And, as we have already remarked, the very fact of being born, not only suggests but involves, to a moral, as well as a natural certainty, the necessity of a change into a higher and a more perfect state of existence. When the life inherited now will be superseded by that immortal life which is to come. By the disobedience therefore, of our first parents, the entire race forfeited all right to life, and involved themselves, and all their posterity in death, which is its opposite, and which inexorably follows a short and troublesome life. And, although the life we now possess, is identical with that of which our first parents were endowed, yet it can only be considered the extinguishing process of a magnificent and glorious state of life, from which our unfortunate progenitors were excluded, so that it has been truly and strikingly expressed by the poet, thus :

The longest life is but a lingering death.

This idea is also most forcibly corroborated in the declaration God made to man in relation to the result of his disobedience, expressed thus: "Dying, thou shalt die;" (*margin*;) the moment, therefore, he violated this injunction, that moment was all right to the tree of life forfeited, and man driven from the garden, where grew the tree of life, and immediately began to die, by the deprivation of access to this substance, whose sole properties could have had the effect to counterbalance the chemical claims of Nature's law, and from henceforth commenced the ravages of his physical system ; and instead of his organic arrangement being preserved in a state of soft, placid, and youthful activity, it began to grow rigid and stiff, which neces-

sarily results in death. This view is also confirmed by the apostle, who, in referring to this matter, says: "In Adam all *die*"—mark, it is not that they all *did die* in him at the event of his fall; this could not have been the case, for it would be impossible to die before they had a being. The idea is, that as by his transgression the whole race were deprived of access to the tree of life, and consequently the very moment each successive member of the human family begins to breathe the vital air, that moment they also begin to *die*, hence in Adam *all die*; and all who live to become accountable, or to know good from evil, and thus make Adam's actual transgression their own, by voluntary disobedience; they also become subject to the second death; this death is therefore unto death, unless averted by obtaining life through Jesus Christ, who styles himself the resurrection and the life; therefore by having access again to this only availing remedy, mankind may escape the doom of the second death, and obtain eternal life through Christ, the antitypical *tree of life*. Though the great arbiter of these events has not considered it proper to offer accession to the old Paradisiacal tree of life to any of Adam's progeny, yet, in his immutable counsels, he has planted and reared from earthly soil a second tree of life, blooming in all the verdure of immortality, and sends out the invitation to the apostate race: "Come unto me, and *live*."

The reason why we have dwelt so long upon this point, is that we might show conclusively that the life which Adam had and lost, was literal, and not spiritual, and therefore the death which came in consequence of the deprivation of this life, must also be literal; if, then, the present life is a literal one, and by its possession mankind are endowed with conscious and intelligent existence, then it follows that the future life into which the human race would have been changed, had they continued faithful, and which is again offered to that same race through Jesus Christ, the second Adam, is also real life—a literal and intelligent existence. If, then, this be the character of the two states of life presented in the scriptures, would it not be an unpardonable perversion, both of language and scripture, to say that the two states of death which are placed

opposite to them in that book, are but spiritual? To assume this, is equivalent to saying that there is nothing but spiritual *death in being*, and that no *real* death ever came upon our race in consequence of man's offence; but to refute such an idea, behold the pale countenance, the emaciated and withered form, the gasping for breath, the shroud, the funeral procession, the tolling bell, and the new dug grave, and then say, if these do not proclaim the nature of death to be an actuality? The conclusion, therefore, that the life which shall be hereafter revealed as really consists in a state of conscious existence, as that with which every successive member of the human race are endowed, at birth; and also that the nature of the second death will as truly and as literally deprive those who experience its powers, not only of organized form, but also of all conscious and rational existence; and this is eternal and everlasting destruction, or punishment, because there is no remedy for the dreadful calamity; common sense requires this conclusion. The obvious meaning of the language which is well understood also requires it; and it is furthermore required by the plainest rules of interpretation, and also the harmony of revelation renders any other conclusion a moral and natural impossibility. If such, then, are the doctrines of life, and death, how perfectly does it expose the views of modern theologians, and also of heathen philosophy, which have been incorporated into the articles of men's faith, giving birth to and fostering the illegitimate monster of sectarianism!

It will now be seen, that by a proper apprehension of the ideas conveyed by the terms life and death, that the nature of future punishment must necessarily be of short duration; but as there are other terms used in relation to this subject, we shall be under the necessity of pursuing the position we have assumed in regard to life and death, still farther, when it will be still more forcibly perceived that they are indeed placed in contrast to each other. We have seen that the human family are now suffering the effects of the first death, or the very death itself, entailed on them by the transgression of the first Adam, and that they are also enjoying the life received from the same source, and also that it is to this race, thus circumstanced,

that the scriptural chart, for time and for eternity, with all its instructions, warnings, prohibitions and threatenings, together with its promises of future reward, and a full description of the nature of those promises *is given*. From this fact, it would be a reasonable supposition, where there are such important consequences attending a proper understanding of these vast subjects, that they should be clothed in such language as to render their import plain and comprehensible, so that the sentiments may be appreciated, especially when the directions the book itself contains were strictly followed, in order to obtain such information; any failure here would be a reflection upon its author. These instructions must therefore be adapted to the circumstances in which mankind are placed.

Now we find that it is to this race, that the Lord Jesus Christ, the second Adam, enters the arena of the august conflict, for the avowed purpose of healing the breach between God and man, made by the original fall. He proclaims to the world that a new way of life is now opened up by the gospel, and that an eternal immortal existence is offered freely to this dying race; hence he exclaims, "I am the way, the truth, and the life;" and the apostolic acknowledgment is, "Thou hast the words of eternal life;" and "My sheep (says he) hear my voice, and I give unto them eternal *life*, and they shall never perish; and no man shall pluck them out of my hand;" that is, after that life is conferred. Again: "He that hath the Son hath life," or they have a right to Christ, the tree of life, or are *heirs of life*, "But he that believeth not the Son *shall not see life*, but the wrath of God abideth on him." Again: "He that believeth not, is condemned already," and is on his way to the execution of that condemnation. And says Jesus to the Jews: "Ye will not come unto me that ye might have life." Again, we have the promise of the life that now is, and of that which is to come; *in this life* we have the promise of that life which is to come. This is evidently the meaning of this text; for as we are already in possession of the present life, it would be impossible to make that a subject of promise.

But, says one, it means that if we are Christians we shall have *long life* here. If this be so, all we have to

say is, that the promise has most sadly failed, for every generation of men, Christians included, have been growing shorter lived since the days of Adam down to the present time. And the history of all Christendom shows that they have been as short lived as other men, and indeed much more so, for millions of them have been cut off in the prime of life, and even in youth, by the bloody hand of persecution. But it may also be said that it means that they shall enjoy a good living, that is, plenty of this world's goods; but, admitting this to be its import, it has also most sadly failed, for the whole history of the Church, from the time of Abraham down to the present period, presents but one feature in relation to this matter, and that is one of absolute penury and want, and, indeed the example and also the injunctions of the despised Nazarene, forbid it to be otherwise. But to confirm these objections, this text may be quoted, namely, "That thy days may be long on the land which the Lord thy God giveth thee;" but if we examine this passage we shall see that it has no reference whatever to individual life, but to the occupation of the land of Canaan, and that too by the Jewish nation. The sentiment is, that if they would comply with the conditions of this commandment that they should long possess that land of which God was about to put them in possession, in accordance with the promise he had made to Abraham, their Father, through the bondman Ishmael; see the nature of the inheritance of the saints. Again it is said, "The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ; and "He that soweth to the flesh, shall of the flesh reap *corruption*, but he that soweth to the spirit, shall of the spirit reap everlasting *life*;" and again Christ says, "I have come that they might have *life*, and that they may have it more abundantly;" that is, he who loseth his life, for my sake shall find it again, and that shall be eternal life. The saints are also said to be "heirs of the grace of life," and Jesus Christ himself claims to be the dispenser of that life, says he, "As the Father hath *life* in himself, so hath he given to the Son, to have *life* in himself." This life is also denominated a crown, and which is to be conferred on its heirs at the

resurrection of life, "Life and immortality are brought to light by the gospel;" its nature, and also the time when it is to be conferred, and is thus expressed, "When he who is our *life* shall appear, we also shall appear with him in glory." Then shall death, its opposite, be "swallowed up of *life*." "For as I live," saith the Lord God, "I have no pleasure in the death of him that dieth, wherefore turn unto me and ye shall *live*." What an important matter, therefore, is this *life*, when we here see Jehovah swearing solemnly, and because he can swear by no greater, he swears by his own eternal and immortal existence, that if men will accept the offers of life, they shall *live*. Hence we learn from the highest authority, that whosoever complies with the conditions upon which this inestimable boon is suspended, become *heirs* of eternal life, and if they preserve that character as long as they are in a conscious state, they shall escape the liability of falling victims to the second death.

But again, the terms *mortal* and *immortal*, and their derivatives, also show our position to be true. We have already found that they are invariably applied to two classes of men, and also that they are applicable to two worlds. When applied to men in the present world, they are said, without exception, to be mortal, and to such immortality is offered upon certain stipulated conditions, in precisely the same manner as that of eternal *life*. The term immortality, is more comprehensive than that of eternal life, and signifies a state of moral and physical purity; for we have shown that the human family might have preserved a state of innocency, and thus have prolonged their lives eternally, and yet they were not immortal, for had they been such they would have been incorruptible, and hence incapable of death. Immortality, therefore, comprehends an eternal state of incorruptibility. It is applied to God, to Jesus, his Son, and to the saints after their resurrection, and is characteristic of the God-like purity of their nature. Hence the expressions, "It is sown a mortal, and raised an immortal body;" "And to them who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Hence it is evident that as life and immortality are con-

ditional, that they can only be the inheritance of those who comply with the conditions upon which they are offered. Is not the conclusion, therefore, irresistible, that those who take no interest in Christ or his word, and consider his promises of no importance, that they thus necessarily deprive themselves of all right or even possibility of being rendered immortal; and hence must continue in a state of corruption as long as they exist either in this world or in that which is to come, for their resurrection *life* is to be also of that nature; thus: "He that soweth to the flesh shall of the flesh reap *corruption*;" which is put in opposition to the harvest of the righteous, thus: "But he that soweth to the spirit shall of the spirit reap everlasting life." And these two harvests are to be gathered at the resurrection, but the one is to be corruption, shame, damnation, and contempt. Their harvest is a collection of the wages of sin, and the second death closes up the scene. While the other is to be one of immortality, incorruption, honor, power, and glory. And when it is declared that the wicked shall not see *life*, and the existence with which they will be cursed at that event, will be of so short duration, that it is not even called life, in a single instance, in the scriptures, and which terminates in the second death. How positively, therefore, does this argument prove that the character here described must cease to exist. Indeed, in the absence of all other proof, this one argument demonstrates that the wicked in futurity can not long exist; and that even God himself can not continue their existence, unless he confers upon them immortality, which he has sworn not to do. Hence there must come a time, if God does not inflict any punishment whatever upon them, after bringing them forth to conscious existence, that the inherent corruption of their own nature must terminate their existence. There is no way of avoiding this conclusion but by wilfully closing our eyes to the most palpable truths of revelation and also of nature, or of plunging headlong into the senseless and intangible vortex of spiritualism.

The term *perish* is also used to express the nature of future punishment. The import of this word may be gathered from the following circumstance. There were

some that told Jesus of the fall of the tower of Siloam upon a number of individuals, who were thus killed and buried beneath its ruins; and as he always took the advantage of passing occurrences to convey important instruction in relation to his mission and of the nature of future events, he also availed himself of this opportunity to do the same. Hence his answer was, "Think ye that these men were sinners above all the men that dwelt in Jerusalem? I tell you nay, but except ye repent, ye shall all likewise *perish*." Now it is absurd to suppose that he meant to convey the idea, by the expression, *likewise perish*, that all men in that city should meet with similar casualties to those upon whom this tower fell, for their history shows that the generation of the Jews then living died as other men. Hence the idea must have been that if they continued in a state of impenitence, that they should as literally *perish* as those did who were crushed beneath the ruins of the falling tower; that their punishment would not be figurative or spiritual, but they should actually *perish*; but which they might avoid by timely repentance, or as it is also expressed, by falling upon him (Christ), and thus receiving him as their Saviour; but which should they refuse to do this, then the consequence would be this, that on whomsoever that stone, representing himself, should fall, it would grind them to powder, and thus they *fatally perish*.

This term is also applied by the apostle, to those who had fallen asleep in Christ, or that were dead. If there be no resurrection of the dead, says he, then they that have fallen asleep in Christ are *perished*; and if dead saints are in a state of perishable unconsciousness, must dead sinners not be in the same state; and as it is these only who are candidates for the resurrection of life, and who are destined to obtain the victory over death in all its forms, must not the opposite class still be perishable subjects of death. This idea is also conveyed by the use of this term, in the following connection: "I give unto them," says Jesus, that is the righteous, "eternal life, and they shall never *perish*." And he goes so far with it as to declare that not even a hair of their heads shall perish, but that he would raise it up again in the last day.

Here then is a literal preservation of their whole being decreed; not even a hair shall finally perish. If the wicked, therefore, are finally doomed to perish, and that perishing is as we have seen to be literal and physical, then it follows that they must waste away and cease to exist.

Again it is said that they shall be *destroyed*, thus: "For the Lord Jesus shall be revealed from Heaven, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting *destruction*, from the presence of the Lord and from the glory of his power." Here we see that everlasting punishment consists in a total *destruction* of God's enemies, which is to be so perfect that they shall lose all personal identity, this is implied in the expression, destroyed *from his presence*, which could not be the case, on the supposition that they had an existence, and were located any where in the universe. This is also confirmed by the passage which shows that their punishment is to be executed *in the presence* of God, and of the Lamb, and of the holy angels; hence the fires into which they are cast, must so effectually reduce them to dust and ashes, that they can not be seen, even by Deity himself. This must of necessity be everlasting punishment, because they thus fall into eternal ruin by an act of the same Omnipotent power which once gave them being, who never can be turned aside from his purpose, for his magnificent plan has for its foundation, justice, mercy, love, and truth.

"Wide as the world is thy command,
Vast as eternity thy love,
Firm as a rock thy truth must stand,
When rolling years shall cease to move."

The expression, everlasting destruction, or punishment, we admit signifies unending time, but it by no means expresses or implies an eternal state of indestructibility of the wicked, in which state they are to suffer conscious torment, but most emphatically the opposite. It is *everlasting destruction*. It is as literally everlasting, or eternal as though a subterranean earthquake had awoke from its slumber, vacating its fearful couch, and receiving in its horrid jaws, an entire city, with its ill-fated inhabitants,

would be an *everlasting* and eternal *destruction*. Another city might indeed be erected upon the same spot, but that would be no part of that which had made the fearful plunge into the fiery bowels of the opening earth. This is eternal destruction, and so with the wicked; their being punished with everlasting destruction must deprive them of existence for all coming time. This is equivalent to the passage, "These shall go away into everlasting punishment, but the righteous into life eternal." Now if the views of modern orthodoxy in relation to life and death are correct, then this passage should have read thus: These shall go away into everlasting life, and the righteous into everlasting life; and this can only be avoided by saying that life does not mean conscious existence, when applied to men; but if so, then they must take the other horn of the dilemma, and acknowledge that it implies unconscious existence; and hence make it to convey no idea of either happiness or misery.

This view is also corroborated by such texts as these: "For yet a little while, and the wicked shall not *be*," a term which signifies existence, and also "they shall be put out, and shall not *be*. Thou shalt diligently consider his *place*, and *it* shall not *be*." That is the present world being the place of the wicked, shall be burned up, *it shall not be*. We shall quote but one more text to show the extent of this destruction, and then leave it. It is this: "He that being often reprov'd and hardeneth his neck, shall suddenly be *destroyed*, and that without *remedy*." In this passage there are three things which we wish to be distinctly noticed: First, the time required to complete the execution of this destruction. "Thus they shall be *suddenly* destroyed;" how forcibly does this show the punishment of the wicked to be of short duration. But it may be said that this denouncement refers to sudden visitations of violent death. What we have to say in regard to all such applications of scripture as this, is that they are refuted by actual experience and universal observation. Those who are favored with the greatest amount of light, and by resisting all claims of God upon them, and who are consequently the most wicked may pursue this course with the utmost degree of impunity;

and are no oftener visited by sudden calamities, or cut down by the hand of violent death, than are the most strictly virtuous and devotional Christians that ever flourished upon the theatre of actual existence. We are also aware that it is said, that there are some who do not live out half their days, but those are only such as violate the physical laws of their being by pursuing a course of abandoned intemperance, and profligacy, which of course the righteous escape. But those who study the laws of their nature, and rigidly preserve those laws inviolate, although perfectly reckless to all divine obligation, live just as long as though they were the most righteous and holy. One of the divine penmen, while meditating upon this subject, namely, of the prosperity of the wicked, says in his own peculiar style, that his feet well nigh slipped. Says he, "They spread themselves like a green bay tree; their eyes stick out with fatness; they have more than heart can wish; and moreover they have no bands in their death." This state of prosperity being in such wide contrast to his own, or that of the righteous in general, that it almost stumbled the good man; but "he went into the house of God, and there he learned their end." He now saw that the things God had prepared for the righteous are not available in this life, and also that the end of the wicked would be destruction, while that of the godly would be eternal riches; hence he rejoiced, and took courage. There is, therefore, no force in this objection; and the expression, they will be suddenly destroyed, expresses the short process of the future retribution of the wicked.

But again, they are to be destroyed without *remedy*. The only remedy provided against this dread calamity is in God's plan of life through Jesus Christ, but which at the time here brought to view is unavailable. The interceding priest has vacated the mercy seat; the number of candidates for the immortal kingdom is now complete, and the period of probation is forever at an end; the fatal hour has arrived, and its irreversible decision is thus proclaimed: "He that is righteous, let him be righteous still, and he that is filthy, let him be filthy still." Thus covered with confusion and guilt, stand arraigned before the inex-

orable Judge the vast multitude of the children of evil, and without a remedy to shield them from the coming storm of vengeance which has already commenced beating upon them in pitiless indignation, and which terminates their existence in the lake of fire burning with brimstone. "This is the second death:" hence they are *destroyed without remedy*, and of course it is eternal destruction.

But it is also said that the nature of future punishment is a consuming process. This idea offers another insuperable barrier to the popular theory; for if it is a truth of inspiration that the wicked in another world do actually consume, then they must come to an end; and it is perfectly immaterial in what the consuming agent consists, or what the process is by which it is applied, or even how long a period is required to perfect their consumption; neither does it matter whether the beings who thus consume are material or immaterial, substantial or spiritual, the only question for us to settle is, do they *consume*? If so, then there must come a period sometime in the future, when they must cease to exist. If the fabulous principle of the heathen Tantalus be introduced, and it be claimed that there will be a system of reproduction equal to the consuming process, we answer that the objection does not touch the case, but substantially denies the fact that the wicked *consume*. Can it be said that a man is diseased with the lung consumption, if the circulating fluids of his system reproduce those organs as rapidly as they are decomposed, or wasted by the disease? Would not this be the height of presumption? Indeed this natural chemical change of those organs is nothing but what their healthy action require, and of course no consumption could exist, and it would be as preposterous to claim its existence, as it would to say that a substance which is perfectly incombustible, after having been exposed to the action of fire, *was consumed*. But the idea conveyed by the term *consume*, requires that the thing to which it is applied shall decrease, and its own inherent existence grow less and less, and which must continue, unless the consuming process be arrested. But as we have seen that there is *no remedy* for the wicked to arrest their punishment, therefore they must *consume to nothing*, or into their original elements.

But now for the proof that they do consume. This truth is presented in a variety of forms, all of which show that they are utterly consumed and reduced to dust or ashes. The first of which we shall notice, is the passage that represents them as being *stubble*, and that the day that cometh which burns as an oven, shall burn them up—that it shall leave them neither *root* nor *branch*, and then after the consuming work is finished, they are said to be *ashes*. How perfectly is the *whole man* here included—that *living soul*, to whom God said, of *dust* thou art, and unto *dust* shalt thou return. This work of destruction leaves no more of the wicked remaining than there would be of a plant or vegetable, after its roots and branches should all have been consumed to ashes. Again it is said, speaking of Christ, “Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but *burn up* the chaff with unquenchable fire.” Hence we see they are likened to chaff, so extremely combustible will they be in the intense heat of those fires; hence the work of perfect consumption will speedily be accomplished, neither will the process be arrested, the fires are *unquenchable*; and though the combined forces of all the resurrected wicked, assisted by all the devils in being, should be intent in their efforts to arrest the ravages of these flames, their efforts would be wholly abortive, and the inextinguishable fires would still accomplish their work, and *consume the chaff*, who are all God’s enemies. The term eternal fire is sometimes used, which, if possible strengthens the idea that the fires of hell shall not be quenched. An instance of this is in relation to the destruction of the Cities of the Plain, upon whom God rained fire and brimstone, and utterly consumed both them and their inhabitants. The apostle Jude thus speaks concerning them, “And the inhabitants of Sodom and Gomorrah, and the cities round about them, in like manner giving themselves over to strange flesh, are *set forth for an example*, suffering the *vengeance of eternal fire*.” Now here we have the strongest term in the scriptures to prove the duration of punishment, or that the fires never go out, because they are called eternal; and if it can be ascertained that this application of it can not, according to the

nature of the circumstances, be endless, then such an idea can not be proved by any language contained in the Bible.

Now the fact in relation to these fires, which consumed those cities and their inhabitants, is that they have long since expired, and not a trace of them remains ; but on the contrary, a dead sea or a stagnant pool is what remains to mark the spot, as a standing monument of Jehovah's vengeance, although its surrounding scenery still bears the prominent marks of a former conflagration ; now mark, this destruction is not only said to be the effect of the vengeance of eternal fire, but the utter consumption of those cities by fire and brimstone, is also declared to be *set forth* for an *example* to all those who shall live ungodly afterwards ; from this example, therefore, furnished by God himself, we learn positively the nature and duration of future punishment ; that as surely as those cities or their inhabitants were punished for their wickedness, so surely will God punish the wicked hereafter ; and that as the instrument thus employed by the angels, under the supervision of the great God, was *fire* and *brimstone*, so surely will the angelic executioners of Jehovah's vengeance employ literal fire and brimstone, to punish the wicked in the coming day of retribution ; and as that fire did actually consume those cities and their devoted inhabitants, reducing all to ashes, so surely will the fires of Hell consume those who are cast into it, resolving them all back into common dust ; and also that, as the vengeance of the eternal fire, with which those cities were consumed, did cease to burn, therefore the eternal fire with which the wicked shall be consumed in the future world, must also cease to burn, expiring of its own accord, after having effected the utter consumption of the wicked.

To say that these facts are not thus taught, is assuming that the fiery devastation of those cities and their inhabitants is not set forth for an *example* of the future punishment of the ungodly ; we say future punishment, because they never have suffered any punishment up to this time, which bears the least mark of resemblance to that of the Sodomites. There is no annihilation here ; not a single particle of the matter of which they were composed, is struck out of existence, for annihilation implies this. It

is true they are *destroyed, perished*, and are consumed as men; and in this sense are annihilated, or, as the scripture expresses it, they have "*become nothing*," or, "as though they had not been," or "have consumed away into smoke." But, strictly speaking, there can be no such thing as annihilation. We do not believe that even God himself is capable of either causing one particle of matter to exist, which had no previous existence, or, as it is commonly expressed, to make things out of nothing, or to reduce the least particle of *matter* into a state of *nonentity*, or make it nothing. We say that such an act can not be accomplished, because it involves a natural impossibility. How vastly different are these terms, written by the divine pen, intending to convey the truth in regard to future punishment, from those made use of by the advocates of the popular theory, descriptive of that truth. Let us introduce a few examples, in order that the contrast may be discovered.

The soul, they contend, is the *man proper*—the body being nothing but a clog to its powers, hindering their development; it is, in fact, an unnecessary appendix to the exercise of its intelligent existence—the body is simply the casket, the house in which the man lives, and being such an insignificant thing, that it is not worthy even of being mentioned, either in the future reward of the saints, or punishment of sinners. In fact, it would be as improper to mention the body as being a part of the man himself, as it would to speak of a man's house as being a part of him who resides in it. Now what they say in regard to the future punishment of this soul, we must, according to their own acknowledgment, consider of the same import as that meant by the scriptural terms applicable to *men* or *persons*. Now let us introduce some of these expressions.

The nature of the soul, say they, is *deathless*, and shall exist in continuous torment, as long as the throne of God endures; that is, the souls of the wicked, notwithstanding God says, "*the soul that sinneth it shall die*." Again: "He that converteth the sinner from the error of his ways, shall save a *soul* from *death*," &c. Again, they contend that the nature of the soul is indestructible; but

says Jesus, "Fear him who is able to *destroy* both *soul* and *body* in Hell; yea, I say unto you, fear him." Again, they say that the *soul* is by nature immortal; but says Paul: "God *only* hath immortality." Again, they say that immediately after sinners die, that all the sins they have ever committed comes flashing upon their memory, and begin to torment them; but the word says, "In death there is *no remembrance* of God." Again, they say that immediately after the righteous die, they commence singing praises, and giving thanks to God, while the word says: "In the grave, who shall give thee thanks? the dead praise not the Lord; and the grave can not praise thee; death can not celebrate thee; they that go down into the pit can not hope for thy truth; but the living, the living, he shall praise thee, as I do this day." And also it is said, "they that have fallen asleep in Christ are *perished*," and of course must remain in that state, until the resurrection to life; then shall the living *praise God*, and give thanks over a vanquished grave, and conquered death. They also say that the righteous go, at death, away from earth to their reward; but Jesus comforted his disciples, by telling them that if he went away, he would come again, and receive them unto himself, and in reference to his return he says, "Lo, I come, and my reward is with me;" hence there is no reward for the righteous, or punishment for the wicked until that event transpires. These are a few passages exhibiting the fact, that modern theology and the doctrines of the scripture are opposite systems; and the difference between them appears, at least to us, to be so extremely opposite, that they admit of no compromise, and of course both systems can not be true.

It is hardly necessary that we should offer any more arguments upon the Bible doctrine of future punishment. We can not conceive that any honest mind can investigate the unanswerable arguments we have here produced in regard to it, without being convinced of their truth; and if any are so firmly committed to the popular theory as to still maintain it, or endeavor to do so, in defiance of such an array of arguments, which they are perfectly incapable of answering, though they should possess angel

minds and talents, and who will have recourse to the miserable covering of sophistry, in order to evade the force of truth, and teach others so to do, we have only to say, that upon them must rest the responsibility; and that though they succeed in their work, so far as to gain the momentary applause of the multitude, "who love darkness rather than light," will such laurels, obtained by this time-serving conduct, avail them any thing: on the contrary, will it not only serve to show that they are arrayed as antagonists against the great Jehovah. In the controversy of Zion, and when the reward of recompense for that controversy, shall be awarded to those who have been valiant for the truth, where, O where, will they appear.

But before we dismiss this subject, we shall advance a few thoughts, in regard to the meaning of the term *everlasting*. And first we remark, that there is no one word used in the scriptures, signifying the endless duration of any being or thing, especially in a state of conscious existence. This is evident from the fact that when the existence of the Deity is attempted to be described, it is by a connection of its strongest terms, thus: "From everlasting to everlasting thou art God." The word eternal is perhaps the strongest term which is applied to the wicked, or their existence in the scripture. The term immortal, as we have showed, is still more comprehensive; but this is never applied to them, or to any thing they possess; and yet it is often put apposite to that of everlasting, and signifies the same length of time, but which are both limited to the natural duration of the things or beings they describe. An example of this, as we have seen, is the eternal fire which consumed the Cities of the Plain and their inhabitants, and which we have no right to infer was of any longer duration than the natural action of fire would require to reduce any other cities or people to ruins. Another instance of this is in relation to the judgment of the great day. It is denominated eternal judgment, yet we know from the whole tenure of scripture in relation to that event, that its actual duration, and the business there to be disposed of, necessarily limits it to a short space of time. The signification,

therefore, of the term eternal, is limited to the time required for the sitting of the judgment; and so it is with the term everlasting, it simply expresses the duration of the thing or being to which it is applied, whose duration must be ascertained by their nature and connection with other things, whose existence is fully described in their history. For instance, the covenant which God made with Abraham, in relation to the national theocracy of the Jews, is called an *everlasting* covenant; and yet the apostle speaks of this covenant as having answered its purposes, and then was done away, to make room for the second or new covenant: hence the term everlasting in this case was bounded by the existence of the old covenant, which Jesus "took out of the way, nailing it to his cross." We might multiply instances to prove the limitation of this term, but we deem it unnecessary. The principle, therefore, is that the duration and existence of the things or beings presented in the scriptures must first be ascertained by their nature, together with other circumstances, connected with them, before the proper idea of their duration can be conveyed by those terms.

Now if this be the case, is it not evident that neither the duration of future punishment nor that of the reward of the righteous, can be established simply by the use of those terms, which are employed to describe either of those states. Let us introduce an example to illustrate this idea. God is said to be *everlasting* and *eternal*; and not only so, but from everlasting to everlasting he is declared to have existed. Now if there were no other facts and circumstances connected with his existence, this language would not prove that he had had no beginning, or that he would have no end. Suppose it was intimated by himself elsewhere, that there was a time when he did not exist and consequently a time when he began to exist, then do we not perceive that this term everlasting would be limited to the time when he began to exist. And so also if he were to come to an end, the term everlasting would simply imply the duration of his future existence. But as he is also declared to be *immortal* and *incorruptible*, he could not therefore have had a beginning, at least in the conception of mortal minds. This truth also forbids the idea

that he can ever come to an end: hence it is evident that these terms signify no definite period of time, and therefore it is impossible that the duration of future punishment can be established by their use.

On the other hand, their length must be ascertained by the nature of those things to which they are applied, and consequently the period of time they express must vary according to the nature of those things they described, and whose duration must be ascertained from other facts and circumstances connected with them; for instance, these facts in relation to God, are that he always did and always will exist, because his nature is immortal and incorruptible, and having *life in himself*, underived, renders his existence, at least so far as we can comprehend, a *philosophical necessity*, without beginning and without end. But the facts in relation to man are directly the reverse of these. He is *born*, and he *dies*; and hence by nature he is excluded from all part in immortality, and in relation to his future state, he is indicated as being a personification of corruption, thus: "He that soweth to the flesh, shall of the flesh reap corruption." This harvest being put in opposition to that reaped by the righteous which is *incorruption*, most positively proves that the wicked must waste and consume away; and hence come to nought, as truly as that the righteous shall not thus consume away, or cease to exist; and, therefore, the time required for the inmate corruption of their nature to consummate the dissolving process, and to accomplish the task of transformation, and that also, necessary for the lake of fire and brimstone to effect their destruction, is the period implied by the terms, *eternal*, *everlasting*, and *forever and ever*, or any other terms or forms of expression descriptive of the duration of future punishment. And there is no other position for those who deny this conclusion, than to assume the fearful attitude of confronting Jehovah's truth, by contending virtually that to *destroy*, does not mean *destruction*, and that to *perish* does not imply an *end*—that corruption does not involve the idea of dissolution and a termination of existence, and the term *consume*, is not to *waste away* or *decay*; and also to set up the claim, that sinners in a future state, are as incor-

ruptible and imperishable as that of the righteous, and are as truly endowed with immortality and eternal life as the saints are. And also that the death they are said to suffer in that state, is not *death*, but absolutely *eternal life*, and that *death* never comes to an end, notwithstanding it is written "The last enemy that shall be *destroyed is death*," which is to be executed when *death* and *Hell*, or the contents of the graves of the wicked shall be cast into the lake of fire and brimstone, "which is the *second death*." When death itself shall die of necessity, there being no more *life to destroy*. This lake is described by the prophet, thus: "Tophet is ordained of old, yea, for (or by) the king it is prepared; he hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone doth kindle it." Here then ends death, the prime minister of the devil, and he himself, whatever he be, "and whosoever was not found written in the Lamb's Book of Life, was cast into this lake of fire," and thus come to an eternal end.

Those who oppose this theory, must also assume that the works of the devil shall not be destroyed, but that they shall be perfected; that the multitudes whom he has succeeded in seducing into a course of disobedience to the God that made them, are now to be gathered into one vast company, and he, the most wicked devil among them, made an absolute king, a privileged despot, a great tyrannical monarch. Now does not this idea suggest the perfection of the devil's works, instead of their destruction; and has not the Son of God consequently failed in his manifestation? For it is said, "For this purpose the Son of God was manifested that he might *destroy the works of the devil*." And does it not also prove that he has failed to accomplish the destruction of the *devil himself*? Another of the great purposes for which he was manifested in the flesh, described thus: "Forasmuch as the children are made partakers of flesh and blood, he also likewise, himself took part of the same. That through death he might *destroy him* that had the power of death, that is the *devil*, and deliver them, who through fear of death, were all their lifetime subject to bondage." But instead of his being destroyed, he is released from his chains of dark-

ness, and now reveling in his glory and pride, reigning perhaps, over as great a number of subjects as can be counted in the kingdom of God. We repeat that if this system be true, how sadly then has he failed to *bruise the serpent's head*, or to have thus accomplished his predicted destruction. Indeed, this view makes the devil triumphant, and exalts him as an omnipotent compeer with the Son of God himself. But what consummate folly and perversion are such sentiments; and we can not avoid coming to the conclusion, in relation to such teachers, that they have most sadly run into a system of fable and falsehood, having its origin in heathenism instead of the Bible. And hence the following declaration of Christ is most forcibly applicable to them: "In *vain* do ye worship me, teaching for *doctrines* the *commandments* of men." For do they not as fatally make *void* the *sense* and consequently the *power* of the gospel system of *truth* by such a course, as the Jews made void the law of Moses by a similar one, namely, their traditions.

We come now to the last part of our subject, which is to answer objections to this doctrine of future punishment. This part of our subject, at least to a great extent, has been necessarily anticipated, and hence the greater part of those objections have been already answered. But as there are some passages of scripture which may still be urged as objectionable, we shall endeavor to give them a fair examination. One of these passages is that of the rich man and Lazarus. We can not do this subject justice without introducing it entire. It commences thus: "There was," says Jesus, "a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in Hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said,

Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my parched tongue, for I am tormented in this flame. But Abraham said, Son remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented; and besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you can not, neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house—for I have five brethren—that he may testify unto them, lest they also come into this place of torment. But Abraham said unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." We remark, in relation to this passage, that we consider it to be a parable. This is clear from its own phraseology. That it is peculiar is true, but yet it is no more so, than other parables, such as that of the unjust judge, and also that of the prodigal son. But the greatest reason why we consider it such is the fact that it presents the same important sentiments comprehended in most of the parables introduced by the Lord Jesus Christ, the prominent idea running through them all being the dismissal of the Jewish nation from God's vineyard. But that it is a parable will be made abundantly clear by an understanding of the principles it inculcates; in fact, we have never heard anything, with the exception of one idea, but unqualified assertions in opposition to this view. The exception to which we refer is that, if the rich man represented the Jews, then who were his five brethren. This, however, we think we shall be able to answer to the satisfaction of at least unprejudiced minds. Now if this passage is not a parable, which means simply an illustration of some important doctrine or truth, then it must have been a literal conversation which took place between Abraham and Dives, and then it follows that Heaven and Hell are so close

together that their respective inhabitants may hold converse freely with each other; and again that Lazarus the beggar, is actually held in Abraham's bosom, that is his literal bosom. And although this rich man was dead and buried, yet he converses intelligently upon important matters, which he could not do if he was a dead man, for the Bible declares that "the *dead know not anything*;" and that "there is *no knowledge or device* in the grave, but even their thoughts have perished." And this can not be evaded by saying that it was his soul that talked, for it is positively stated that the identical rich *man* who *died* and was *buried*, held this conversation.

We might offer various other reasons to show that this important passage of sacred scripture is not a simple narrative of the death of two individuals, and that it conveys instruction infinitely higher and of incomparably more importance and magnitude, than such an insignificant affair as the death of two men. But this will appear as we proceed to investigate the contents of the parable. In the first place we remark, that we understand the rich man, in this parable, to represent the children of Abraham according to the flesh, or the natural Jews, as they are termed, in contrast to his children according to the spirit, which are said to be believers in Christ. To the natural seed, which were made through Abraham, are included all those promises relative to the riches and possessions of this world, or the inheritance of the land of Canaan, of which Abraham himself did not receive so much as to set his foot on. The original promise which included these riches was, that *of* Abraham, God would make through Ishmael his son and seed, a great nation. This was fulfilled at the time the children of Israel were delivered from the bondage of Egypt and put in possession of the land of Canaan. That they were to be a *rich* nation is evident from the following instruction: says God to them, just before they took possession of that land, "If ye will walk in my statutes and keep my commandments, then I will give you your rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And it shall come to pass, if thou shalt diligently hearken unto the voice of the Lord thy

God, that the Lord thy God shall set thee on high above *all nations* of the earth, and all these blessings shall come upon thee; blessed shalt thou be in the city and in the field. blessed shall be the fruit of thy body, and the fruit of thy ground, and of thy cattle, and of the increase of thy kine, and of the flocks of thy sheep; blessed shall be thy basket and thy store; blessed shalt thou be when thou comest in and when thou goest out: the Lord shall cause thine enemies that rise up against thee to be smitten before thy face; and all that thou settest thine hand unto shall prosper; and he shall bless thee in the land which the Lord thy God giveth thee." It is true that these blessings were suspended upon certain conditions, and although their future history furnishes a sad account of departure from God as a general thing, yet they did keep these commandments to a considerable extent, so far at least as to have committed the Almighty in their favor, who, on a number of occasions, fought their battles and scattered their enemies: and also to have made them a far richer nation than the world has ever produced, either before or after the time in which they flourished. This fact may be gathered from a history of its resources in the days of Solomon. They are, therefore, most forcibly represented by the character of the *rich man* in the parable, who was clothed in purple and fine linen, and fared sumptuously every day. And the answer to him from Abraham, strikingly exemplifies the fitness of this representation of that nation, thus: "Son remember that thou in thy lifetime receivedst thy good things, and Lazarus his evil things."

And we farther remark, that Lazarus represents not the Gentiles, as is generally supposed, but the seed of Abraham, according to the spirit, whether Jews or Gentiles; and this included all men of all ages who had the faith of Abraham, who is styled the father of the faithful. Here, again, the resemblance is perfect, for what has been the history of the faithful from Abraham down to the present time. If we commence at Abraham, we find him to have been called to go on a pilgrimage to another country—even a *heavenly*—the grand scenes of the new Heaven and new earth; with which he was favored, being taught directly

from God himself, so perfectly eclipsed all the glory of the present world, and its possessions, that he and all the faithful lost all attachment for the present world; and indeed so poor was Abraham himself, that it is said God did not give him so much land as to set his foot on, and also that he had no certain abiding place. Look at Paul's description of the ancient saints; says he: "They wandered about in sheep skins and in goat skins; they were afflicted, destitute, and tormented, of whom (he adds) the world was not worthy." This was also the character of Jesus, the true seed of Abraham; he was homeless, penniless, and often in abject want; says he, on one occasion, "The foxes have holes, and the birds of the air have nests, but the *Son of man hath not where to lay his head.*" And indeed this is the necessary condition of true saints; they must forever be poor; surrounded, as they must be, by the poor and needy, forbids the idea of their being rich, for (says the apostle): "He that hath this world's goods, and seeth his brethren have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!" How strikingly, therefore, does the poor beggar exemplify this prominent characteristic of the faithful.

But, again; this rich man had five brethren, and he himself would make six members of the family; these we understand to be so many distinct relations of the family of Abraham subsequent to his days down to the end of time; and in each of these various relations, God's manner of dealing with them was changed, so that they may properly be considered six dispensations, each imposing its own peculiar obligations. The first of these dispensations was the *Patriarchal*; this may be considered the simplest form of national confederacy; Abraham being at the head of the Patriarchs, this dispensation, therefore, commenced with him. This form of political government, and also ecclesiastical, for they were both included, constituted the father of each family the prophet, priest, and king, (or civil ruler) of that family. This was according to God's direction, and it continued until the expiration of the Egyptian captivity, when another state of things succeeded; and from that period their duty, in relation to the Al-

mighty, was changed, and was to be made known by angels despatched for that purpose. This is clearly set forth by what the apostle Stephen says, concerning them whom he calls our fathers, thus: "Who received the law by the disposition of angels, and have not kept it." And in Paul's letters to the Hebrews, he says, speaking of the angels: "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation;" and also, "Who maketh his angels spirits, and his ministers a flame of fire." This was the appearance of these angels in the pillar of cloud, which went before the children of Israel in the wilderness, as they journeyed from Egypt; and afterwards took its place, as the Shekinah, in the Holy of Holies, in the tabernacle of the congregation, in the wilderness, and also in the Most Holy place within the veil of the temple; and when they had reached the other side of the river Jordan, Joshua saw an angel standing there, with a drawn sword in his hand, to encourage them to persevere in taking possession of that land. This dispensation continued until this promised land had been divided among the tribes, which period occupied about thirty years.

Here commenced another state of things, according to God's appointment; one man was chosen to whom all matters of dispute were to be referred for arbitration and decision; he was denominated a judge. Here also commences another important change in their political organization. The priests also were now to be chosen from a certain tribe, and hence this office was transferred from the father of each family, whose political rule now ceased, which was also transferred to the judge of the nation.

This dispensation continued from that time until the days of Samuel the Prophet, when the nation became dissatisfied with that mode of government; and in imitation of the surrounding nations determined to have a king, to which God consented, and gave them Saul, in his wrath, to be their king. Here commences another important change in their national polity, and constitutes the fourth dispensation in the history of this peculiar nation. One king succeeds another, until Zedekiah, whom the king of Babylon took captive, after having besieged the city of

Jerusalem, and whose sons were slain before his face, and then his own eyes put out; thus ended the reign of the kings of Jerusalem; then commenced the fulfillment of the prediction given by the prophet Ezekiel, thus: "Remove the diadem; take off the crown; this shall not be until he whose right it is to reign shall come; and I will give it him." This introduces Christ, who was to sit upon David's throne, but which is not to be established until the new Jerusalem city shall be erected in the new Heaven and earth, of which the throne of David, in the ancient city of Jerusalem, was the type.

Here then commences another state of things; God now has abandoned all attempts at the political government of that nation; the Jewish theocracy here terminates forever. He had entirely forsaken it previous to this event. Under the reign of Manasseh, in relation to his wickedness, God speaks thus: "I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey, and a spoil, because they have provoked me to anger; moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to the other." Here the Jews are carried captive to Babylon, where they are there held in bondage seventy years, until Cyrus, the first Medo-Persian king, takes the city of Babylon, and makes a decree, granting the Hebrews the privilege of going up and of rebuilding the city of Jerusalem, which was afterward accomplished; but they never did obtain their independence; the throne still lay in ruins; they were held tributary to the Medes and Persians, and afterwards to the Grecians, and also to the Romans. The three overturns of Ezekiel's prophecy was fulfilled; first, by the Chaldean kingdom; second, by the Medo-Persian; and third, by the Roman empire, when, in the days of Christ, the Jews declared "they had no king but Cæsar."

Although they were thus abandoned, for their rebellion to Jehovah, to the ravages of these four universal monarchies, yet they are the only people on earth who has any understanding of God's plan of mercy, in relation to the human race, and the only people who pay the least honor to the name of Jehovah, or that conform in any

degree to his government; and it is through them still that he is enabled to carry on his grand scheme of redemption; consequently, their relation to him, from the time of the fall of their empire, until Jesus, the great Messiah, was born, was another dispensation, and which was closed at the solemn event, when he stood upon the *Mount of Olives*, and wept over the devoted city, as he was about to pronounce her doom, thus: "O! Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, but ye would not! Now, behold, your house is left unto you desolate?" Thus are they dismissed from God's vineyard, and it let out to the gentiles, who were now to be reinvited into that vineyard, to do the work which they refused to do.

Here then we have the five dispensations, and Lazarus makes the sixth. It is evident that he belonged to the family of Abraham from his character, for he was one of the faithful or represented them. This may be illustrated by what Jesus said on one occasion, in answer to the Jews claiming to be the children of Abraham. Says he, "If ye were the children of Abraham, ye would do the works of Abraham:" hence all who are obedient like Abraham, are the *children* of Abraham. There was a Greek woman of the Syro-Phenician nation, who on one occasion came running after Jesus, and importuning him in behalf of her daughter. The disciples said to their master, send her away; but she continued her importunity, and finally says Jesus to her, is it meet to take the children's bread and give it to the dogs? Yes, Lord, said she; yet the dogs may eat of the crumbs that fall from the master's table. Then says he, O woman, great is thy faith; be it unto thee even as thou wilt. Then said he, I have not found so great faith, no not in Israel." How clearly does this show that all other people were by the Jews considered dogs, and yet they may have been the children of Abraham. The bosom of Abraham we understand to mean the inheritance of the world to come, which God had promised to give to him and his seed. His hopes and affections were fixed upon this everlasting and incorruptible possession. Says Christ to the Jews, in reference

to this inheritance, or his kingdom, "Ye shall see Abraham, Isaac, and Jacob in the kingdom of God, and you yourselves shut out." This then is the time designated in the parable when the rich man shall see Lazarus in Abraham's bosom, or in the kingdom of God, and they themselves shut out. And also the inheritance which Abraham saw afar off, and died not having received, but embraced the promises of it, and looked to the resurrection of the dead for their fulfillment: it is therefore called his *bosom*.

Again, the beggar was carried by the angels into Abraham's *bosom*. This is the work of the angels of God in gathering the resurrection harvest, thus, "He shall send forth his angels, at the time of harvest, to gather the wheat, or the children of the kingdom, into his garner, who shall come from the four winds of Heaven, and who shall sit down with Abraham, Isaac and Jacob in the kingdom of God."

But before this conversation is represented as having transpired, both the rich man and Lazarus had died; and as they represent dispensations, it implies that those dispensations must all end, or die, before the events here portrayed shall be finished, which, however, reaches to the return of the Son of man, the resurrection of the dead, the gathering of the resurrection harvest by the angels, the revelation of the inheritance of Abraham, and also the creation of the Hell of the wicked. Then will be fulfilled the saying of Christ, thus, "Bring hither those men who would not that I should reign over them, and slay them before me." This was spoken particularly in reference to the Jews, who at Pilate's judgment hall, "cried away with such a fellow, he (Christ) is not fit to live." In order that this penalty may be fulfilled, the resurrection of those Jews must first take place; and this is also confirmed by the following passage: "Behold he cometh with clouds, and every eye shall see him, and *they also that pierced him*, and all nations of the earth shall wail because of him." This also is the time when the doom of the rich man is executed. These rebellious Jews, whose blood-thirsty disposition *pierced* and *nailed* the Son of God to the instrument of crucifixion, shall now be tormented in

the flames of Hell, without the least degree of mitigation until they are consumed. Here also is the impassable gulf forever fixed, Christ having left the mercy seat, which is now converted into the inexorable throne, upon which is seated, arrayed in all the resplendence of divinity, the Judge of quick and dead. The Lord has now come forth out of his place, to punish the inhabitants of the earth. No more redemption, no more salvation; mercy can no more be extended to man; and the cry, Lord, Lord, open unto us, though made in the utmost sincerity, will now be unavailing. The master has arisen up, and has shut to the door, and the acknowledgment that Jesus had once taught in their streets, and even that they had in his name actually cast out devils, will only increase their confusion; and the thought that the despised Nazarene, homeless and poor, had wandered by night and by day in the streets and lanes of Jerusalem; and that his inviting voice had been heard in their land, will but aggravate their torment, to think that the *rich man* had been so near the kingdom of God, and yet so sadly failed of being then sealed as a candidate for that inheritance: but alas, it is now too late, the gulf is fixed, the irreversible mandate has gone forth, "He that is filthy shall be filthy still, and he that is righteous shall be righteous still." And now to their shame and confusion, they behold Abraham, Isaac and Jacob, together with the whole retinue of the faithful, entering on the everlasting possession of the kingdom of God. Here the *poor* Lazarus, who was not even acknowledged by this *rich man* as belonging to the same family, begins to receive his good things, the scale being reversed, and the rich man his evil things, of which in this world the true children of God had been necessarily deprived by their fidelity to Christ: but, nevertheless, those Lazarly poor are now made *rich*, by being put in possession of an inheritance incorruptible, undefiled, and that fadeth not away.

There is one more circumstance recorded of this poor Lazarus, which we wish to notice more particularly, before we leave this subject, which is this: And the *dogs came and licked his sores*. This epithet, dog, was very commonly applied by the Jews to the gentiles, irrespec-

tive of their moral character. In fact, so exclusive were their views, that nothing aggravated them more than the gospel sentiment, that included all nations, and all ages; for the gospel was preached to Abraham, and he was saved by faith in its provisions. This hatred was manifested on a number of occasions, especially when Jesus referred them to individuals among the gentiles, who were examples of faithfulness, and who in consequence had received distinguished favors from God; and also when he told them that instead of their having Abraham for their father, that they were of their father, the devil, because they were doing his works. This so exasperated them that nothing was too bad for them to say or do, to ruin his character and influence. That those gentile dogs, whom they considered so filthy that it would contaminate them to even cat, should be considered as sustaining an equal relation to God with themselves, was too humiliating for their pride; and hence Jesus was to them a stumbling-stone, a rock of offence. But those who were indeed faithful servants of God, in that nation as well as in all others, always were *one in heart*; their enlarged views of God, and his plan of salvation would result in producing truly devotional feelings, its benevolence knows no bounds, it can not be confined to a sect or nation. The feelings of such are a perfect resemblance of those possessed by him "who so loved the *world* that he gave his only Son, that whosoever believeth in him might not perish, but have everlasting life;" indeed it is a benevolence whose length is as long as time, and whose breadth as *wide* as the *world*. Its expression is, "God is no respecter of persons, but in *every nation* whosoever feareth God, and worketh righteousness is excepted of him." And hence every man who ever lived, and possessed such views, feelings and works of righteousness, sympathizes with each other, and are, therefore, identified with Lazarus; hence the force of the expression, the *dogs* came and *licked his sores*. They always looked upon the Jews as God's peculiar people, and hence in their *sorrow* and *affliction*, being deprived of some of the privileges with which they were favored, it caused them more strongly to sympathize with each other. How beautifully is this illus-

trated by the Syro-Phœnician woman which we have already introduced. It will be remembered that these people and the Jews held no intercourse with each other, but mark her faith and humility when Jesus repeated the Jewish sentiment in order to test her disposition, thus: "Is it meet to take the children's bread, and give it to the dogs?" Her answer implies an acknowledgment of the application of this epithet to her, as one of these dogs, and also that she considered them as peculiarly favored: "Yea Lord, yet the dogs may eat of the crumbs that fall from the master's table." How forcible, we repeat, does this case illustrate the character of those who were represented by Lazarus, who desired to be fed with the crumbs which fell from the rich man's table. This is, therefore, what we consider to be the teaching of this parable and it will now be perceived that it contains no objection to our views of future punishment, but on the contrary, is itself confirmatory evidence of their truth.

The next objection which shall claim our attention, is that this is a dangerous doctrine, and should not be taught or believed, because it weakens the motive for men to become Christians; this objection implies, that though this is indeed Jehovah's truth, yet we should not believe it ourselves or teach it to others. In answer to this objection, we would remark that the sentiment is fraught with the most consummate arrogance and presumption; it expresses dissatisfaction with God's plan of salvation, and proposes, as is supposed, a better; it finds a being, who is possessed of infinite wisdom, defective, and disqualified to arrange his own works. Now, to those who possess so much sectarian audacity, to thus assume to be Jehovah's instructors and counsellors, and to arraign him before the tribunal of their august judgments, we have nothing to say, they must still pursue their own course, for even to attempt to reason with such characters, would be but madness; we shall, however, in the narrowness and contraction of our own minds, endeavor to be contented with God's plan, just as we find it revealed, and shall, to the best of our ability, stand in the gap, and defend its claims to divinity, for we suppose that God is fully qualified to affix to his gospel those motives which are best calculated

to arrest the attention of men; we infer also, that these motives should be of a character adapted to the comprehension of those to whom the gospel offer is made. But is it true, that the idea of punishment here presented does tend to depreciate the motives to repentance? Now, on the supposition that neither this nor the popular theory, are of divine origin, what would be the natural effects of these two systems? In answer to this, we would ask, what is the tendency of the popular theory of eternal torments? Is it not to beget hard and repulsive feelings toward God? Does it not come in direct conflict with our views of righteousness and justice, which no sophistry can obliterate! and, consequently, must it not create insubordination, instead of obedience, to the requisitions of Deity? Again, the popular views of future punishment are perfectly unphilosophical, and so extremely incomprehensible and inconsistent with the nature of things, that to present its features to the mind, causes reason to reel upon her throne, and involves men in no small degree in a species of incoherent delirium, while the honest intellect makes abortive efforts to reconcile its inconsistent absurdities; the mind must, therefore, be tortured and thrown off its balance, before the thought can be permitted to make an impression, even of its plausibility; and even then, it only finds a location in the extraordinary development of marvelousness. The fact is, it fails to produce upon the mind a reasonable conviction of its truth, and is looked upon in the same light as extravagant stories, or descriptions of things, coming from persons whom we know to be in the habit of exaggeration, even when they relate truth. If the story be a reasonable one, it may indeed be supposed to be true at first, but if the narrator continues to enlarge upon it, so that it becomes extravagant, we can not avoid the conclusion, that it now contains no truth at all, but is wholly fiction, so it is, we apprehend, with the tendency of these two systems of punishment; the one being tangible to reason, and common sense, can not fail to produce a corresponding conviction of its truth, and is consequently a powerful motive to repentance, while the other idea is like the fictions told, being so perfectly beyond our comprehension, and even contrary to common sense, it per-

fectly fails to produce the least conviction upon our reason of its truth; hence presents no motive whatever to repentance. It is like an assumed position, which proves too much, and thereby proves nothing. This conclusion is also abundantly confirmed by the present aspect of religion among those nations which are literally crowded with preachers and teachers of this sentiment; take England and the United States as examples, and what a picture do we behold! By comparing the character of these professors of the religion of Christ, with his example, what an infinite contrast presents itself for our contemplation! Let us for a moment compare some of the most prominent characteristics of Bible Christianity, with modern religion: its principles are, crucifixion to the world, a nonconformity to its maxims, precepts and practices; a strict adherence to *revealed truth*, and a consequent simplicity of devotion; in a word, a life dedicated to the performances of works of benevolence and mercy. This conduct throws such reflections upon the worldly minded bigot and formalist, that it always won for them the most bitter persecution and hatred, and that too, from those who professed to be the friends of God; the views and feelings of such soared infinitely above the little bickerings and trifles which absorb the narrow contracted minds of sectarian bigotry and superstition. Now contrast this Christ-like character with the sectarian strife, the unparalleled worldly mindedness, the unimportance which they attach to *revealed truth* or *doctrine*, and how little they are affected by the high-handed wickedness, which is every where seen! They can indeed endure to hear the most horrid blasphemies, and also the truth of revelation encountered perfectly composed, compared with that which is awakened in their breasts by calling in question, perhaps, their particular form of church government; they substantially say that men may call in question the divine authenticity of the scriptures, and even scoff at the spotless character of Christ, and, indeed, they may question every sentiment held by all other sects; but the moment those contained in their creed, and their particular forms of professed worship is touched, they will resent it immediately, with as much fierceness as the Athenians did their

craft of making idle gods, when they beheld Paul overturning their system of idolatry. It is, indeed, an attack on their Diana, which each has made for himself to worship; there is also their perfect conformity to all the customs of the world, and their ambition to accumulate wealth, absorbing all other considerations; indeed, this miserly spirit often drives them into a penurious meanness in their speculations of buying and selling, causing them to misrepresent the value of things in their bargains, by either silence, a look, or a word. This harmony of feeling and action subsisting between them and those who make no profession of Christianity, as naturally might be expected, renders hatred and persecution a moral impossibility; and hence, under this moral darkness which thus covers them, they really suppose the world has lost its spirit of persecution, and that it is absolutely growing better, and upon this system they predicate the notion that it is soon all to be converted, when the sad fact is, that this modern church has most widely apostatized from both the doctrines, practice and spirit of Christ, and has become converted to the god of this world, (*mammon*) at whose shrine they reverently bow down, and pay their unwearied devotions, hence the contrast between Christianity and this modern substitution for it, which is a most pitiable apology for such a grand system.

Now, we do not mean to say that this result is to be wholly attributed to the promulgation of this fictitious theory of future punishment, but that this, in connection with the fact that they have also lost sight of the gospel hope, the resurrection of the dead, and the nature of the inheritance of the saints, and hence no motive can be derived from them. This is, we believe, to be the sole cause of this state of things, and which has resulted in thus reducing the number of *real Christians* to as small a flock, as that of any other period since the descent of the Holy Ghost on the day of Pentecost. Let the man who supposes this picture to be overdrawn, look around in the circle of his own acquaintance, and find a man, if he can, whose character will compare with the character of Christ, and if it does not, then by what authority can such a one claim the name of a *Christian*? We come to the conclusion,

therefore, that the preaching of eternal and everlasting torments has most sadly failed to deter men from sin, or to induce professors to live godly lives, and hence no evil can result from a trial of the theory, we here propose. This sentiment contains a soul-stirring motive to move the sinner to repentance, let him but understand that he is doomed to be actually destroyed, and that too by consuming fire! This is an idea which can be realized, and its execution comprehended by men of even common sense, and it can not fail to produce a most powerful impression of fear, and even dread of the consequences of sin. Let him but understand that in a few more passing moments, if the judgment does not set before, and he must die, and also that the moment he ceases to be conscious in death, that all intervening time, so far as he is concerned, is annihilated; his thoughts having now perished, he must be incapable of taking cognizance of passing time, so that a thousand years would be no longer to him than a fleeting moment passed; and consequently, the very next moment after he ceases to be thus conscious in death, he would be awakened by the power of Omnipotence to the resurrection of damnation; and that in a few days, perhaps, from that period he is to be cast by angels, who excel in strength, into the gulf of Hell-fire, and there actually be consumed! Now does not this present a more dreadful idea, than can possibly be gathered from the notion of eternal torment, no matter in what that torment is made to consist! To our mind, and we have been on both sides of this question, there is no compromise between them; the one is practical, and the other is not; the one is eternal truth, and Deity is its author; the other is a fable, having heathenism as its authority; and hence, this supposed objection is turned forcibly against the popular theory, and let them extricate themselves from it if they are able.

Another argument in favor of having these views published to the world, is that they destroy infidelity almost at a blow. What, we ask, has been the most prolific source of skepticism in all ages? Has it been a study of the scriptures, independent of the interpretations, constructions, renderings and comments of men? Has it been

by an investigation of the lively oracles, in accordance with the rules there laid down, and furnished by their author himself, for its illustration and exposition? On the contrary, are not all the objections of those skeptics found to have had their origin in popular theories, which are as contrary to the scriptures as they are to the sentiments of those infidels themselves? And hence the weapons, which they supposed were waged against the Nazarene and his principles, are in fact only turned against a corrupt and fallen church. What are the strong points of argument, supposed to be in opposition to inspiration and Christianity, put forth by Voltaire, Volney, Paine, and others of the same fraternity, but the fabulous sentiments of heathen philosophy, which had been adopted and defended by both the Romish and Protestant churches, and which are equally opposed to the whole harmony of revelation. And we can not but believe that had these men, possessing their characteristic independence of mind, but studied the scriptures for themselves, that not an arrow would have been found in their quiver, that would have been turned against the Bible; and their powerful minds and talents might have been brought to bear against those corrupt bodies themselves, but at the same time in defence of the harmony and divine authenticity of the Bible and Christianity. It is therefore to these unreasonable and unnatural sentiments, which are only supposed to have been taught in the Bible, that the entire infidelity of the world may be directly traced, and which, especially in this age, is almost of universal prevalence. It is seen not only in those peculiar specimens, who avow their honest disbelief in the Bible, but in that wide spread want of confidence which men impose in that book, exemplified in their want of fidelity to its claims, which exhibits louder than professions are capable of doing, their secret distrust of its authority. This is specifically *infidelity*. And how strikingly does this spirit also manifest itself by sectarians in their controversies. Any doctrine may be advanced directly from the great source of truth (the Bible), clothed in the plainest terms, but which contradicts their opinions; and yet, even at the expense of the truth of God, they will still maintain them. Indeed, they

will not even consent to investigate the opposite sentiment.

Now how much confidence or faith can such persons have in the idea that that sentiment, which they treat in this manner, is as truly the word of God, as though he had spoken it to them with an audible voice from heaven; and yet this is what the scriptures claim. Does not this betray a want of confidence and faith in that book being a production from Deity; and is not this practical *infidelity*, and as much more wicked, as practical Christianity excels mere profession. Now if these things are indeed true, what a fearful picture does the world now present in relation to Deity.

There is one more objection, which we shall notice. It is founded on the supposition that there are different degrees of future punishment, which the view here presented will not admit of. This sentiment is supposed to be taught in such passages as this, namely, "That every one may receive the things done in his body, according to that he hath done, whether they be good or bad," or "That they may receive according to the deeds done in the body, whether they are good or evil." There are a number other texts of the same import. In answer to this objection, we remark that there are a number of reasons why we do not believe the idea of degrees in future punishment. The first we shall notice is, that it also implies degrees of reward, which is inconsistent with both philosophy and scripture. On the supposition that the reward consists simply in happiness and joy, it is not true. To illustrate this idea, we will suppose that two individuals were arraigned by the civil authorities, charged with the commission of a criminal act, the penalty of which was death; and that one of them was innocent, but the other guilty of the crime with which they were thus charged. Now suppose they were both tried and acquitted for want of evidence sufficiently strong to convict either of them; which of these would experience the greatest amount of happiness or joy at such a result? Would it be the one who was conscious of his own innocence of the crime charged against him, and consequently of the almost impossibility of being convicted? On the contrary, would it not be the one who was conscious of his own guilt, and

fearful that evidence might be produced to convict him of the crime? Every one will be ready to agree that the one who was actually guilty, would, from the nature of the case, experience the greatest degree of happiness and joy at such a result. This sentiment is also in accordance with scripture, thus, "Where there is much forgiven, there is much joy."

Another reason why we object to such a sentiment, is on the ground that it argues that the reward of the saints is of a legal character, and not a gracious gift. It claims that each is to receive pay in proportion to the amount of work he has done; and hence the idea of being saved by *grace* or *faith*, are not items in their theory of salvation. The idea, therefore, that there are degrees in the reward of the righteous, can not be true; and if there are not, then there are none in the punishment of the wicked; for the passage reads that *every one* may receive *according* to the deeds done in the body, whether they be *good* or *bad*. But this was a Jewish sentiment, and Jesus spake a parable unto them, in order to correct their opinion in relation to it, which was that of hiring laborers to work in his vineyard. Some he hired at the first hour of the day, and sent them into his vineyard to work. Again he went out into the market place, and saw others standing idle; them he also hired, and sent them into his vineyard to work: and again he found others standing idle at the eleventh hour, them also he hired to labor in his vineyard. And when the day had expired, settling time having come, he called all of these servants, and paid *each of them* with a *penny*. Then said those whom he had hired at the earliest hour of the day, when they saw that those who had wrought but one hour received as much as themselves, ought we not to receive more, who have borne the burthen in the heat of the day, than those who have wrought but one hour; and he answered them thus, "Friend, I do thee no wrong: did I not agree with thee for a penny. Is thy eye evil because mine is good?"

We see, therefore, by this instruction coming too from Christ himself, that there is no difference or degrees in future reward, and it follows that if there are none, neither can there be in the punishment. But we need not have

dwelt so long upon this objection, because the very text itself, which is thus supposed to teach degrees in future punishment, and also in reward, really conveys no such idea, for if we take particular notice it closes thus: "whether they be *good* or *evil*." Hence the term *according* to the deeds done in the body, signifies simply those *two* classes, namely, good and bad. Hence the grand truth that lies at the foundation of the whole plan of salvation, is, he that *believeth* shall be saved, and he that *believeth not* shall be damned. The one class inherits the new earth, and the other class reaps the harvest which their sins have sown, which terminates their existence in the fires of Hell.

Then seize this moment, mortal man,
 And thus avert this final storm;
 Nor fear results if its God's plan,
 Bow submissive to his shrine,
 For swiftly flies the hours of time.
 This offer canst thou, wilt thou spurn?
 Canst thou his fearful thunders turn?
 Then come before the quenchless fire
 Is kindled by Jehovah's ire;
 Life eternal, life receive,
 It shall thyself from death retrieve.
 Haste, thou victim, doomed to death,
 How canst thou in yon flames to left
 Be cast, to wither, waste, and die?
 To groan among the damned; Oh! why,
 Why will ye thus forever die?

T. - M.

CHAPTER VIII.

THE NATURE OF CHRISTIANITY.

The *Christian religion*, as revealed in the Bible, and this is the only source of information in relation to it, we find consists in two vital parts or principles. These are denominated faith and works, and in the absence of either of these, no man can, with propriety and truth, be said to be a Christian. Another idea to be considered, in order to arrive at proper conclusions in relation to this doctrine, is that either of these vital parts of Christianity may exist without the other. This, however, avails nothing for its possessor. In regard to the works of Christianity, they are described by the apostle thus: "Pure and undefiled religion before God and the Father is this, to visit the fatherless and the widow in their afflictions, and to keep themselves unspotted from the world." The term world here signifies those men whose hopes, desires, affections, and pursuits are all circumscribed within the limits of the present life, and hence exclusively confined to this world. In contrast with this character, Christianity has its strongest attachments centered in the world to come—a state of exaltation. The injunction of its Founder is, "Set your affections on things above and not on things on the earth." In obedience to this divine imposition, their hopes concentrate in the kingdom of God, and look forward to the restitution and redemption for satisfaction. Its sympathetic ties are those that cluster around the resurrection of the dead, and are indissolubly interwoven with that state where the inhabitants shall no more say "I am sick," and where they shall "die no more." Its riches are the immortal and incorruptible inheritance "that fadeth not away." These paramount objects absorb, in their minds, all other worldly interests and considerations, which will be seen in their business

transactions in all their relations in the present life, so that it will not be a very difficult matter to determine their character and profession. It is not necessary that they should stand upon the corners of the streets and make long prayers, and blow the trumpet, when they are about to do a deed of mercy, or to wear a sad countenance; "But by their deeds shall ye know them." Their crucifixion to the world will be so perfect that it will be an easy matter to discover that they are indeed on a pilgrimage to some other country. When they see their brethren have need, and they have wherewith to supply those wants, they will not be seen passing them by on the other side, or of shutting up their bowels of compassion from them. Neither will they be found laying up treasures upon earth, adding house to house, and farm to farm. They will not enter into exclusive corporations or monopolies, the legitimate tendency of which is to oppress the poor and the hireling in his wages. Neither can they be found taking the advantage in business transactions, of their neighbor's ignorance or that of their necessity. They never misrepresent, in buying or selling, by overvaluing their own commodity and undervaluing that of their neighbor. Neither will they be found taking revenge upon an enemy; these all remain unredressed, and are referred to the supreme court of the universe for adjustment; but they will ever be found seeking an opportunity of rendering a good act in its stead. Neither can they be forced or persuaded to take up arms and march against a political enemy, carrying into their camp blood and carnage, and thus imbrue their hands in their brother's blood. The defence of no government or kingdom on this sin cursed earth, can offer motives sufficiently strong to induce him to unsheath the sword of blood which his master commanded to be put up. Indeed their allegiance to the King of kings and Lord of lords, would render such conduct disloyal in the extreme, and more than high treason; and is also inconsistent with their character as aliens and foreigners, having their citizenship in the heavenly country. And lastly, such men will not be found courting especially the friendship of the rich, or bowing and cringing to the worldly affluent, whom, when

they behold, they can not avoid reflecting upon the saying which immediately suggests itself to their mind, "How hardly shall a rich man enter into the kingdom of God," and also of the treachery and deceptive character of riches; and they are forced to draw the solemn inference "Ye can not serve God and mammon."

Well, says one, if this is Christianity, alas for us! and alas for the world! and if these are its fruits, then where are the Christians? But if any be stumbled at this picture, the responsibility and loss is not ours but their own, for who will say that it is not the precise picture Jesus himself has drawn. If any think we have overdrawn it, then let them compare the copies. We have presented it just as we have found it, and indeed we have no disposition to arrogate to ourselves the prerogative of widening the narrow way that leads to life, which by Christ was left narrow, or of rendering the strait gate any more easy of access; and are willing to conclude with the proprietor of the plan, that he who climbs up any other way into the sheepfold, the same is a thief and a robber, and who will be found at the marriage supper of the Lamb by the strict scrutiny then instituted, to be there without having on a wedding garment. Now if there is not a single individual of our entire race, who is willing to comply with the terms of salvation, as its author proposes them, it matters not, they are arbitrary; he will not change them to suit carnal human nature. This is indeed what the grand system proposes to remedy, and if it is practicable for one man then it is also for all others, and hence its *wisdom*. If we were favored with a single example recorded in the book, where the author of the system had ever lowered down his standard in the least degree, in order to accommodate the worldly minded, so that it would not be quite so offensive; then might we with impunity go at least as far as he did in proposing a compromise of these claims; but where can such a precedent be found? We have it recorded, that on one occasion as he was teaching these very doctrines to a vast multitude, that on hearing them the whole assembly were offended, and though they had been following him, yet now they turned abruptly away and forever abandoned his cause, with the excep-

tion, however, of the twelve, but to whom instead of offering to compromise the principles he had advanced, simply enquired, "Will ye also go away." And again says he of his followers, and this was also to be true of them, in all ages down to the end of time, unless human nature should become radically changed; and thus men lose their attachment to the world, and become really disaffected with its interests and effects, which by the way, are becoming daily, if possible, more imposing in their estimation, and the tendency of wedlock with the affairs of this life are assuming a prominence and an indissolubleness characteristic of no other period in the history of our world. Then of his followers he says, "Ye are not of the world, even as I am not of the world;" his example, therefore, was to be their rule of practice, "but because I have chosen you out of the world, therefore, the world hateth you: but it hated me before it hated you; if ye were of the world, the world would love its own." But supposing those whom he thus addressed, should have continued to be identified with the worldly minded, following still their manners and customs, then all would have been harmony and agreement, and no cause for hatred in the very nature of things would have been possible; but the very moment they began to practice the peculiarities of the religion of Christ, that moment the crucifixion commenced, they to the world and the world unto them. The virtue of such God-like actions reflecting upon the darkness of the worldlings' character, could not but excite his malice and arouse his indignation; and hence the uncompromising warfare of extermination commenced between the two systems of truth and error, and virtue and vice.

Account for the hatred and malice manifested to Christ by the Jews and other surrounding nations as you please; even adopt the paltry apology the Jews themselves offered as justification of their conduct toward him, that it was simply because he had his birth place in Nazareth, from whence, according to some tradition of theirs, could come no good thing; or say it was because his reputed parentage were secluded and poor, or because he did not restore their nation from a state of tribute to Cæsar, still, in our

opinion, the grand secret remains untouched. These circumstances might have had something to do in thus exciting their murderous disposition; but still it can be attributed to no other adequate cause, than the purity and holiness of life demanded by the strictness of his precepts and example, the contrast being so great, compared with their fabulous traditions, by which they had made void the law of God, and also with the hypocritical practice of their lives. The light thus reflected, made manifest their true character, so that those who were reputed to be the most holy among that nation, were discovered to be base hypocrites, whom "*he* who knew what was in man," compared to whited sepulchres, which indeed appear beautiful without, but are within, full of rottenness and dead men's bones. And hence instead of being what they claimed, the children of God and of Abraham, they were shown by their works to be of their father, the devil; and this same warfare between truth and error, righteousness and sin, must remain unmitigated, and will always show itself under the same circumstances, and in the same degree, until the controversy of Zion shall terminate; which, however, runs parallel with the history of the present world. To deny this, is to contradict all the premonitions of inspiration which stand out in bold relief, descriptive of its continuance to the latest period of time; and it also assumes that human nature, thrown upon its own inherent resources, shall radically change and become Christ-like.

The fact that there are no such persecutions or hatred now exhibited, in nowise proves such assumptions. It only proves the sad and incontrovertible fact, that there are but few if any Christians in the world, to excite and call out its natural disposition. And thus, instead of the moral standard of human nature being elevated, producing the state of harmony, and agreement of feeling and action now existing between the non-professional and the nominal church, she has lowered down the sacred standard of the Christian religion, substituting for doctrines the precepts of men, and the practice of the world, for that of the Nazarene—"receiving honor, one of another; hence, how can they believe." But be it remembered, that upon them must rest the responsibility. "O my soul, come

not thou into their secret." Behold the change! These doctrines, which were once so offensive, when expounded by those who believed what they taught, to the rich, the high, the honorable, clad in wordly aggrandisement, now have ceased to be offensive to those characters; they can sit perfectly composed and unoffended by this modern preaching; although the same words as those used by Christ are uttered, they have ceased to convey the same thoughts and impressions, by their compromising explanations. The sword of the Spirit—the word of God—has most alarmingly lost its edge and power, and is "fouled under the feet of those shepherds," and has almost utterly ceased to do execution. Those high and holy precepts instituted by infinite wisdom for the elevation of human society, have ceased to mean what their language obviously indicates. Though eloquently delivered, yet so widespread are their compromising explanations diffused, that every one who hears these sentiments of Christ now presented, understands them to be ambiguous expressions. The result of this is that the *noble* may retain his nobility; the *high*, his exaltation; the popular, his popularity; the proud, his pride; the rich, his possessions; the oppressor of the poor, his disposition of extortion: in a word, the unholy may retain his character still, and yet be a member in *good standing*, in either the catholic or protestant church. And where can the man be found who will risk his reputation as an observer of things, or even for honesty, so far as to say that this picture is not true to the letter; and if so, suppose they should succeed in converting the whole world, would not the product be like the seed; the fruit like the tree which produced them; the stream like the fountain from whence it flowed. This is according to the ethics of Christ. And would not the world thus converted, be more abominable in the sight of God than it now is, inasmuch as they would then have added to their catalogue of wickedness, the heinous sin of hypocrisy, professing to be what they were not—Christians.

We have now exhibited what we consider one vital principle of Christianity—her works. But it is possible that an individual may practice these works to the very

letter, upon the principles of philosophy, without the least reference to Christ, and the motives by which he is actuated in the performance of such works, having no reference to a future state, and hence, he possess no faith; indeed, God may not be in all his thoughts, his moral sentiments being so prominently developed either by natural endowment or cultivation, or both, that his happiness consists in doing acts of benevolence, and is the only source by which these natural propensities can be gratified. Hence philosophy shows that the practical duties of Christianity may be discharged without knowing in fact that there ever existed such a being as Jesus Christ in the world. But the scriptures represent *faith as the tree*, and *works* as the fruit of that tree, and, therefore, it is as impossible that the virtuous actions of men, without having faith as their foundation, can constitute the works of Christianity, as that in nature fruit could be produced without a tree; and consequently, we have such representations as these, "Now to him that *worketh not*, but believeth on him who justifieth the ungodly, his *faith* is counted to him for *righteousness*. Hence works or fruits can only be considered *good*, by having been the product of a *good tree*, and this tree is *faith*. This idea will appear more conclusive from a few more quotations. It is said that "without *faith* it is impossible to please God." And in the commission given to the apostle, salvation is suspended upon the principle of *faith*, thus: "Go ye into all the world and preach the gospel to every creature, he that *believeth* and is baptized shall be saved, and he that *believeth not* shall be damned." This passage, therefore, introduces what we have to say upon faith, as the other vital principle of the Christian religion, from the fact that the gospel which was thus commanded to be preached, must have included all those truths which were to be believed, which belief constitutes *faith*, and is the only condition of salvation; it is, therefore, called *the faith of the gospel*. This investigation will also lead us to a proper understanding of the nature of *faith*.

There is no sentiment, perhaps, in the whole range of speculative theology, which has created more controversy or which has been more mystified and confused in those

controversies, than the doctrine of faith, and yet we venture nothing when we say that there is not a doctrine revealed which is so easy to be understood and that requires less intellect to grasp, than that of faith: and indeed, the invaluableness of its nature, being the only foundation upon which the whole superstructure of Christianity was to be reared, were no doubt considerations in the divine mind which induced him to reveal faith in the most simple and comprehensive manner, clothed in the most common terms; and if mystery may be justifiable any and every where else, in our apprehension, here would be the most inappropriate place for its indulgence, and so we find it. And it seems to us, that the extreme plainness and simplicity in which this important doctrine is revealed, is the very reason why men have overlooked its true character. In their eager pursuits after something more imposing and grand, they have plunged themselves into the shoreless and bottomless vortex of metaphysical speculation, and have brought forth from its prolific mine theories so inconceivably subtle and mysterious that no mind could penetrate or comprehend them, except, perhaps, the mysterious voyagers themselves, and even then they found themselves incapable of procuring language to bring the profound thought within the mental grasp of their gaping and wondering hearers. This, of course, is the extreme of their folly, but there is not a sect who have flourished during the gospel dispensation, but who have approximated, in their multifarious theories, hard towards this extremity. But with these remarks we proceed with our enquiry in relation to *faith*.

We remark, in the first place, that there is no such thing known in the scriptures as a plurality of faiths. It is true, it speaks of a *dead faith*, because it produces no works; but this only shows that faith, even true faith, may exist without works, at least to some extent, but it avails nothing to its possessor; and hence this same apostle enquires: "Can *faith save him?*" and then adds, "show me thy faith without thy works, and I will show you my faith by my works;" and hence he concludes, "By works is faith made perfect." In regard to the isolation of faith, it is said: "There is *one faith*, one Lord, one

Christ, one Baptism." &c.; and hence there can be no more a plurality of faiths than there can be of Lords, or Christs, and consequently the expression, *our faith*, as used by exclusive sects, has no precedent for its justification in scripture. If there is, therefore, but *one faith*, then all others must be impositions, and consequently false; hence our investigations are confined to *the faith* of the gospel; this must be the true one. As faith is a belief, as we have already seen, in the truths involved in the gospel, we shall understand what doctrines are to be believed, constituting *faith*, by those included in the term *gospel*. We remark then that the term itself signifies glad tidings, and hence the term glad tidings, as used in the scriptures, is to be considered synonymous with that of gospel. According to this definition of gospel, it will be seen that it must invariably refer to the future, and it follows that the very moment those things, of which the gospel is the glad tidings, are possessed, that moment the gospel ceases to exist. For instance, an individual receives a despatch containing the information of an estate having fallen to him, as the heir; the news would be, to him, the glad tidings, or gospel, of that estate; but it will be perceived that this gospel was itself no part of that estate, and also that when this heir was put in its possession, that it would necessarily supersede the possibility of that gospel's existence, here it ends; and so it is with the gospel of Christ; it confers nothing upon those who hear and believe it, at the time they thus believe, being no part of those good things it brings to view, and proposes at some future time to confer, for when those things are really conferred, the gospel of them must also cease to exist; but as its existence is confined to a dispensation, and as that dispensation reaches to the end of this world, it follows that the good things of which the gospel is glad tidings, can not be possessed until that period arrives.

Now we propose to show what those good things are, of which the gospel is glad tidings; and first, it is called the gospel of the kingdom of God, and as the kingdom of God is not to be established until the above period, therefore the gospel of that event is applicable to the whole dispensation, and may be published to all nations succes-

sively, and hence it is also said to be the everlasting gospel, because bounded by the duration of the present world, and therefore, when it expires, those who had heard and believed its sentiments, and acted accordingly, are then put in actual possession of the kingdom of God, and there receive all those good things necessarily connected with its bestowment; this occurrence must, in the nature of things, supersede the necessity, and even the possible existence of the gospel, as absolutely as the possession of the estate by the individual above referred to, rendered the news of that estate having fallen to him an impossibility; the very announcement of which (to him) would be absurd. The good things, then, included in the gospel of Christ, to be believed, and which belief constitutes the faith of that gospel, are those things inseparably connected with the establishment of the kingdom of God, among which are, a perfect deliverance from the bondage of corruption, and a translation into the liberty of the children of God. Another thing, is the eternal release from the prison-house of mortality, and all its concomitant evils and liabilities, and a complete victory over the first and second death, Hell and the grave, all of which are now vanquished foes. Another of these good things, is the *restoration* of this entire globe from the curse, and also the destruction of the devil, the author of its original ruin. The occurrence also of this event necessarily brings "the *desire* of all nations"—the holy of all nations—back again to reign on the new earth, there to sway the sceptre of the kingdom of God. The tidings of his return was to be published by *men*, as those of his first Advent, was published by angels; thus, "Glory to God in the highest, on earth peace, and good will towards men." These are some of the most prominent things included in the gospel, and to be embraced by the *faith* of that *gospel*, and may they not, indeed, be denominated *good things*? and the news of their fulfillment be most emphatically called glad tidings to a groaning creation and a dying race! Faith, therefore, is simply a correct understanding of these great truths, but which the merest dwarf in intellect may comprehend, and impose confidence in their fulfillment, which confidence, as we shall now see, grows out of a knowledge of those truths themselves; says

Paul: "Now, faith cometh by hearing, and hearing by the word of God." He also speaks of the gospel as being the *word of faith*, which we preach; and he enquires, "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" He then quotes a prediction from the prophet, applicable to this gospel; thus: "As it is written, how beautiful are the feet of them that preach the gospel of peace, and that bringeth glad tidings of good things, that publisheth salvation, that saith unto Zion, Thy God reigneth, thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion, break forth into joy, sing together, ye waste places, of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem, the Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God." Paul's argument is simply, that God sends men to preach the great truths of the restitution, or he makes it the duty of the church to send and support those among them, who are most capable to go out and publish these glad tidings, as they find them revealed in the scriptures of truth, preach the word of God, expound the scripture, and not themselves, or their own sentiments, whether true or false; and that when they have studied the scriptures sufficiently, so that they understand its doctrines; and if they have not the means to go themselves and preach, and are sent by the church for this purpose, then those who hear the scriptures expounded, and the harmony of its great truths exhibited by this skillful workman, they can not fail to see their force and their beauty, and those who thus hear are immediately impressed with their truths, and hence their confidence or faith in those truths commence; hence, "*Faith cometh by hearing the word of God,*" and is strong or weak, in proportion to their knowledge of those truths taught in the Bible; hence, "It pleases God, through the foolishness of preaching, to save them that believe."

How different are these views of the gospel and its faith, from those of the modern church. They preach that the

kingdom of God is itself the gospel, and that it comes into their hearts, instead of their going into it, and thus they have confounded the tidings of the thing with the thing itself; and have also made all those grand events the gospel brings to view, applicable to the church, instead of constituting her future hope. They teach that the substance of all the promises the Bible contains, are realized in the present state of the world. Now if this is true, then have they not substituted another gospel for the gospel of Christ? If so, how can it prove the power of God to the salvation of them who believe, as the gospel is said to be, or how can it be the gospel of salvation to those who hear it? and is not the fearful anathema uttered by Paul against some of the Galatian church, as applicable to them for committing the same sin, thus, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel which is not another." It is no gospel at all: "But there are some that trouble you, and would pervert the gospel of Christ; but though we, or an angel from heaven, preach any other gospel unto you than that we have preached, let him be accursed: as we said before, so say we now again, if any man preach any other gospel unto you than that ye have heard, let him be accursed."

As additional evidence of the truth of these views of the gospel, we wish to notice some other terms standing connected with that of gospel, and which qualify it, proving that the doctrines it embraces are not to be realized until a future state. One of these terms is that of *peace*. It is denominated "the gospel of *peace*," and it "publisheth *peace*." But as the gospel is tidings of good things to come, and peace being one of those good things, it follows that this state can not be realized until the proclamation of the gospel ceases to be published, but which can not be until the end of this dispensation. We are aware that it was included in the song of the angels thus, "Glory to God in the highest, and on earth *peace*." But the following testimony of Jesus Christ himself proves conclusively that that state of peace was not to be realized during the gospel dispensation. Says he, "I came not to send *peace* on earth, but a sword, for from hence-

forth there shall be divisions, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." Not that we are to understand by this, that Jesus had any direct hand in producing such a state of things, but that it would naturally follow the preaching of his gospel. Instead of *peace*, then, here is the vivid picture of the whole dispensation, implied by the expression, *from henceforth* there shall be divisions. According to this declaration, there can be no state of peace realized on earth, and especially for the righteous, because the very moment one member of a family embraces the true faith of the gospel, and begins to practice its precepts, he immediately wakes up the opposition of even his own family circle, and from that time forth suffers their persecution: and if his own kindred thus treat him, what better can he expect from his neighbors. And to contend that there will be a state of universal *peace*, or indeed any thing resembling such a state on earth, during the gospel dispensation, is a most unpardonable refutation of its history, thus given by Christ; and up to this hour, what a perfect duplicate of this picture of *enmity, war* and *bloodshed*, does the history of the church furnish.

But, nevertheless, there shall be peace on earth and good will among men. The decree has gone forth, bearing the signature of the Lord Jehovah, countersigned and sealed by the sacrificial blood of the Lamb. The profundity of Almighty power is thus committed to establish *peace on earth*. Its proclamation has been heralded by the song of angels, and re-announced by the Son of man himself, and its glorious tidings have been prolonged by men delegated and clothed with divine authority, who have gone forth through all time, publishing abroad the glad tidings of peace, peace, peace on earth, and good will among men; but which, as we have seen, can not be realized in the present earth, and hence the Lord of life and glory is under the necessity of coming the second time, to consummate this grand object of God's plan in the creation of the world. "As I live" (God sware by his own existence), "the *whole earth* shall be full of my glory,"

and "the earth shall be full of the knowledge of the Lord as the waters cover the sea," and also "we, according to his promise, look for a new Heaven and a new earth, wherein dwelleth righteousness." Then, indeed, shall "*peace* be like a river, and righteousness as the waves of the sea;" then shall "peace be within thy walls, O Jerusalem, and plenteousness within thy palaces." The controversy of Zion shall then have come to a perpetual end, and those who had been valiant for the truth, although they had fallen sacrificial victims in the glorious conflict, shall now be recompensed. The combatants shall have sheathed the weapons of their warfare, the strife is over, and *peace, eternal peace*, the result. Then shall also have ceased the clamorous din of the war of nations; the field of fire and smoke darkening the heavens, shall never more be witnessed; the discordant music of the inglorious victors' triumphant shouts; the clash of conflicting arms; the low, hollow groans of the dying among the dead; the bloody carnage of human slaughter, shall forever have passed away. The last battle has been fought; the last shout of victory is gone up; the conquerors and conquered have alike been extinguished, they fell to rise no more in the great battle of God Almighty, fought on Armageddon's plains, and hence the world is at *peace*. The tidings of such a state succeeding this fatal catastrophe, is emphatically the gospel of peace.

But again, it is called the *gospel of the grace* of God. Here also we find another sad perversion of the true gospel, and which we are bound to expose. It is taught by modern divines, that the *grace* of which the gospel is here said to be glad-tidings, is the gospel itself, confounding the news of the thing with the thing itself. But it can not be considered very strange that they should make such an application of this prominent doctrine of revelation, especially when we consider that they have completely lost sight of the nature or literality of the grand consummation, around which all the fundamental doctrines of inspiration cluster, and which gives them a significant intelligence and importance, which they otherwise do not possess. This being the case, and finding those doctrines so generally diffused through the sacred book, and of

course feeling themselves bound to find some place where to apply them, they are thus driven to distraction, and in the midst of their confusion, they can find but one application for every thing; and what is worse still, they make that application to consist in spiritual feeling, which they may experience in the church. But "We have not so learned Christ," or understood his word; and we shall lay the axe of truth at the root of this popular superstructure of error, and endeavor to expose the rottenness of its very foundation, so that men may no longer be lost by the gospel being hid from them, or veiled in the obscurity of impenetrable confusion, into which it is involved by this system of sophisticated speculation.

We will now proceed to give what we conceive to be the nature of the doctrine of *grace*, and we shall see that its substance has no application to the dispensation of the gospel, which indeed is proved from the fact that the gospel is the news or glad tidings of that *grace*, which news or gospel would be superseded by the possession of *grace*; and hence the actual reception of the grace of God can not be conferred until the expiration of the gospel itself. Indeed had we no other argument but this, our position would be established. But we understand grace to signify the promise of certain things made by God to men, and to be conferred at some future period from that in which those promises were made; grace also includes this interval of time, which is the *day of grace*, but no part of the grace itself. That this is the true definition of the grace of the gospel, is confirmed by the following passage: "Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time; wherefore gird up the loins of your mind, be sober and hope unto the end, for the *grace* that is to be brought unto us at the revelation of Jesus Christ." It is also said that the "prophets search diligently to ascertain when the Spirit of Christ, which was in them, did signify that this

grace should come unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from Heaven, which things the angels desire to look into." In this passage there are a number of important things to be considered. We can, however, give them but a passing notice. First that Christians are *begotten again* unto a lively hope by the resurrection of Jesus Christ from the dead, to the incorruptible inheritance which by the disobedience of Adam was once lost; but by the obedience and resurrection of Christ, the second Adam, that hope was again restored, and the inheritance *again* promised as a free gift; and hence it is to be bestowed as *grace*. Another thing is that this inheritance, or *grace*, is reserved in Heaven, and also that it is to be revealed in the *last time*. This inheritance thus to be revealed, is the new Heaven and earth, and for which the same apostle says we look, thus: "Nevertheless, we according to his promises look for a new Heaven and a new earth, wherein dwelleth righteousness," and which is to succeed the conflagration of the present world, or to be revealed in the last time. Again *grace* is here confounded with salvation, and of course indicates the same thing, and which is also to be realized at the same time, which is not, however, *when* the gospel is believed; but when faith is superseded by a realization of those things promised. Thus "receiving the *end* of your *faith*, even the *salvation* of your *souls*," or of yourselves, thus: "For what is a man advantaged if he shall gain the whole world and lose *himself*, or be cast away." Another thing is, that the nature of this grace, and the time of its fulfillment, were considerations of so much magnitude that holy prophets searched diligently to obtain correct information relative to it, and that even angels desired to look into it. And can it be possible that inspired prophets and angels should be thus interested in the doctrine of grace and salvation, and yet it be of but little importance whether we understand them or not, and more especially when it is declared that they were revealed not for *them*, but for *us*, who live in the dispensation of promise. Can it be true,

in view of such facts, that all that is absolutely necessary to be believed is that Jesus Christ was once crucified in order to secure the salvation, and obtain the faith of the gospel. In fact this idea is not even an item in the gospel which from its very nature can not point back to his sufferings, but looks forward to the glory which shall be revealed, thus: "Wherefore gird up the loins of your mind, and hope unto the *end* for the *grace* to be brought unto us *at the revelation* of Jesus Christ." His crucifixion and resurrection were simply means in the construction of God's great plan, whereby he is enabled to redeem the world, and also the righteous from the power of the grave, and then put them in possession of the *grace* for which they now hope. This possession, therefore, which is a subject of promise, is the true grace of God, the incorruptible riches and grandeur of such an estate many will be termed exceeding great and precious promises, and the news of its realization may most appropriately be denominated the *gospel* of the *grace* of God; hence *grace* is not now available, and can not be possessed to any degree by any soul of our race.

But another of these qualifying terms connected with that of gospel is, that of *salvation*—it is said to be the *gospel of our salvation*, thus: "In whom ye also trusted, after that ye heard the word of truth, the *gospel of your salvation*, in whom also after that ye believed ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession." Again, it is said: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God;" that is, the grace is the gift of God, as well as the salvation, but which are only bestowed through faith; and as Christians are only now saved by faith, and which comes through hearing and believing the gospel, they can not therefore be actually saved during the continuance of that gospel, for "faith is the confidence of things hoped for;" and again, says the apostle, "We are saved by hope, but hope that is seen, (or realized) is not hope, for what a man hath, why doth he yet hope for it? but if we hope for that we see not, then do we with patience wait for it." What is taught here is, that believers are

not saved when they believe, but that then they reasonably hope to be saved, and hence their salvation is in the future, and it would be as absurd to say that they were already saved, and yet saved by hope, as for a man to pretend to hope for that which he already possessed; but they also are said to be in a state of *waiting* for salvation, which could not be the case if it were now in their possession; hence we have a proper idea of being saved by faith; the saints, therefore, wait, hope, and believe that they shall receive salvation at some future period, but were those things put into their possession, they could no longer hope for them, and hence Christians could not be said to be saved by hope, nor by faith, if, when they first believed, they were then saved, how could they walk by faith after that event, and, indeed, through their whole Christian life? for we walk by faith, not by sight. Faith necessarily expires the very moment those things, which were promised, are conferred. Indeed, the things included by the term salvation is also conclusive evidence of the correctness of this position, for it implies nothing less than a perfect deliverance and freedom from all that was lost by the fall; it includes even more than this, for it proposes to place its subjects in a far better condition than that of mankind originally; they will then have passed through their probationary state, during which they fell; it proposes the destruction of death and the devil, its author; and hence, the redeemed will no more be exposed to his seducing insinuations to evil, and hence saved from the cause of the original fall; their physical nature will also be changed to that of incorruption, and hence not liable to death. The term salvation, although it does not include the bestowment of the inheritance, yet we see that it proposes a complete and everlasting deliverance, from all the effects of sin, and an exemption from the possibility of their recurrence.

The fact also that none of these things which the great salvation thus proposes to confer upon believers, are realized by them in the present state of things, furnishes another and conclusive argument in favor of our position, that the salvation of the gospel was never designed by its Author to confer any thing upon any class of men in the

present world, either modern saints, apostles or prophets, but that it applies wholly to the future state, and when that salvation is thus revealed, it forever supersedes not only the necessity, but even the possibility of the gospel being any longer published. Should any one feel disposed to join issue with us on this theory, let us enquire particularly into the facts, as to whether Christians are really saved from any thing in the present state. Are they saved from a corrupt, sickly and dying nature, or are they even saved from the fears of death, either first or second? If they are, Paul was not, neither were the saints, who were then heirs of salvation; who, he said, "through fear of death were all their life-time subject to bondage," and which bondage was to continue until death, and the devil, its author, were destroyed; and if professors do not now dread death, it is because they are made to believe it to be the gate to endless joys; instead of this, however, it leaves all in ruins and imparts nothing, hence even true Christians are not saved from the tormenting fears of death. But, again, are they saved from the power of temptation coming, from any source whatever? Are they not, indeed, more peculiarly exposed to such trials, than they were before commencing the service of Christ? But are they saved from the liability of yielding to those inducements to evil, and of thus involving themselves under the condemnation of Heaven's law, "for he that committeth sin is of the devil." Paul was not so saved; says he, "I keep my body under, lest after I have preached to others, I myself should become a castaway." But are they saved from the common casualties, or accidents, incident to human life, or are they exempted from those afflictions growing out of

"Man's inhumanity to man, which
Makes countless thousands mourn."

Indeed, does not the hatred and enmity of the world increase the number, and render more aggravating and formidable those afflictions? Now if this be the case, then, what are believers saved from in the present world, which can justify the appellation of the term salvation to them? And is it not a degradation of the idea of salvation to apply it thus?

But it may be claimed that believers actually stand justified in the sight of God; this, however, we hold to be a disputed point, and in fact is not the truth. (See Justification.) There is no formal act in relation to them in the present world, which passes the mind of Deity having any reference to past transgression, but their whole actions are referred to the final day of adjustment to be settled. With this view of being saved, we are prepared to appreciate the apostle's saying, thus: "Now is our salvation nearer than when we believed;" and also to see the force and significance of the expression, "The *gospel of salvation*" bringing to our joyful ears the glad tidings of the glorious and triumphant deliverance of all God's people, over whom the tyrant death has held empire, strange and absolute, during the long night of six thousand years. The saints shall then receive a certificate of a *white stone*, signed by the twelve apostles of the Lamb, and sealed by his blood, giving them an eternal exemption, not only from actual suffering and torment, into which sin had plunged them, but from all liability and danger of the occurrence of such an act in future; a system proposing such deliverance is indeed worthy to be designated a *glorious gospel*. Here also we behold a perversion of another doctrine of the Bible. Salvation is not only declared to be experimental, and now received by believers, but according to the most popular denominations, it is contended that some actually do experience *full salvation*, and that this full salvation simply consists in a certain *change of feelings*. Now, with such applications of the most sublime doctrines of revelation, is it not preposterous to call what they preach the gospel of salvation, when that salvation is actually now in their possession? Have they not, then, substituted another gospel for that of Christ? And how miserable is the counterfeit, consisting simply in emotion, while the true gospel consists in a grand deliverance, and is available only in the world to come! Or suppose this salvation is partly received here, and partly in a future state, how could Paul have then exclaimed: "That if in this life we only have hope in Christ, we are of all men *most miserable*."

We now submit these ideas to the candid consideration

of our readers, and simply request of them, to prove all things, and hold fast that which is good, remembering, however, that this should be done in reference to that day when "God shall judge the secrets of men by Jesus Christ, according to his gospel;" and if this is to be the rule of judgment then all will be cut off who are then found to have believed or promulgated any substitute for the gospel of Christ, or to have offered any other terms of salvation than it proposed. In relation, therefore, to the nature of Christian faith, we conclude our arguments by drawing a few inferences: first, it must now be evident to every one, that the arguments here advanced present the faith of revelation in such a tangible and lucid manner that every one may have a perfect knowledge of its nature; secondly, they must also see what doctrines are embraced in the term gospel, and of course necessary to be believed as the condition of salvation; thirdly, it is also clear that no man can be a Christian in the absence of faith, and that also he may possess faith, at least to some extent, and yet not be a Christian, because refusing to do the works Christ enjoins, and which is the righteousness of faith: faith and works are, therefore, inseparable in the formation of Christian character. We also infer that we have succeeded in delivering the grand principles of revealed religion from the imputation of mystery and ambiguity with which it stands charged by skeptical infidelity, by thus showing its principles to be in harmony with moral and natural philosophy, and challenging the whole fraternity of skeptics to overthrow the invulnerable foundation upon which its equal proportions and towers stand erect in awful and sublime majesty, courting investigation and bidding utter defiance to its enemies.

CHAPTER IX.

THE NATURE OF CONVERSION TO THE CHRISTIAN RELIGION.

Let us enquire what we are to understand by conversion. In answering this question we propose, in the first place, to show that conversion is invariably a progressive work; there must of course be a time when it commences, but the operation subsequent to this time must continue as long as life and consciousness lasts. The apostle James gives us what may be considered a key to this whole subject, thus: "Brethren, if one of you do *err* from the *truth*, and one *convert him*, let him know that he who converteth the sinner from the error of his ways, shall save his soul from death and hide a multitude of sins." We see by this that the necessity of conversion grows out of men's having *erred in respect to truth*, and that having thus imbibed error, *its tendency is to lead to death and not to life*; and hence conversion consists in an abandonment of those errors or false doctrines and a reception of truth. We also see by this, that it is as impossible that the conversion of an individual can be accomplished in a moment, as it would be for him to hear, understand, and believe the whole system of truth embodied in the faith of the gospel, in such a period of time. And also that true conversion must invariably be preceded by true faith, and that faith itself, as we have seen, must be the result of having heard and understood at least some of the great truths of the gospel, for it must be remembered that faith comes by hearing the word of God. The sum of this matter of conversion is, first, that there must be a knowledge of those truths contained in the gospel which are an indispensable prerequisite to saving faith, and which must necessarily precede the existence of such faith; second, that under this light of truth, ex-

hibiting their errors, they abandon the one and receive the other, having now discovered that their sentiments were false, and hence would eventuate in death; third, that conversion must be perfect in proportion to the amount of knowledge the individual possesses of the doctrines included in the gospel of Christ, and consequently must be a progressive work. But again, it is evident that persons may be partially converted, according to this principle, and even to a degree that secures their salvation, should they be deprived of rationality at that time, if indeed they were only in possession of *one* of these great truths, their attention having been arrested by its presentation, and having meditated upon it until they have become forcibly impressed with its importance and truth, that from it they infer the importance and truth of the whole system. Now, if this impression results in a resolution to "break off his sins by righteousness, and his iniquities by turning to the Lord," from whom he was wandering astray, this man we pronounce a Christian; but his faith is weak, and hence he is easily turned aside from the hope of the gospel, his knowledge of truth being so limited, and as this is the foundation of faith, his faith must also be weak in proportion; hence such are called in scripture, "babes in Christ," and are recommended to the especial protection of the church, thus: "Brethren, *he* that is *weak* in the faith receive ye;" and the stronger were cautioned against doing any act, although innocent in itself, whereby a *weak brother*, for whom Christ died, might be made to stumble. And says Jesus, in relation to it, "Offences must come, but wo unto that man by whom the offence cometh; it were better that a mill-stone were hanged about his neck, and he cast into the depth of the sea, than that he should offend one of these *little ones* which believe in me."

The conversion we have here suggested, which is to but *one truth*, was the extent of that of the three thousand who were added to the church on the day of Pentecost. They discovered by Peter's arguments, drawn from the scriptures of Moses and the prophets and from the Psalms, that Jesus whom they had killed was truly the Christ of God, and their Messiah. This truth fastened powerfully

upon their minds, and they immediately began to enquire "what they should do to be saved." And to all such, the injunction comes, *grow in grace* and in the *knowledge of the truth*. And this extension of the truths of grace increases their knowledge, and the foundation of their faith being thus enlarged, their faith is increased in the same proportion, and hence their conversion from error to truth progresses. And here, by the way, we would remark, that the expressions *converted to Christ*, and *conversion to God*, are not found in the Bible, they are purely human. But to be converted to the truth as taught in the Bible, is its sentiment.

But again we see that repentance is inseparably connected with true conversion. There is but one true repentance, and this is unto life. We read of "a repentance which needeth to be repented of:" its subjects would lament that they had ever repented from such motives, or fears which had led them to thus repent. This was a repentance which worked death. In relation to the nature of repentance, we consider it unnecessary to make even a remark; but as there is danger of indulging false hopes, founded upon a false repentance, and which will be found at last to have eventuated in death, it is important that we have a correct understanding of its nature. We understand the rule by which we are to estimate genuine repentance, to be the character of those motives which produced it. For instance, *truth* produces *true repentance*, which is unto life; but *error* produces *false repentance*, which is unto death. Now how perfectly simple and plain is this whole matter of Christian conversion. Here is a man, we will suppose, for the first time in his life, has had his attention arrested by the presentation of some one of the fundamental truths of revelation. He thinks about it until his mind becomes thoroughly imbued with its beauty and importance. He now resolves on leading a Christian life in the future. No sooner does this decision pass his mind, than he begins to be heartily sorry for having ever pursued a course which has been offensive to his maker, and one also which lead to such ruinous consequences. He heartily regrets having been thus guilty. This is true repentance. He now puts

these resolutions into practice. He takes Christ for his example of action, and adheres strictly to his precept, "As ye would men should do to you, do ye even so unto them," without any reference as to whether he feels like its performance or not.

Here, then, we have a plain, simple, common sense transaction, and the entire work is performed by the man himself, without the least interposition of God in the matter: and who will risk his reputation by saying that this is not a true convert to the religion of Christ. We say God had no direct hand in this matter. This is evident from the very philosophy of the transaction, the whole process being simply a result of his *plan* for the conversion of men, which was finished by its author at the commencement of this dispensation; and like his works of nature (those causes), which were formed and put into operation at the creation of the world, continue to produce all those grand results which we witness around us. If, indeed, this was not the case, and nature's laws operated so irregularly that they required the perpetual interposition of Deity to bring about those necessary results, it would argue a defect in the original plan: it would indeed prove that Jehovah was not capable of inventing the machinery of nature so perfect, that its revolutions would not produce such results as he designed. And so with his plan for preparing subjects for his kingdom. If in the natural working of its machinery it fails to qualify subjects for that purpose, without demanding divine interposition in every case, then it argues a defection in the plan itself; but the perfection exhibited in the works of nature, argues the perfection of God's plan of grace, and hence we infer that men may be converted perfectly independent of divine interposition. Neither does God claim, in his word, to have any participation in this work. It is true, he claims to be the author and the finisher of this plan. He directly interposed for its formation, and he must likewise interpose again to finish it, but no such interposition is necessary during the period of its operation, but the whole business we find to have been committed to men. Says Paul, "The gospel is committed to earthen vessels, that the excellency of the power might be of God,

and not of men ;” hence this plan embraces all those instrumentalities necessary for the completion of the work, the Bible containing a perfect system of directions, and also descriptions for accomplishing the conversion of mankind. The Holy Ghost was given originally to convert the apostles to those truths which they did not understand before; and their epistles, with which we are furnished, and which contain all they knew in relation to this plan, even after having been thus taught by the direct interposition of Deity himself, and therefore supersedes the necessity of its being given the second time for this purpose, or of any others ever being converted by divine interposition: and the text which we have already quoted is positive confirmation of this view, thus, “Brethren, if one of you err from the truth, and one convert him, let him know that he that converteth the sinner from the error of his ways, shall save a soul from death and hide a multitude of sins;” and Jesus suggests the same sentiment thus, “Where much is given, much shall be required, and to whomsoever *men hath committed much*, there they will require the more.”

The position of Deity in relation to this whole matter, is simply that of an observer; his sleepless eye takes particular cognizance of all its movements and notes them down in his book of remembrance, to be settled in the day of accounts. Now how perfectly dissimilar are these views of conversion to those entertained by the modern church; every one must discover the contrast, even at a glance. According to their theory men are moved to conversion by a direct impression from God, produced upon their feelings; this they call conviction, and in fact all that the man himself has to do under this conviction, is to yield to its influence, and it will finish the work thus begun; query: why does not he convert the heathen after this sort, for mark, there are no instrumentalities brought into requisition; God commences, continues and finishes it. Again, their system makes conversion to consist in certain feelings or emotions; ours is an abandonment of error and a reception of truth. Again they say that it may, and indeed is, a work wrought in them in perhaps a moment of time, while we have shown it to be one of progress, ter-

minating only with rationality. They also say that the faith which results in the conversion of a sinner, is something communicated to the penitent sinner directly from God as an especial act, while the whole scriptures concur in representing it as the exclusive work of the man himself; being the only condition upon which God has suspended salvation, thus: "He that believeth shall be saved, he that believeth not shall be damned," and thereby virtually denying the conditionality of salvation. This idea presents Deity in the awkward attitude of doing that which he ostensibly requires man himself to do; which, indeed, would be an utter impossibility, were he even disposed to do it; as much so, as that one being could believe for another. The evil of this system is, that by thus throwing the whole responsibility on God of a sinner's awakening, it encourages him to wait God's convenience, and also, for him to do the ridiculous and impossible thing of conferring a condition upon them from whom he requires the performance of that condition, and at the same time having pledged his veracity, that unless they themselves comply with this stipulated condition, that they can not only not be saved, but that they shall positively be damned; thus throwing the entire responsibility of salvation and damnation upon man himself. We now leave this subject; much more might be said to strengthen our position, but we think we have placed the matter in such a light, that any honest mind will be convinced, after carefully examining these arguments, that it is the true idea of christian conversion, and that we have also succeeded in relieving this important doctrine from the confusion and mystery which false teachers have thrown around it, and that henceforth no man can with the least propriety excuse himself on the ground of his inability to comprehend this truth.

There are, however, some more important ideas connected with conversion, to which we wish to advert before we leave this subject; they are these: how may a man ascertain whether he is a Christian, and also, how may others know whether he is such, and we shall close by showing that conscience is no test of Christianity. In answer to the first question we might say negatively, that

it is not necessary that men should be attached to any man-made creed; neither is it necessary that they should possess the tests of any, or even of all the sects or churches of the day, as qualifications of membership; there are two reasons why these may be dispensed with: the first is, that they are false tests, inasmuch as they admit persons into church fellowship who are destitute of both of the fundamental principles of the Christian religion, namely: *faith* and *works*; and in the second place, because they might comply with those tests on conditions of membership required by one of these churches, and it would be considered valueless by another, and would not admit them in their sister church to church fellowship; and hence such tests cannot be true marks of Christianity. But what then may be considered such marks? First, we remark, that the company of a Christian will be disfellowshipped by men who make no pretension to Christianity, and also by worldly minded professors. To their face they may be treated with a kind of cold respect, but cunning remarks and witticisms will be made about them in their absence; they will be stigmatized by some scurrilous epithet as a by-word; in a word they will hate and persecute every one who lives a godly life; this is divine authority. There are various other tests whereby men may know whether they themselves are Christians; but as they are substantially included in the two following questions, which if they can be honestly answered in the affirmative, they decide the whole matter. The first is, have they the *faith of the gospel*? And secondly, do they *practice its precepts*? If not, it is hypocrisy to assume the name of a Christian; and we have no right to compromise this matter any more than we have, to lower down the standard of the gospel of Christ; he requires that his followers shall take him as their example, in doing to others as they themselves would have men do to them in reverse circumstances.

But does not the Spirit of God bear witness with our spirit that we are the children of God; we answer this by proposing this question: How does the Spirit effect this work? Let us endeavour to ascertain. In the first place it is said there are two spirits gone out into the world;

the one is styled the *Spirit of truth* and the other *the spirit of error*. We also learn that this spirit of error is such a well executed counterfeit, that there is exceeding danger in taking it for the Spirit of truth. Indeed this has often been done, and that too by apostles themselves; an example of this evil spirit manifested itself on the following occasion: Two of the apostles saw something transpire which they knew to be extremely wicked, and said they, "Master, shall we command fire to come down out of Heaven and consume them?" But the answer of Jesus was, "Ye *know* not what *manner* of *spirit* ye are of." This same spirit manifested itself in the circumstance of Ananias and Sapphira, whom Peter killed for telling a lie. In this case he must have been laboring under the false spirit; for what right had he to take the lives of those persons for simply agreeing together to tell a falsehood. It matters not how aggravating the circumstances were, did he have a single precedent to govern him in such an act, either in the precepts or example of Christ? On the contrary, was it not a gross violation of both? It was acting under the same spirit manifested by him at the betrayal and capture of his master, when he drew his sword and cut off an ear from one of the servants of the high priest, evidently intending to sever his head from the body. Here again he met a severe rebuke, and was commanded to put up his sword, and told that whosoever takes the sword, should perish by the sword. Now is it possible that a lie could have been told under more aggravating circumstances than that told by this very Peter, in Pilate's judgment hall. The friends of Jesus having all forsaken him in this dark hour of peril. Peter being interrogated as to whether he knew Jesus, absolutely denied having any knowledge of him, and also cursed and swore to confirm the lie that he knew not the man. Now suppose Peter's master should have served him as he did Ananias and Sapphira; what would have been the result? Why Peter would have lost his life. Now is it not evident that this act was one of gross wickedness, and which could not, therefore, have enlisted the intervention of God for its accomplishment, and is only to be attributed to the fact that Peter was again laboring under the influ-

ence of the bad spirit; but it may be said, Peter could not have produced such an effect by his own power, but this is a mistake. This very result could now be produced under certain circumstances by the power of mental impression, and that also by a word, a man may be struck a corpse. (See our arguments on spirit and mind).

Here then we have examples of effects produced by the *counterfeit spirit*, and hence the propriety of the admonition: "Try the spirits whether they be of God." Now if we are to determine whether we possess the good or bad spirit by some other standard, then is it not certain that we must appeal to some other standard to determine the nature of our Christianity also? hence the rule by which we are to determine the character of our spirit is simply this: One of those spirits being denominated the *Spirit of truth*, and the other the *spirit of error*, therefore, *truth* and *error* are the two standards with which these two opposite spirits stand identified; and hence *they* are to be the ultimate appeal, and it is, therefore, by that standard by which the true nature of our Christian character is to be decided. To illustrate, suppose when Peter undertook to adjust the matter above referred to, he had first considered the saying, that "Vengeance is mine; I will repay saith the Lord," and that "the wrath of man worketh not the glory of God." Or suppose he should have called up the precept, "I say unto you, resist not evil." Or again suppose he should have called to remembrance the example of Jesus, in his case of lying, and to have remembered that instead of having taken his life, Jesus simply looked a reproof for his conduct, or that he should have considered that grand sentiment which covers the whole conduct of human relationship in all possible circumstances, namely: "As ye would men should do to you, do ye even so unto them." Now had he obeyed this precept, could he ever have committed this rash act? And would he not have immediately discovered that even his inclination to do it was from the *evil spirit*, and hence not to be indulged.

Here then we are furnished with a rule that not only applies in this case, but equally to all others as long as time lasts, and under all circumstances of life. Is it not

therefore conclusive from these considerations, that no man can determine whether he is a Christian, by consulting the spirit alone? to decide the matter, must not the "spirit and the word agree?" and is not the spirit, or his feelings to be themselves tested by the word, which determines their good or bad character, by agreeing or disagreeing with that word? We conclude, therefore, that the spirit is not a true criterion to determine either what a man is, or what he must be under any circumstances, whatever. We also infer this to be a correct conclusion, from the fact that the spirit is not to be the rule of judgment in the coming day of retribution, which would have been the case, had it been the rule of conduct here, for the law which we have kept or violated here, must be the standard by which we shall be rewarded or punished hereafter; for it would be an act of injustice to try us by a rule with which we had never been acquainted, but that it is the word and not the spirit, which is to be this rule, is a revealed truth, says Jesus, "I judge no man, but the *words* which I have spoken unto you, they shall judge you in the last day."

Now, as additional evidence to the above, and also to expose what we conceive to be another fatal error, we shall enquire what we are to understand by conscience, as presented in the Bible. Should we give what we consider to be a true definition of conscience, we would say that it is a *feeling*, resulting from a decision of *mind*, and which feeling must always be in harmony with the judgment which produced it, and hence it follows that were we to misjudge in relation to any matter whatever, that our conscience must also be in error. Hence the opinion that conscience is a principle implanted in man which is always on the side of truth and righteousness, is erroneous. We shall now refer to a number of examples, both in scripture and elsewhere, in order to illustrate and confirm our suggestions in relation to what constitutes conscience. In regard to it, the scriptures speak thus, "but even their minds and their *conscience is defiled*." Now, if conscience may be defiled, then how can it be a rule of right? and much less, always on the side of truth and righteousness. Again, Christians are said to have been "delivered from

an *evil conscience*;" how, if so, can an evil conscience always be on the side of righteousness. If their conscience may be defiled, and also be an evil conscience, then it is evident that there must be some rule by which its character must be determined, whether it is evil or good. And if conscience itself is thus to be referred to another standard in order to test its character, then does it not follow that it is not a principle implanted in man as above suggested, and also that conscience can not be a sure criterion by which to judge of the moral character of human action.

How strikingly does the experience of the apostle Paul, furnished by himself, go to confirm this idea of conscience; says he before the Roman council, "I have lived in all good conscience before God until this day;" but what was the character of this conscience, it must have been such as to have approved of his former conduct, even in his persecution of the Christian church, or he could not have said that he had lived in good conscience up to that day; but this is farther confirmed by the following. Says he, "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazereth, which things I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death I gave my voice against them, I persecuted them even into strange cities;" and this was all done in perfect accordance with the dictates of this persecutor's conscience. The reason why it thus approved of such acts, is the fact that he *verily thought* within he *ought* to do these things, he judged that he was working righteousness, and making great proficiency in the Jews' religion, and this being the decision of his judgment, his conscience resulting from that judgment approved of all he did, and all was peace within, for mark, it was *within himself* that he thought he ought to do those things contrary to the name of Jesus. In fact, had he refused to perform this conduct, which he supposed to be his duty, his conscience would have immediately put on the lash, and goaded him until, to obtain peace, he consented to commence the work of blood.

Now if conscience is of such a nature as to justify such

audacious wickedness, as that committed by Saul of Tarsus, then what crimes will not conscience approve, and of what may not men be guilty, with perfect impunity, so far as it is concerned? Is it not absolutely certain, therefore, that to consult conscience in regard to right or wrong, is indeed the greatest piece of absurdity imaginable. The inference from this is, that the conscience of a Jew would impel him to murder Christ, and exterminate his followers from the earth; and that of a Mohammedan would constrain him to persecute both Jews and Christians even to death, and that it would give them no peace when an opportunity offered, until they should consent to indulge its internal dictates. The conscience of a Romanist would justify him in deluging the earth with the blood of all whom he deemed heretical; by this internal monitor he would be urged forward in the deadly strife, and thus

“ Deal damnation round the land,
On each he judged God’s foe.”

And that they engage honestly in this work of blood, at least as a general thing, no one can reasonably doubt; *they verily think within themselves* that they ought to do such things. This history of persecuting the church, as foretold by Christ, implies the honesty of those who should be thus engaged; says he, “ The time will come, when he that killeth you, will think that he doeth God service.” Now what but this honesty of purpose could have induced protestants, at the reformation, when they had it in their power, to have also engaged in this work of blood, as history declares they did? But we need not particularize farther, for there is not a body of religionists under heaven but which has its own peculiar conscience, and which leads each of them, to a greater or less extent, as opportunity offers, to oppose and persecute every other sect; and the bitterness of this persecuting spirit is in proportion as they differ, not from truth, but from each other in sentiment, and the great difficulty is, that their own conscience is ultimate appeal with them all; they consult no higher tribunal than this as justification of their unhalloved impulses, or spirits, which is manifested in their conduct toward each other; and as this conscience, which is the result of their judgment, may be uninformed, bi-

goted, superstitious and ignorant, perhaps the manufactured product of priestcraft, but no matter for this, as judgment dictates, conscience impels, and the devotee laboring under the false impression acts accordingly, and this is all done within himself, as Paul declares, referring to his bloody tour to Damascus, thus: "I verily thought within myself, that I ought to do many things contrary to the name of Jesus."

From these considerations, we think we are justified in drawing the following inferences: first, that conscience consists in certain feelings, or impulses, created by a decision of the mind; second, that this dictator always demands consistency of action, and consequently it always condemns, when we refuse to do, what is considered duty; third, that the most flagrant crimes imaginable, may be committed with perfect impunity, so far as conscience is concerned; fourth, that conscience may approve of that which is wicked in the sight of God, and also condemn that which is pure righteousness, either in respect to the works or faith of Christianity; fifth, that there is as great a variety of consciences exhibited in the world, as there are social sects of religionists, whether pagan, papal, Mohammedan, Jewish or protestant, or their subdivisions, the conscience of each having been created by their respective creeds to which they are individually committed, judging that to be the standard of truth; this creed being the machine which has formed the judgment itself, and that judgment then forms a peculiar conscience for each sect, and these may differ from each other, (we were going to say) as wide as the poles, but we shall use a more striking comparison than that, if it may be called such, and say, as much as they do *actually* differ from each other. Indeed, this variety of consciences goes still farther than societies, and endows each individual composing those societies with a conscience peculiar to himself; and it is as impossible that there should be any two of these precisely like each other, as that two individuals could possess the same amount of intelligence qualifying each to judge in regard to matters of religion, precisely like the other; sixth, it is impossible that conscience should be a universal standard of action; this is evident from the infinite variety

of consciences, and also from the fact that it has approved of the most heinous wickedness conceivable, and what it once did it may do again; neither can this be true, from the fact that it has no higher authority than that of the judgment of *man*.

But, says an objector, we do not contend that any but an enlightened conscience is a proper guide. In answer to this we would ask, does not every one of those divisions of religionists claim their conscience to be enlightened; and indeed is not this claim set up by each individual among the entire mass? Can there be an individual who is willing to acknowledge his conscience to be an ignorant one? But it may be said, that we know that the greatest proportion of those here named, are actuated by an ignorant conscience, from the fact that neither their faith nor their practice, corresponds with that brought to view in the scriptures. Ah! the scriptures is then the standard by which we are to determine whether an act is right or wrong. We heartily agree with the introduction of this rule, and claim that it is the only one with which the human family are favored to determine the character of all consciences, all spirits, all faiths, all doctrines, and all human conduct in relation to Deity.

We close by bidding conscience an everlasting farewell; and we permit this pest of our race to retire, never henceforth to be consulted in matters of righteousness: and as an apology for thus abruptly discharging this popular tribune from office, we may say as courteously as possible, that it is to be attributed exclusively to his disqualification as a righteous judge, to do justice; and also by way of reproof, he may be informed that he has imprudently insinuated himself into the decision chair of Christ, and even usurped his prerogatives, and crowded both him and his rule of judgment out of their proper places, and proposed another rule for the government of moral conduct, and one too that bears not the least resemblance to that furnished by Christ, thus, "I judge no man, but the *words* which I have spoken unto you, they shall judge you in the last day." What this standard therefore approves, will survive the fiery ordeal of the Great Day of Assize, and what it disapproves now, will then be consumed.

CHAPTER X.

THE DOCTRINE OF JUSTIFICATION.

The doctrine of scriptural justification may be considered two fold, relating both to Christian conduct, and also to that final acquittal passed upon the righteous, at the judgment of the Great Day. That which relates to man prior to that event, is the justification of faith, while that which relates to Deity, is to be the actual execution of an act, absolving from guilt for past offences, those who had in this life been justified by faith. We propose, in the first place, to consider the nature and extent of justification in the present state; and in the second place, that remaining to be accomplished by the dispenser of rewards and punishments at the tribunal of the universe.

We remark, in relation to justification in the present state, that God has no hand in its accomplishment, either direct or indirect. He has provided and transmitted to the human family a copy of his will. This contains directions, applicable to every circumstance and emergency into which men may be thrown in life; and if he acts according to its dictates, actuated in their performance by the hope of future reward, then this code of laws approves or justifies him. This is what the scriptures call being justified by works. We refer to an example, thus, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar; likewise, was not Rahab, the harlot, justified by works when she had received the messengers and sent them out another way." The following saying of Jesus, sets forth the subject in a clear and vivid light, thus, "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things; but I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judg-

ment; for by thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned." That this also included their *works*, is clear by what precedes, thus, "The *tree* shall be known by its fruits; therefore first make the tree good, and the fruits will also be good; or else make the tree corrupt, and the fruit will be corrupt also."

This justification, applicable to the present state, it will be seen, has no allusion whatever to any particular change through which men may pass, consisting in certain feelings which they may experience at some particular point of time, after which they are to be considered *just* in the sight of God. This is evident from the fact that it consists entirely in outward works, or duties to be performed in the various relations men sustain to each other, and consequently God can have no hand in doing those works, which he has enjoined on men; therefore he can have no hand in this justification. This we conceive to be the extent of man's justification in the present world. The idea that he may be actually justified by God at any particular period of time, and that he may remain in that state during life, or even for a period of years, is not only inconsistent with scripture, but also with the existing state of things. For is it not impossible for a man to live months, and even years, circumstanced as he is surrounded by continual liabilities to sin, and yet never commit an act in that time that is in violation of the law of God, as embodied in the precepts of Christ? and if he commits one such act, then he is no longer *just* in the sight of God; for the rule applicable to this case is, "He that offendeth in one point is guilty of all:" hence it is evident that there can be no actual justification in the sight of God during the present imperfect state of things. But suppose there was a time when God did actually consider a man just, the very first act he committed after that, either in thought, word, or deed, that moment his justification would be lost; and so likewise would it be with every act of a similar nature during his whole life; and hence God would be under the necessity of passing a great many such acts of justification in each individual case. But what absurdity does such an idea involve: Jehovah passes an act, declaring a man to be

just, and at the same time knowing that in a few days he will be under the necessity of not only reconsidering that act, but of actually reversing it, and now hold the same man to be unjust.

But we shall now endeavor to ascertain in what the justification of the scriptures consists. In doing which, we shall also discover the time when the act takes place. The fact that the Almighty is pledged to justify a certain class of the human race, is evident from such texts as the following: "That God might be just, and yet the justifier of him that believeth in Jesus;" again: "And the scripture foreseeing that God would justify the heathen, or gentiles, through faith, preached before the gospel unto Abraham, saying, in thee shall all nations of the earth be blessed;" therefore, says Paul, "we conclude that man is justified by faith, without the deeds of the law;" again he says, "being justified by faith, we have peace with God through our Lord Jesus Christ." From these passages we see that God himself is pledged to justify a certain class of men, and as they are to be justified by *faith*, it follows that they can not be actually justified in this life, this is evident from the fact that the whole Christian course is represented as being one of *faith*, and as faith invariably looks to the future for its realization. Therefore, the period fixed by the author of this justification for its accomplishment, must be after the present life; and we shall also see that it take place at that event, where all the great promises of future reward look for their fulfillment. In the present state, the Christian is said to "*walk by faith*, he looks not at the things that are seen, which are temporal, but at those things which are not seen as yet, and which are eternal;" he also "lives by faith," believing he shall be crowned with eternal life: "when he who is his life shall appear, then shall he also appear with him in glory;" hence they live by faith.

But they are also *justified by faith*, that is, they believe they shall be actually justified at the time and according to the promise to that effect, and as "faith is the confidence of things hoped for," it must necessarily look to the consummation of that hope to be realized. This is clearly intimated in one of those texts above quoted, thus:

“the scriptures foreseeing that God would justify the gentiles through faith, preached before the gospel unto Abraham, saying, in thee shall all nations of the earth be blessed.” Now, if we refer to this gospel sermon thus preached to Abraham, by God himself, and by the way, it is the only one he ever did preach, and of course must be of great importance, we shall find that the things promised to Abraham and his seed, of which this gospel sermon was the glad tidings, run to Christ the seed of Abraham, and which were to be bestowed on all that believed in him, who are graciously considered joint heirs with him to those things thus promised to Abraham, which as we have already seen, was the possession of the world to come. (See inheritance of the Saints;) and hence we see how “the gospel was preached to Abraham.” Again, in relation to this, it is said, when this promise was made to Abraham, that “he believed God and his faith was imputed to him for righteousness;” Abraham is therefore styled the Father of the faithful, and his faith is made the model of all true faith, in all ages, from his time to the end of the world. Whosoever therefore, possesses this faith, it is imputed to him also for righteousness, that is, if they believe this gospel God preached to Abraham, that he would justify them, and that he would also bless all nations of the earth, or those from among all nations who should believe this gospel, and that that blessing was to consist in the inheritance of the world, this being all God required Abraham to believe, and also that God will actually accomplish these promises thus made, is all he requires of men as a condition of justification, and hence imputes this faith to them, for righteousness. Abraham, therefore, and all his children, the faithful of all nations, are, while they live, justified by faith, and who shall also be accounted as righteous; as though they had never sinned, or had always preserved a perfectly innocent character, and who are to be justified or acquitted at the judgment, on this principle of faith, instead of by works of righteousness.

But that Abraham is not yet justified, nor has received the inheritance which his faith embraced, is evident from

what Paul says, speaking of him at the head of the ancient worthies, who declares, "that these all died in faith, not having received the promise, or those things which God had promised him. And then to show, when this imputation of righteousness to Abraham and all others of like precious faith, did actually take place, declares that "they without us, including the gentile Christians, shall not be made perfect." Thus fixing the time when, these promises shall be fulfilled, which were made to the ancient saints, to be at that period, when that which is perfect, is come; this perfection is the resurrection state, as nothing short of that can be perfect, and which is indeed perfect, here shall all the righteous be gathered from the four winds of heaven, and after having been made perfect, shall now be pronounced *just* by Deity himself, and also acknowledged actually righteous, because wearing his incorruptible impress or likeness of God himself, then shall all "nations of the earth be blessed;" clad in the robes of immortal youth and vigor, enter the land promised to them who shall there sit down with Abraham, Isaac and Jacob, in the kingdom of their Father. This is the justification which the scriptures propose.

But it may be said that as justification includes the pardon of all past sins, and as this pardon is experienced here, it follows that justification is applicable to the present state, but this is mere inference; for there is no positive evidence that God ever does pass such an act absolving any class of men from past sins, and as feelings, or our spirits, in the absence of such evidence is not to be admitted as testimony, and besides, this experience can be perfectly accounted for upon the principle of mental impression. To illustrate, suppose a man to hold the sentiment that he may be justified from all his past sins in a moment of time; and suppose he resolves to commence the work by complying with what he believes to be the preliminary conditions; his whole thoughts are now engaged about the subject of his anticipated pardon; he now feels the necessity that the work should be done; he meditates upon the nature of sin; what it has done in deranging all the elements of the moral and physical world; he thinks of the condemnatory sentence uttered against all

who practice the rebellious system, until he becomes so depressed that all his past sins have become, as it were, embodied, and life actually becomes a burthen; relief he must have; he has now come to that point where in his theory he may reasonably expect to be thus pardoned, or where his justification will take place, and that when it is accomplished, he believes that he will experience a sudden change in his feelings; the load of guilt will fall off, and that then his fearful apprehensions will be turned into joy; his darkness and gloom into light and glory; his whole being now becomes intensely fixed upon this change, which he now expects every moment to experience. It arrives, and like an electrical shock, passes over him. Well says one, is not this justification? We unhesitatingly answer, no; for there is not an item in this whole experimental process, but is the direct offspring of mental impression, and has all been produced in accordance with his preconceived opinions in relation to the matter. If his views have been correct, and this is the method God proposes in his word to justify men, then his justification is a genuine one; but if not, it is spurious, and his honesty can make no difference whatever in the matter. God never changes his revealed plan from any such considerations. To determine then the truth, or fictitious nature, of this operation, we must again have recourse to the law, and to the testimony. The only enquiry with us is, what saith the scriptures; we have examined that book carefully, and we do not hesitate to make the unqualified declaration that it contains no allusion to any such operation as that which this man supposed to be justification; there is no such picture drawn by the pen of inspiration in the whole vocabulary of truth. No such description of experience through which men are to pass, resulting in an especial act of God, in pardoning his sins.

Another fact which goes to expose the nature of such an experience as being the work of Deity, is, that all devotional religionists have the same experimental exercises under similar circumstances. The Mahometan becoming burthened and oppressed in his feeling, resulting from his disobedience, or want of fidelity to his supposed

deified prophet, Mahomet, takes up his march of pilgrimage, no longer able to endure the unsupportable depression of his wounded heart; he winds his lonely way towards the city of Mecca; he languishes to obtain but a glimmering view of the celebrated cave, where once dwelt his great prophet, whose very precincts, in his estimation, are rendered sacred by having housed within its confines the sacred trust of him who was a little lower than the great God himself. He labors under the impression in full confidence and hope, that could he but once behold the canonized spot, relief will surely come; his passed offences be all canceled and will cease their torments, and he experience the justifying sensation, and what is the result? He arrives at the venerated cave, prostrates himself upon the ground, and instantly the oppressive chain is broken, his sins all pardoned; the captive spirit is free; all fearful forebodings and darkness are fled; all is light and peace within. Now are not such scenes and experiences as this, of daily occurrence, not only among Mahometans but also among Pagan worshipers? and does not even the devout Jew experience the same sensations, and also the devotional Papist, after having received his last sacramental absolution, granting a remission of all past sins, as he supposes; his depressed feelings now subside, and all is peace. Now who will say that the experimental operation of these unenlightened minds are the works of Deity; and if their experience is to determine the fact, then indeed have they been justified, for it corresponds precisely with that of modern Christians; and if one proves the interposition of any Deity, real or supposed to have been engaged in its accomplishment, then all others prove the same; hence Mahomet is alive, and he heard the prayers, saw the sincerity of his devotee, and justified him from all his past offences. The idols of the Pagan deities saw the devotion of their whorshipers, pitied, and pardoned them; and also granted them an experimental knowledge that the work was done. Are we not, therefore, warranted in coming to the conclusion already suggested, that this whole work is the result of mental impression; and also that such experience has not

one precept, or example in the Bible upon which it is founded.

But to farther prove that the scriptures do not propose to pardon sins by any such act on the part of Deity, in the present world. but that it is referred to a future state for its accomplishment, is evident from the following: says Peter in one of his sermons, "Repent and be converted, that your sins may be blotted out *when the times of refreshing shall come* from the presence of the Lord, for he shall send Jesus Christ who before was preached unto you, whom the Heaven must receive, until the times of restitution of all things spoken of by the mouth of all the holy prophets since the world began." We see by this passage, first: that repentance and conversion are applicable to the present state; and secondly, that they are the grounds upon which men may *hope* for the *remission of their sins*, and of course must take place after that conversion is accomplished; third, that the time when their sins were to be blotted out or remitted, was to be at the restitution or time of refreshing of all things; fourth, that this time of restitution was to be at the appearing of Jesus Christ, who was to be sent again for the purpose of accomplishing this great work. This, then, is the time when the justification proposed by the Almighty takes place and is consequently in reservation for the righteous. Here, we also see, that there is something dignified and important comprehended in the scriptural doctrine of justification; instead of being experimental and realized by the church, it is a prominent item in her great hope, which is to be brought unto the saints by the Son of man, at the commencement of the new creation; then those who had embraced the promises made by God to Abraham, and through him to all of like faith, and who are now justified by that faith, will then be justified by God himself; being thus justified, they have peace of mind in the present state in anticipation of these coming events; this is the inevitable result from such hopes. Here, again, it will be observed, we are at issue with the popular theology; the two systems are widely dissimilar, both can not be true; let men, therefore, bring their preconceived opinions

and try them by God's eternal standard of truth ; if they are found to be in accordance with its teaching, then adhere strictly, and even devoutly to them, whatever may be the result ; but on the contrary, if they are found to be inharmonious with that rule, then they should cast them away, whatever may be the consequence ; though they may have been held as sacred as right eyes, or right hands, "for it is better to go into life halt and maimed, than to have two eyes, and two hands, and be cast into hell fire ;" truth alone will sustain its possessor, and enable him to survive

The wreck of matter, and the crash of worlds.

CHAPTER XI.

THE DOCTRINE OF SANCTIFICATION.

The term sanctification signifies to set apart any person or thing for sacred purposes; for instance, the vessels used in the Jewish temple were thus sanctified by being devoted to the service of God, performed according to their ritual. And also the first born of the flock was sanctified, or set apart to be used as sacrificial offerings in the worship of the temple. Again, when God was on Mount Sinai delivering the law to Moses, the children of Israel were directed to sanctify the Mount, by setting bounds around its base, and while devoted for this purpose, it was considered so sacred that if even a beast touched the mount it was immediately killed. And also the law directed that the sons of Aaron were to be sanctified for the purpose of officiating as priests for the nation; the altar also, and in fact the entire tabernacle and every thing pertaining to it, is said to have been sanctified.

This term, is used in the New Testament, applicable to Christians, in precisely the same sense. They are said to be "sanctified by God, and preserved in Jesus Christ," and the apostle prays that God would sanctify the church at Thessalonica, "wholly, soul, body and spirit, and to preserve them blameless unto the coming of the Lord Jesus Christ:" again, they are said to be "chosen out of the world according to the doctrines of God," and to be henceforth devoted to his service in Christianizing their fellow-men. In the discussion of this subject, we propose in the first place, to state some of the most popular sentiments in relation to this doctrine: and in the second place, present what we conceive to be its true import. The idea entertained by the greatest proportion of professors in relation to the time, when men may be sanctified, is that it can not be accomplished until a very

short period before death. It is also believed by others to be a work which may be accomplished momentarily; this they call perfect sanctification, those thus sanctified, may live in that state until death. The Roman Catholic view is that they may be sanctified even after death; this sentiment is proved to be false from the unconscious state of the dead, we will however indulge in a few remarks in relation to their idea at this time.

We remark, then, that their position can not be met, if it be admitted that the wicked are in a state of conscious existence, there is not an argument of a feather's weight which can be produced against the assumption of the Romanist; for if they are conscious, they may repent, they may pray, they may be converted, and the great God may still be propitiated by them, as long as Christ still sits upon the Mercy Seat; for there is but one probation revealed in the scriptures, that commenced at the time the great promise was made: "That the seed of the woman should bruise the serpent's head," and is to continue until the latest period of time. And all men, while in a conscious state, any where in the universe, may avail themselves of the offer of pardon and sanctification during this entire period; but is it not said that, "as death leaves us, so shall the judgment find us?" Yes; men say so; it is, however, purely home made scripture, and there is no philosophy in the sentiment, on the supposition that the dead are conscious, for they may still pray, repent, and believe, and the veracity of God is pledged to hear and answer all such prayers as long as Christ mediates. But is it not also said: "As the tree falleth, so it lieth?" Suppose it is; what does that prove? Is not this a curious simile to represent a state of consciousness? It would have been a more striking comparison to have let the tree stand, move and grow, and producè fruit, even though it were evil fruit; there would then have been force and fitness in the idea. Had this figure been introduced to represent the opposite state of the dead, their unchangeable, motionless, and unconscious existence, it would have been appropriate. But again, it is said: "Out of Hell there is no redemption." Whether this is scripture or not, it contains no argument against the Catholic view,

for we have proved that the Hell of the wicked is not now and will not be in existence, until the dispensation of Mercy closes, and then of course there can be no redemption, and especially out of Hell, because its fires soon terminate the existence of those who depart into its flames; none will then be redeemed but those who have obtained the seal of redemption, while on probation, much less *can* they be redeemed, after sentence has been passed upon them, and its execution inflicted; hence, "out of Hell is no redemption." We repeat that there is no substantial argument that can be advanced to disprove the idea, that men may be sanctified any where in the universe, as long as time continues, on the supposition of their consciousness. Our system, however, renders the thing an utter impossibility.

These, therefore, are some of the sentiments commonly held in relation to the time when sanctification takes place. We shall now notice some of the views commonly entertained relative to the nature of sanctification. It is said by most divines, that it proposes a radical change of heart, and by the term heart is included all the moral sentiments or feelings which make up individual disposition. Now, what we are to understand by Christian sanctification, may be expressed by two propositions; first, that sanctification is invariably a progressive work; and secondly, that it proposes no radical change of nature, but simply a change of attachment from one set of objects and pursuits, to that of another character. To prove, then, that sanctification is a progressive work, let us consider the process of that work, according to inspired testimony. Jesus prays for his disciples thus: "Holy Father, sanctify them through thy *truth*; thy word is truth." Another passage to the same import is, that which declares that men are to be "chosen through sanctification of the Spirit, and belief of the truth unto obedience." By these texts we learn, first, that men are sanctified by believing the truth, and, secondly, that that truth, through which they are thus sanctified, "is the word of God." This word embodies the whole system of revealed truth, by the belief therefore (of this) men are chosen vessels of God, and are set apart for his service; now, the legitimate conclusion from this process

of sanctification is, that it is progressive. If men are to be sanctified by believing the truth, and as this belief or faith comes by *hearing the word of God*, then is it not as impossible that men can be sanctified, in a moment of time, or even in a few days, as it is that they are capable of hearing, understanding, and believing the whole system of divine truth contained in revelation, in that space of time. The process, therefore, of sanctification, is simple and easy to be comprehended. Take a case to illustrate.

A man, for instance, hears for the first time in his life, some one of the great truths of the word of God presented to his mind; he understands and feels their force; after mature consideration, he has full faith in them; here his sanctification commences; he is indeed thus far sanctified, and chosen through the belief of this truth; his attention is now aroused, his interest becomes more and more intense; he searches still for light and truth; now, by pursuing this course, it is evident his mind and understanding of divine things must become enlarged; he thus hears, comprehends and believes one truth after another, and in the same degree his sanctification progresses. Hence, sanctification absolutely commences prior to repentance, and in fact produces repentance, and that it must continue as long as rationality endures; therefore no one can be sanctified momentarily; and even if they are sanctified upon the bed of death, it must be done by the presentation and belief of *truth*, not man's, but the truth of God, and this process must continue up to the moment his reasoning powers fail, and then *his* sanctification is as perfect as it can be, but still not so perfect, in degree, as that of others, who have made a greater proficiency in accumulating knowledge of divine truth, and who have consequently grown with more rapidity in the "knowledge of the truth as it is in Jesus," or as taught by him, who, as we have seen, prayed that men might be sanctified through his truth. This indeed shows what the nature of sanctification is, as well as the time when it is accomplished; and all that remains for us to do, is to expose the idea more perfectly, that it consists in a radical change of nature; in doing this, it will bring out our second propo-

sition, namely, that sanctification is simply a change of attachment from one set of objects to that of another.

What is meant by a *radical change* of nature, is the destruction of certain feelings or propensities, with which we were endowed by nature. In pursuing this idea, we shall endeavor to show that all the propensities of our nature are compatible with Christianity, and may be possessed by the holiest beings in the universe. There are a number of expressions in the scriptures, which designate different departments of man's nature, these we propose to consider briefly. We have already introduced a passage containing *three* of these terms, namely: soul, body and spirit; these the apostle prays might be "sanctified wholly" by spirit in this, as well as in a great many other instances, is simply meant *evil* feelings, motives and desires which circumstances prevent being manifested; in other words, it is a disposition to break over the strict rules or precepts of Christ, when an opportunity presents itself for the individual to do so. For instance, a Christian has been injured or in some way wronged by his neighbor, and as it is human nature to retaliate, he is therefore inclined to revenge that wrong, or to render "*evil for evil*;" he now remembers how his master acted under such circumstances, "who when *he* was reviled, reviled not again," he also remembers the precept, "if thine enemy hunger, feed him; and I say unto you resist not evil," and again "vengeance is mine, I will repay saith the Lord;" Upon these deliberations, he resolves to resist the natural impulse of his nature the spirit of revenge, and to refer the adjustment of the matter to Him who will render justice unto all men, and instead of taking the execution of this wrong into his own hands, he resolves that if ever an opportunity offers, he will render good to this his enemy—this is the sanctification of his spirit; it is thus *set apart* for the service of Christ. And is there the least radical change in this man's spirit, does he not possess the same revengeful disposition as ever? and instead of being modified, it is perhaps more indignant than formerly, when his views of the nature of sin were not so comprehensive. Indeed, this disposition is innate in the nature of Deity himself, which is exhibited in his long suffering

with a wicked race; he often feels the spirit stirring indignation within, moving him to immediate vengeance for the violence committed against his laws, but he suppresses the impulse of justice, the spirit of revenge, and still waits to be gracious, referring its indulgence to a later period. We have a striking example of this disposition manifesting itself at the scenes which transpired upon Mount Sinai; it was called out by the fact that the rebellious Jews, at the very foot of the mount upon whose summit the awful presence of the Almighty was exhibited, amid fearful thunderings, the forked lightning's frightful flash, the deafening sound of trumpets and terrific voice of words, they collected their gold and made a calf, and then shouted the idolatrous song, "these be thy gods, O Israel, that brought thee up out of the land of Egypt." In view of such conduct, and while Moses still interceded in their behalf, the incensed Jehovah cries out, "let me alone, that I may go down and destroy them." Now is not this the precise disposition experienced by Christians when outrages are committed against them, and can such impulses be possibly dispensed with, are they not the direct result of our mental decisions, that wrong has been done, and therefore can no more be avoided than we can cease to think, and decide between right and wrong? The cause must first be destroyed before the effect will cease; and therefore no radical change can be effected in a man's spirit, only by destroying his mind; hence we conclude that the sanctification of the spirit consists in its impulses being kept under the control of the intellect, so that it does not manifest itself in works of vice, but on the contrary in those of Christian virtue. It is thus set aside for holy purposes, and becomes identified with the disposition of God himself, and when the entire control is thus obtained over the spiritual impulses of our nature; the spirit may then be said to be wholly sanctified.

But again, by the sanctification of the body, we understand a dedication of that department of human nature, which gives a tendency to matrimonial society, so that the great end for which the human race were created may be accomplished, viz: to multiply and replenish the earth;

when this is done in accordance with the inspired rules governing this relation, then the body is sanctified.

By the term soul in this case is meant life, therefore by the whole life being dedicated to the service of righteousness, the soul is sanctified.

Another term of common occurrence in scripture descriptive of man's nature is that of *heart*, by heart we understand is meant that class of mental organs, which gives character to all impressions received from external circumstances, or from the nature of things which may occur in the future, the term heart is almost universally used in scripture in this sense, though in some instances it embraces the intellectual faculties, those organs of the mind whose office it is to determine the nature of events and things, but which have no moral character of themselves, being entirely destitute of sensation, feeling or passion. Indeed it is the decision of these faculties that produces all the variety of feelings or passions manifested by the human mind. This department of mind was designated by the use of the term heart, by the inspired writings long before it was employed by heathen Physiologists, to signify the internal organ connected in the circulation of the blood, and there is no evidence that the inspired writers understood the abdomen to be the seat of affections, on the contrary, it is distinctly declared that the thinking faculties were located in the head; says the Prophet to the Chaldean King, "The thoughts of thy *head* troubled thee;" such ideas came from heathenism. It was even supposed by some of their most popular medical fraternity, that their abstract intelligent soul had its seat in the *pylorus*, between the first and second stomach.

We shall now consider some of those faculties which are supposed to be at war with Christianity; there is no necessity for considering all the moral propensities, from the fact that if the worst of these, (if we may be allowed that expression,) are found susceptible of sanctification, then of course, those higher organs, such as benevolence, veneration, &c., must also be thus susceptible, the organs to which we refer are those of covetousness, jealousy, hatred, anger, envy or emulation, these are included in the term heart. The following texts of inspiration, prove

that all these traits of disposition, are compatible with the Christian religion, and also that their sanctification consists not in a radical change of their nature, but in being employed in the promotion of righteousness and truth. In relation to covetousness, it is said, by the apostle, "Covet therefore the best gifts;" hence covetousness is a faculty to be employed in the service of Christ, and its sanctification consists in earnestly desiring, or coveting *good things*. Again, speaking in relation to the calling of the gentiles, the apostle refers to what Moses said, in relation to it, which was that "God would provoke you, (the Jews) to jealousy by them that are no people," the gentiles, "and by a foolish nation, will I anger you;" again, "let us consider one another to provoke unto love, and to good work." Says he again, "for I speak to you gentiles, inasmuch as I am the apostle of the gentiles, I magnify mine office, if by any means I may provoke, to emulation, them which are my flesh, and might save some of them;" again writing to the church of Christ, he says, "for I am *jealous* over you, with a *Godly jealousy*." Here then we see that the passions of jealousy and envy, or emulation, which signifies the same thing, were not only approved of, but were exercised by the apostle Paul himself, as perfect a Christian, perhaps, as ever lived, and not only so, but he intimates that even jealousy when thus employed, was godly in its nature, and in confirmation of this, we are favored with the repeated affirmations, coming from Jehovah himself, that it is indeed a passion of his own holy nature, thus: "I am a jealous God."

In respect to anger and hatred, it is said, "Be ye angry and sin not, and that also. God himself is *angry* with the wicked every day:" and Christians are called on to *hate* everything that is opposed to virtue, holiness, and truth. Now, if these faculties are possessed and exercised by a holy God, may they not be also possessed and exercised by his creatures. The inference here implied is indeed sufficient evidence to establish our position, in the absence of all other proof, but in addition to this, we have apostolic precept and example. And, as these faculties are natural endowments of all our race, which is

demonstrated by phrenological observation, and as they are then the common inheritance of saints and sinners, righteous and wicked, and those developments remaining unchanged by conversion, and undestroyed by sanctification.

Are we not justified in coming to the following conclusions: First, that the original progenitors of our species were endowed with all these passions and powers, when they first came forth from the hand of the creator, and by him pronounced good, and if so, are they not perfectly compatible with Christian character, and not only so, but can it be conceived how Christian duties could be performed, were any of these faculties struck from the human brain: Secondly, that the heart may be perfectly sanctified, and yet feelings of hatred entertained, not only at sin, but at the sinner himself; for there is no such thing as abstract wickedness, the actor must be identified with his action, the one can not exist without the other; hence it is the sinner himself with whom God is angry; he may even feel a vengeful indignation to some extent approximating, that of Deity, at the exhibition of high-handed wickedness and insult offered to his majesty, and yet be sanctified. And he also may be jealous and envious, to imitate the example of those whom he discovers to be more virtuous and godlike than himself. Thus it is obvious these *passions* of the human mind, which when prostituted to evil are capable of the greatest amount of wickedness, but which are nevertheless in harmony with holiness, or may be made so by sanctification, and which are then capable of accomplishing the greatest amount of good, and when devoted to the service of Christ, their natural intensity and strength may be increased instead of being diminished, this is what we consider the doctrine of Christian sanctification implies; and how wide again is these views from a radical or organic change of heart.

But the mind may also be sanctified. This is the most noble power of man, from the fact that it embodies his whole intellectual faculties. That this is the sentiment in reference to mind, is evident from what Paul says, speaking of a character who is devoted to evil passions, and that too contrary to his better judgment: "I find,"

he says, "another law in my members, warring against the law of my *mind*, and bringing me into captivity to the law of sin, which is in my members." Hence it is evident that the mind is the intellectual faculties, but which is, however, susceptible of being enslaved by the power of *evil passions*. But in order to be sanctified, it must gain the ascendancy, and triumph over those evil passions.

When, therefore, an individual has so far accomplished the subjugation of his passions, so that he can perform righteous actions, such as rendering good for evil, restraining his indignation and vengeance, which clamor for immediate redress of the wrong committed against him, his *mind* may then be considered sanctified. This change, it will be seen, is, that whereas the mind was once the captive of evil passion, it has now obtained the restraining power sufficient to keep the very worst passions of his nature in check, and compel them, on condition of their indulgence, to subserve the purposes of holiness and truth; but all this is effected without the least natural change. Indeed, it is no more a change of nature, or radical change of heart, than for a member of a political party, having become convinced of the error, as he supposes, and corruption of that party, and abandons it and identifies himself with some other party, is a change of his nature; and who would contend for such a sentiment, and who can not discover that this is precisely such a change as the sanctification of an individual to the cause of supreme righteousness and truth. This is, therefore, what we conceive to be Christian sanctification.

CHAPTER XII.

ON THE DOCTRINE OF REGENERATION.

This doctrine is also, like that of redemption, considered by the modern church, as being of an experimental character, and applies to believers in the present state. But we propose to show that this is not a proper application of its sentiments; first, from those passages of scripture with which it stands connected, and secondly, from the nature of the doctrine itself.

This term is used but in two instances in the scriptures. We shall quote the passages containing them, when it will be perceived what ideas are indicated by its use. One of these passages is the following: "Behold," says the apostle, "we have left all and followed thee: what shall we have therefore; and Jesus answered and said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of the children of Israel; and every one that hath forsaken houses, brothers or sisters, fathers or mothers, wife or children, or lands, for my namesake, shall receive an hundred fold, and shall inherit everlasting life." The state, therefore, of the regeneration in this passage, is fixed chronologically by the events which it brings to view, included in such a state. The first of these which we shall notice, is that in it (the regeneration) the Son of man sits upon the *throne of his glory*. Now if it be proved from other passages of scripture that the Lord Jesus Christ does not in this state of the world thus sit upon the throne of his glory, then it follows that the *regeneration* is not yet in existence. As proof of this position, we offer the following testimony. Says Jesus, "To him that overcometh, will I grant to *sit with me* in my *throne*, even as I also have overcome, and

am *set down* with my Father *in his throne.*" Hence our position is established, if there were no other evidence; but we are not driven to that extremity. The fact in this case, like in all others, being that when we strike a truth, it opens up an entire vein, like touching one chord of a well strung instrument, the others all vibrate in unison; and we find ourselves, as it were, immediately surrounded, as in a spacious gallery, by the divine penmen, all anxious to give testimony in confirmation of that truth.

But again Jesus is represented as being the root and offspring of David, the bright and the morning star; the throne upon which David, the type of Christ, sat as king of Israel, was to be destroyed until a certain period. It was represented thus; God says: "Take off the crown, remove the diadem, overturn, overturn, overturn, and it shall no more be, until he whose right it is shall come, and I will give it him." In relation to this, God says, "I will give unto him, Jesus, the throne of his father David," but this is not yet fulfilled, because the throne of David still lies in ruins, and also the new Jerusalem, kingdom and throne, of which that was a type, yet labors under the curse; and Jerusalem was to be trodden down of the gentiles, until the times of the gentiles should be fulfilled, or the gentile dispensation finished; or it shall be overturned by all the nations of the world, from the time the crown was taken off, and the diadem removed, which took place in the days of Zedekiah, the last king of Israel, "and shall no more be," until Jesus, the king of the whole earth, shall vacate his Father's throne, come forth, and establish his own throne on the empire of the world, and this is to be in the regeneration. But again:

The twelve apostles were to sit upon twelve thrones, at the head of the twelve tribes of the children of Israel; these tribes were typical of the saints under the gospel dispensation, hence the Apostle James writes to the twelve tribes scattered abroad, greeting, &c., which was not the Jews then living, for the epistle itself shows it to have been addressed to the followers of Christ, which were indeed the true Israel, the antitype of the twelve sons of Jacob. These are also recognized as having been kept in remembrance, even in the new Heaven and earth, which

the following passage shows, as well as that of our text; and that the twelve apostles were also chosen in commemoration of the twelve sons of Jacob, occupying as distinguished a position in the gospel dispensation as those heads of the twelve tribes did, in the Jewish theocracy; they are, therefore, represented as having their names, (the names of the twelve tribes) inscribed on the gates of the new Jerusalem city, located in the new Heaven and earth, and upon the twelve foundations of that golden city were also written the names of the twelve apostles of the Lamb; and those who are said to have been redeemed from among men, and not from the *grave*, and who are evidently the same company Paul represents as being alive on the earth, among men, and not among the dead, and who shall not sleep, but which shall be changed from the life that now is into life eternal, at the last trump. This company are, therefore, the particular antitype of the twelve tribes of the children of Israel, which numbered one hundred, forty and four thousand, twelve thousand redeemed from each tribe; and as the apostles themselves were included in the promise, who were to "sit upon the twelve thrones," judging this company, "the twelve tribes of the children of Israel," and as this was to be in the regeneration, it necessarily follows that that state must succeed the resurrection of those apostles of the Lamb, hence the regeneration is yet to be developed.

Now if there are only two passages in the Bible where this term is used, and one of them, as we have seen, fixes the existence of the regeneration in the world to come, then the rule is, that no inference should be deduced from the one, which only admits of inferential proof, which would contradict that truth already established by the positive text. There are other points included in the passage we have here introduced to prove this to be the proper idea of the regeneration, such as that those who, in this world, had forsaken all for the cause of Christ, should then, in the regeneration, have eternal life, which is not to be conferred until the resurrection of life; and hence, that state can not exist until eternal life is obtained. But the other text to which we referred is this, "Not by works of righteousness, which we have done, but according to

his mercy he saved us, by the washing of *regeneration* and *renewing* of the *Holy Ghost*, which he shed on us richly, through Jesus Christ our Lord ; that being justified by his grace, we should be made heirs according to the hope of eternal life." Now nothing can be more clear than that this whole passage also looks to the future for its fulfillment. According to God's plan, the saints are now, as we have seen, made *heirs* of salvation and of *eternal life*, and hence they now hope for that life and salvation. They are here said to be saved by grace, that is, they set up no legal claim to the forfeited inheritance, or life, but that they now only expect to be saved, by the mere mercy of God conferring salvation upon them as a free gift through Jesus Christ, and therefore all who now comply with the offer upon which it is suspended, are considered joint heirs with Christ to the inheritance of the world, and hence, they are saved by the washing of regeneration, or renewing of the Holy Ghost, which salvation, Peter says, comes at the *end of faith*, and the hope also reaches into the resurrection for its reward. This renewing of the Holy Ghost is, therefore, the regenerating or resurrection process, brought to view thus, " If the Spirit of him that raised up Christ from the dead dwelleth in you, the Spirit of him that raised up Jesus from the dead, shall also quicken your mortal bodies by his Spirit, and hence *renewing* them again to *life*, for by his Spirit he is to change our vile bodies, and fashion them like unto his glorious body, by the working whereby he is able also to *subdue* all things unto himself."

But the term regeneration itself implies a radical change of things, which had once been *generated*, and hence it opens a vast field of work to be accomplished. All the life of the present world is the result of *natural generation*—God created the causes, at the commencement of its history, and those causes, or laws, produce all the present productions of living vegetables, animals and men; these are all the work of natural generation. But the seed of decay and death is transfused through the life of the world, resulting from the introduction of evil into her works; therefore Jehovah proposes a *regeneration*; all things are to be *made new*, or regenerated, declares him who

sitteth upon the throne. At present nature's generations of fruits and vegetables are yielded but grudgingly, and even at that not without an enormous demand of toil and labor before hand, from the husbandman, and even then they are found suffused with thistles, thorns and briars, or choked with weeds; but the regeneration proposes spontaneous production of vegetables, fruits and flowers, as perfect as her Paradisiacal yield; and not only so, but the whole earth itself is *sick*, and groans under her elementary derangement, and in her convulsive agonies follow the sad train of pitiless storms, sweeping tornadoes, roaring hurricanes, and the thundering earthquake's frightful shocks, these are the generations of the primal curse; but the regeneration proposes their utter extermination, so that not a wreck shall be left behind; in the revelator's description of the new earth, it is said: "And there was no more curse."

But again, the present generation of the lower animals have inherited from the corrupt seed a wild and ravenous nature, and by their vast multitudes and the scanty production of vegetables and the fruits of the earth, they are compelled to devour each other for food, in order to sustain their own existence; but the remedy for this evil is also found in the *great regeneration*; a race of animals precisely like those which first came forth from the Omnipotent hand for the use of man are also to be re-created, for *all things* are to be made *new*; and we also have repeated descriptions of their existence in the new creation, but they are now harmless, their ravenous disposition has passed away as an item of the curse; one of these descriptions is the following: "But with righteousness shall he judge the poor, and argue with equity, for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins; the wolf also shall dwell with the *lamb*, and the *leopard* shall lie down with the *kid*; and the calf, and the young lion, and the fatling together, and a little child shall lead them; and the cow, and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like

the ox; (this was the food which God provided for those animals at the creation: see Gen.,) and the child shall play on the hole of the asp, and shall put his hand on the lioness's den. *They shall not hurt nor destroy in all my holy mountain, (or earth,) for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" Again, he says: "No ravenous beast shall go up thereon, but the redeemed shall walk there." But we see that the idea of this regeneration does not include all the generations of vegetables, animals and men that have lived in all time, but the race which were created at the foundation of the world; and hence those men who are to share in the regeneration are to possess a faithful character obtained by complying with the requisitions their Maker has imposed upon them, notwithstanding they have fallen in the ruins of the grave to sleep until the morning of the resurrection, they shall come up in the regeneration, "This is the *generation* of them that seek me," saith God, and who are consequently candidates for the great *regeneration*. Here, therefore, we behold the wonderful sublimity and incomprehensible grandeur of this inspired doctrine, and nothing short of the consummation of these magnificent events, can with the least propriety be denominated *the regeneration*. How far is this from mere Christian experience in the present world.

CHAPTER XIII.

THE DOCTRINE OF THE NEW BIRTH CONSIDERED

We might have introduced and discussed this doctrine under the head of regeneration, as it evidently includes that idea, but there are two reasons why we have concluded to consider it separately: one is, that the term regeneration, although it signifies to generate anew, to reproduce or to be born again, yet it comprehends more, and includes also, as we have seen, the restitution of the earth itself, while the doctrine of the new birth is exclusively confined to the *inhabitants* of the regenerated earth. The other reason is, that we do not wish to confound doctrines of scripture which are presented to us by the use of different terms, unless we are authorized to do so by being furnished with an example contained in the bible itself, where such terms are interchanged, the one for the other; such for instance, as those of immortality and incorruption; or those of redemption and adoption, which mean the same thing.

The doctrine of the new birth is also reduced by the modern church to mere Christian experience, and accordingly consists in a moral change of character, and which takes place at the event they call conversion, and according to their theology means one and the same thing; now from this view and application, again we are compelled to dissent; our views of its nature being at so wide a contrast with theirs, that they admit of no compromise, even though we were disposed to pursue such a course; but nothing however, can be farther from our views than such an idea. To compromise truth, and especially God's truth, we would not do it, with our present views and feelings, though it seemed to us in no small degree to conduce towards the conversion and salvation of the world; because, reasoning from the past, and beholding the alarming evils which have germinated from this practice, and

in many instances too, those compromises have been made from honest motives and desires of doing good, that we can not, nay we dare not, repeat the hazardous experiment; and hence we have nothing to fear, if we present the truth as we understand it from consequences; and although men may be stumbled by its offensiveness, the responsibility is theirs and not ours, and the loss must fall heavily upon their own heads, and even though it "prove a savor of death unto death," we may pity, but still have nothing to fear; the controversy they thus assume, is between them and their Maker, the author of truth. This being our impression, we shall, therefore, in all our investigations make the contrast as palpable and wide between modern theology and that revealed by inspiration, as the nature of the case will admit; so that ordinary minds, untutored in the metaphysical school, may be fully qualified to comprehend the great truths presented in the Bible. Having made these preliminary remarks we proceed to state what we consider to be the truth in relation to the doctrine under consideration.

We remark, then, in the first place, that we consider the doctrine of the new birth to be exclusively applicable to the introduction of the world to come. As proof of this, we shall consider the nature of that new birth through which the Lord Jesus Christ passed, and which will be found to be so intimately connected with the new birth of the saints, that to ascertain the nature of the one, we must necessarily understand that of the other.

Again we remark, that as Adam was the first man whom God created in the present world, so Jesus Christ, the second Adam, is declared to be the first man whom he created of the inhabitants of the world to come. This truth is conveyed in the following language, in relation to Jesus Christ, thus, "Who is the *beginning of the creation of God,*" and which we shall find to be the *new creation*. The apostle, speaking of the order of the resurrection of the dead, gives Christ the precedence, he being the first of that resurrection, upon whom God conferred immortality. That this act was done at his resurrection, the following testimony proves: "If the Spirit of him that raised up Christ from the dead dwell in you, the Spirit of

him that raised up Jesus from the dead, shall *also quicken your mortal bodies* by his Spirit that dwelleth in you." Again, speaking of Christ being in the grave, the apostle says, "His soul," or himself, "was not *left in Hell*, neither did his flesh see corruption." Here, then, it is positively stated, that Jesus Christ himself was *mortal*, and that he was *dead* and *buried*; all, therefore, that is included in the term Jesus Christ, actually lay in the grave, *dead*. And also, that He was raised from the dead, not by his own power, but by the power or Spirit of God; and that as, he being mortal, and having been quickened, or brought to life, by the Spirit of God, it must have rendered him, what he was not before, *immortal*. These are plain, and indeed unavoidable facts, and can not be evaded by saying that it was nothing but his body which lay in the tomb.

In addition to the unequivocal statement that it was *Jesus Christ*, and also *his soul*, that was in the grave, and who was quickened into life, it is also declared that it was the *same* that descended first into the lower parts of the earth, or grave, that also ascended up into heaven thus: What is it that ascended, says the apostle, but that which also first descended? And, therefore, to assume that there was some other part, which belonged to Jesus Christ, whether important or unimportant, it matters not, which did not die and go into the grave, and was not, consequently, quickened into life; then that something was not included as constituting a part of that being who thus ascended into heaven; for, remember that it was the *same* that thus ascended which also first descended *into the grave*; and if he had not assumed that something, be it what it may, at the event of his ascension, then he never will assume it. We say this on the authority of the testimony of those who made the following declaration of that event: "Ye men of Galilee, why stand ye gazing up into heaven? this *same Jesus* whom ye have seen go into heaven, shall so come again in *like manner* as ye have seen him go into heaven." Hence it was the *same Jesus* who was in the grave, that ascended into Heaven, on apostolic authority, and it was also the *same Jesus* who thus ascended that shall also come again in like manner. This is on angelic authority.

We said that in the order of the resurrection, Christ had the precedence, this may be seen by such passages as the following: "But every man in his own order, Christ the first fruits, afterward, those that are Christ's at his coming, then cometh the end, &c." He is also declared to be "the *first born* among many *brethren*." And again it is said "that Christ should suffer, and that he should be the *first* that should *rise* from the *dead*." Again, "Now the God of peace, who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, &c." Thus it is clear that he had the precedence of the first resurrection; and also that it was not accomplished by his own native energy, which indeed would have been an impossibility, for how could a dead man put forth any act whatever, much less that power and skill requisite to raise the dead, and more especially to raise himself from the dead. We are aware that he declared while living, that he had *power* to lay down his life and to take it again; but we have no account of his ever having exerted that power, but on the contrary, the apostles charged his murder on the Jews, and which we have also seen he did not exercise in the event of his resurrection. But his second life, or birth, was as much the work of God as he was begotten by the power of the Highest at his first birth. This introduced him into *mortal life*, and the *second birth into immortal and incorruptible life*; this being the resurrection life, and effected by the Spirit of God, it is, therefore called a *spiritual birth*.

We can now appreciate the doctrine of the new birth brought to view in the conversation between Christ and Nicodemus. In answer to some enquires he had proposed to Jesus, we have this answer given: "Verily, verily I say unto you, ye must be *born again*, and except a man be born again, he can not see the kingdom of God, but Nicodemus did not understand how a man could be born when he was old, and Jesus repeats the assertion but with additional instruction, thus: "Except a man be born of *water*, natural birth, and of the *Spirit*, he can not enter into the kingdom of God," and then admitting the intimation of Nicodemus, of a second natural birth being possible; yet it would still be a corrupt composition of

flesh and blood, and which, therefore, can not inherit the incorruptible kingdom of God. Says he, "For that which is *born* of the *flesh*, is *flesh*; and that which is *born* of the *Spirit*, is *spirit*; marvel not that I said unto thee, ye must be born again." Thus we have the natural birth, the production of which is corruption, flesh and blood; and the new birth qualifying its possessor an inhabitant of the kingdom of God, which as it is said, corruption can not inherit.

The process of the spiritual birth we see, is here compared to the blowing of the wind. It can be heard and also felt, the results of which are tangible, although the precise point from whence it arises or terminates, can not be accurately ascertained. And so neither are we able at present to comprehend the precise chemical process which Jehovah shall institute in the resurrection of dead saints to immortal life, and all we can understand at present, is founded upon the inference, that the same power by which man was formed originally from the common dust of the earth, is sufficient to bring the dead forth again to second life; and also the fact, as here stated, that this work is to be effected by the *Spirit of God*, the Holy Ghost or the *power of God*, by which he creates and destroys worlds, and governs all his works. But when that event takes place, it will be known as truly as we may now know whether the winds of heaven blow; and when the breath of the Almighty comes thundering forth from the four winds and breathes its immortal vitality into the chambers of the sleeping saints, "*then they that are in their graves, shall hear the voice of God, and shall come forth.*"

But we have not yet produced all the evidence in relation to the new birth of Christ; its most prominent features yet remain to be presented. We have seen that he is said to be the *first born among many brethren*; and now if it be ascertained that this birth was indeed from the dead, then the *new birth* of his brethren of whom he was the first fruits, must necessarily be affixed to their resurrection, also from the dead and the nature of the new birth thus established. Now if Christ is the first born among his brethren, it follows that his birth is the example of that of his brethren. In farther confirmation of this

we quote the following: says the revelator, speaking of Christ, "Who is the faithful witness, and the first begotten of the dead," and "I am he that liveth and *was dead*, and behold I am alive forevermore." His thus being *begot from the dead*, is the same expression implied to represent his first birth at infancy. Thus "thou art my Son, this day have I *begotten* thee," and of course implies that his resurrection birth to second life, was as literal as that of his natural birth. And he being the example, it follows that the spiritual birth of his brethren was not only to be from the dead, but that it will be as literal as that which first introduced them into being. But again says the apostle, speaking of Christ, "who is the image of the incorruptible God, the *first born of every creature*, and he is the head of the body, the church, who is the *beginning*—the *first born from the dead*, that in all things he might have the pre-eminence." Now it is evident that his being the *first born of every creature*, or the beginning of the creation of God, went no farther back in the history of the world, than the event of his birth by the Virgin Mary, for then he was *actually born*, and consequently could not have been born prior to that period. But that his being the first born of every creature, could not have referred to his natural birth is also evident, for every creature of the human race up to that period had been born prior to himself, but he was also born from the dead and at this spiritual birth, he assumed the image of the incorruptible God, being corruptible before that time because in possession of fallen humanity. It was at that time, therefore, that he became the beginning of the creation of God, or the first born of every creature of that creation; hence Jesus Christ the second Adam, having now obtained the pre-eminence, being the first candidate God formed for the incorruptible kingdom, or the new creation of the world which now groans to be delivered, now stands at the head of that creation, as the first Adam stood at the head of the primeval or old creation, he being the first creature of that creation; and the generations of the first Adam being that of corruption introduces his offspring into the life that now is, which is the *first birth*; while the *new birth* is that of the *Spirit*, and introduces its subjects into

the life which is to come, rendering them incorruptible and immortal.

In closing this subject we shall refer to a few more passages of scripture in relation to the new birth, and which will also be found to corroborate the views we have here advanced in a striking manner. And first it is said, "Whosoever is born of God doth not commit sin," for his seed, "the incorruptible seed which liveth and abideth forever," remaineth in him, and he can not sin because he is "born of God." Again, "It is sown a natural body, it is raised a spiritual body; it is sown in corruption, (it the body) is raised in incorruption! It is sown in weakness! it is raised in power." And hence after they are thus born again, they do not, only not commit sin, but they are incapable of such transactions, because being born again of the incorruptible seed, *the Spirit of God*, and which ushers its immortal subjects into the world to come. The idea, therefore, that men are born again when converted to Christianity, is perfectly irreconcilable with such texts as these, unless it be contended that they are incapable of transgression after that event, which idea is refuted by Christian experience, as well as by the whole tenor of scripture on this point.

We are aware that there are texts which speak as though Christians were already born again; but there are also those which speak as though they were already in possession of eternal life, which were it the case, they must be exempt from death in all its forms, which we know is not the fact. The idea in such passages, although not always expressed, is that those blessings are now received by faith; that is, Christians believe that they will be conferred upon them at some future period. Thus, it is said, "We *live* by *faith*," that is, they believe they shall *live*, when Christ, who is their life, shall appear and confer *eternal life* upon them; and hence, all such texts will be found reconcilable with any truth of revelation which is established by positive and literal passages. In this respect, the Bible is no more peculiar than any other book. For instance, a writer in his historic productions after having once described a certain event, and the *time* when it occurred, in plain positive language, would not

be under the necessity every time he wished to speak of the nature of that event *afterwards*, of also repeating the period in which it occurred; having once settled that, he would pass it by unnoticed in after descriptions, he might recur to it occasionally in order to refresh his readers' minds in regard to it, but that would be all. Indeed it would be considered a gross defect in any author to pursue such a course; why then demand such an imperfection from the book of God; is he not as capable of writing intelligently as human authors?

But to present a striking illustration of this peculiarity of scripture we will introduce the following text: says Paul, writing to one of the churches, "You *hath* he *quickened*, who were once dead in trespasses and sins, and hath raised us up, (including himself,) and made us to sit together in heavenly places in Christ Jesus." Now it is evident that every feature presented in this passage, refers to the future for its fulfillment, and not to anything they had then received, and yet the present tense is used; but it embraces the great truths constituting the substance of their future hope, and which are received now only by faith or anticipation: here is brought to view, as one of those things, the *quickening* from the dead, which in every other instance in the scriptures applies to the resurrection process of bringing the dead to life, and in fact its connection suggests the resurrection itself, thus: "hath raised us up, and hath made us to sit together in heavenly places in Christ Jesus." Here, then, they are sitting together in the *heavenly inheritance* in company with Christ Jesus himself, and therefore, we conclude that Paul did not mean to convey to these Christians the idea by this passage, that they were already in possession of the substance contained in it, but having elsewhere established the period when they should receive those blessings, he simply wishes by the use of the present tense to make a more forcible impression upon their minds in relation to the character of these grand events, which were thus in reservation for them, and hence encouraged them to fidelity by the anticipation of such a hope of reward: but the true application of any text of scripture may be ascertained by its being connected with events of the same nature it describes elsewhere, applied to a certain period

of time; by not considering this fact, many of the errors now in the church have arisen.

There is one other passage to which we shall refer, before dismissing this subject; not but that we consider our position fully maintained in regard to it, but that we wish to show the harmony existing between what is called the old and new testaments, and thereby remove an error which many have imbibed, supposing that the doctrines taught in the new testament, are not also contained in the old. The passage to which we refer, is this; "But the Lord (says the prophet,) shall appear to your joy, and they shall be ashamed; a voice of noise from the city—a voice from the temple; a voice of the Lord that rendereth recompense to his enemies; for behold the Lord will come with fire and with his chariot like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many;" and connected with this is the following forcible description of the new birth: "before she travailed she brought forth; before her pain came she was delivered (showing that in the new birth its subjects have nothing to do in the matter, and hence it can not be conversion;) of a man child; (this is Christ, the first fruits and is his birth from the dead, the first among his brethren, whose birth is now also introduced in the form of an inquiry, as being an unparalleled event;) Who (exclaims the prophet,) hath heard such a thing; who hath seen such things; shall the earth be made to bring forth in one day?" (Here is intimated the spontaneous production of the new creation,) "Or shall a *nation* be *born at once*? for as soon as Zion travailed she brought forth her children; (there can be no failure in this matter, Omnipotence is pledged for its accomplishment;) and shall I bring to the birth (says he,) and not *beget*, (*margin*,) saith the Lord." Here, then, are all the righteous dead brought forth from the dreary confines of the grave, (at once.) These constitute the "royal nation"—"the inhabitants of the Zion of the whole earth." This we suppose to be the inspired doctrine of the new birth; and truly, its execution becomes the grandeur of a God.

CHAPTER XIV.

THE DOCTRINE OF DIVINE REDEMPTION.

The important doctrine involved in this term, in the hands of the present ministry, is, like all others, so perfectly etherealized, that when the term is used, it conveys no idea amounting to any thing like tangibility. God is not permitted to be as intelligent in his selection of words to convey his thoughts as men, but it is almost immediately conceded that when scripture expressions containing such terms are used, the idea they convey is fraught with a certain degree of mystery, indefiniteness and even ambiguity, instead of conceding to divine wisdom the fact that the terms employed by him in the revelation of his grand ideas, conveying his intentions in relation to the human race; after having explained those terms himself, comprehends forcibly, literally and as extensively the sense their character imports, as words in the science of language are susceptible; and even then, they must fall far short of conveying adequate conceptions of the grand realities they are intended to describe. This weakness of language is thus beautifully expressed: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him, (but still it is added) he hath revealed them unto us by his spirit," by which he inspired the prophets to write or reveal the nature of these things, The thought here conveyed is, that those terms Jehovah has chosen to reveal adequate conceptions of the magnificent greatness and nature of those things constituting the future reward of the saints, is to be *all* that those terms substantially comprehend, and far more than they are capable of conveying, but yet of precisely the same nature and tangibility.

Having made these preliminary remarks, we proceed to enquire what things are implied in the doctrine of

divine redemption; but as we are to consider divine and human redemption to be of the same character, it follows that to obtain proper views of the one, we shall also understand that of the other; first, then, we say, redemption implies the possession of an inheritance: secondly, a forfeiture of that possession: thirdly, the ransom or price paid, which was required by the proprietor of the inheritance for its release: and in the last place, a reinstatement of those who had forfeited their right to that inheritance. These are all fundamental principles involved in the idea of redemption, and hence any one of them being wanting, it renders redemption an impossibility; hence to reinstate into any other inheritance than that which was thus forfeited, could not, in any sense, be considered redemption. Or if the very persons who made the forfeiture, either personally or by their representative, are not reinstated into that inheritance there can then be no redemption.

Now we shall see in the investigation of these propositions, that the doctrine of Divine Redemption signifies precisely what that term imports, in the ordinary operation of human redemption, and when also its force, beauty and harmony will be discovered, but which, however, will be found to be in wide contrast to the common theory on that subject, both as it respects the nature of those things it implies, and the time of their accomplishment. This error, however, in regard to the period when this redemption is to be accomplished, like most other errors, grows out of a misunderstanding of the character of the doctrine itself, so that a long catalogue of erroneous theories in theology are thus produced, like so many poisonous branches spreading themselves in every direction, all issuing from the one common root of this infectious Bohan Upas, and which, like the parent trunk that gave them being, are surcharged with the spirit of moral disease, infecting the entire moral atmosphere surrounding the race of man, and when inhaled, locates the seeds of the second. But we proceed to consider our first proposition, namely, the inheritance which man once possessed by legal right. We remark, that if such an inheritance was once possessed by the progenitors of our species, and

nothing had transpired to disinherit them, their children, the whole race would have been born, not simply heirs, but actual inheritors of that possession, and of course it would have been their everlasting abode. This possession, as we have already fully shown, in our subject on the nature of the kingdom of God, is this very earth on which we dwell; that this was indeed the inheritance which the Creator prepared for the righteous, and which was by them forfeited, is evident from what Jesus says in his address to the saints, after their resurrection from the dead: "Come, ye blessed of my father, inherit the kingdom *prepared* for you from the *foundation of the world.*" This one passage most perfectly establishes our proposition; we see by it that that every inheritance which God prepared for the righteous at the foundation of the world, which indeed was the world itself; for the meek, he says, "shall *inherit the earth*;" is to be again the inheritance of the righteous at some future day; and had we no other evidence than this, our proposition would be established in eternal truth, but it is also confirmed by the term kingdom, which is here used synonymously with that of inheritance.

We find that after God had created the *world* and also *man*, that *he* was appointed the king over that world, thus, "And God gave him (that is Adam) *dominion* over the fowls of heaven, the fish of the sea, and over every animal in whom is the breath of life, that creepeth upon the face of the earth." We see by this that Adam was made a universal monarch, and that the whole earth was the extent of his empire; secondly, the possession of that inheritance was forfeited; the maintenance of this distinguished honor, and the possession of the inheritance of the world, was, however, predicated upon certain conditions. Those conditions this monarch failed to keep, and in that act of violation his dominion was lost, the crown of universal empire tumbled to ruins from his brow, and in that dread hour was all right to the inheritance of even the territory of that empire forever forfeited:

"Now passed the fatal hour, stood man all sad in fear;
Alas! how changed, all joyous hopes now fled;
That crown, once signet of his royalty, how marred—

How dim its diamonds shine—if shine at all! How
 Pale that brow from whence but late it fell,
 This token of respect, which till now honor and
 Submissive fidelity, from all earth's teeming tribes,
 Commands, attend they all his mandates with joyfulness
 And mirth. No fear, no want of faith had e'er from them
 Been seen; but now, aghast they stand, and gaze with dread
 On him their great supreme; created such, and sat by
 Wisdom infinite and love, distinguished far above
 All living creatures else, upon earth's empyrean;
 Her universal sceptre, wide to sway, o'er blooming Eden's
 fragrant

Fields and bowers that teem with verdure perfume the ambient air;
 Empire so grand, so glorious, was the first man's domain;
 But the fatal hour, be it involved in night, let Heaven's
 Sackcloth for ever hide that dismal moment in the grave
 Of time! Ye weeping dew-drops, in lamentation fall; ye
 Sighing winds and sorrowing clouds bewail, and moan;
 Ye sickly earth, put on thy robes of dust, and weep; ye
 Troubled waters of the rolling deep, send forth thy howling
 Storm, and join the requiem sad, and chant, in notes
 Of death, this ruin of our world!

T. M.

Not only was the forfeiture of the earth, as an inheritance, the result of man's rash act, but by it he involved his very being, as well as that of his inheritance, in a state of suffering, corruption and death, the extent of which may be seen, and also light thrown upon this whole subject, by a quotation from Paul, which contains a graphic picture of these important events; it commences thus, "For as many as are led by the Spirit of God, they are the sons of God, (that is, by faith) for ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father," which spirit, in another place, is said to be the earnest or pledge of the inheritance, until the redemption of the purchased possession; "The Spirit itself beareth witness with our spirits that we are the children of God, and if children, then heirs, heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together." This heirship is to the inheritance of the world to come, which we have already proved, but he continues: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." He then

goes on to show when that glory shall be revealed: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God, for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;" that is, that the race of Adam, who sprung from him, were not actually accountable for having been thus involved in this bondage of corruption, in which he finds himself by nature placed.

This idea is confirmed by this subjection, being referred to God, not however that we are to understand that it was done either directly or indirectly by his act; for the agent in the affair was the devil, but that after man fell, God was driven to an awful alternative, either of striking the progenitors of our race out of existence, or of suffering them to live and propagate their species, subject to this bondage of corruption, and then span the whole with the bow of promise, and bid them hope in the resurrection; which is the remedy he proposes for the evil, expressed thus: "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" and then he brings in the earth also, which was cursed for man's offence, and presents its deliverance from that curse, thus: "For we know" how positively he speaks of this. "that the *whole creation* groaneth and travaileth in pain together, until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the *adoption*, to wit, the *redemption of our body*."

Hence, we see that the whole creation, and every creature it contains are involved in this calamity, all having been disinherited, and hence the sympathetic voice of all nature, is here concentrated and mingled in one groan of boundless wo for deliverance; and hence the necessity for redemption. We see by this passage also that, "the redemption and adoption," which is the same thing, both take place at the same time, and also that this time is the resurrection of the body. And as Paul himself, and all creatures, who are to be redeemed, is here represented as still groaning, and waiting for that redemption, it presents an eternal refutation of the sentiment held by popular

theology that it took place at the crucifixion of Christ. And that all Christians who had the first fruits of the Spirit, or who were made partakers of the gospel at its first establishment, had a voice in this groaning for the new creation, also proves that they were not then, although Christians, adopted into the family of God, but that they waited for the adoption and declared it to be the redemption of the body. Jesus also conveyed this idea of redemption, says he, after having given the disciples a chain of events which were to reach from that time down to the end of the world, and speaking of, or to the generation, who should be living at that time, and should witness the final consummation, "when, ye see all these things come to pass," that is, when all these events are become matters of history, "then lift up your heads and rejoice for your *redemption draweth nigh*." But these modern divines have anticipated Paul and Christ, and have already received their redemption and adoption, but shall their errors change Jehovah's truth?

We come now to the consideration of our third proposition, namely, the ransom or price paid, which was required for the redemption of this inheritance, or its release. When a forfeiture of an estate is made, there is a certain period of time granted the unfortunate owner of that estate, during which he may have the privilege of either redeeming the property himself, by paying the ransom demanded, or procuring a friend do do it for him, this period is not however to be considered legal, but a day of grace, or unmerited favor. This is precisely the condition of the human family, from the fall of Adam down to the latest moment of the world's existence, during this entire interval the offer of redemption will be made to the race, those disinherited, and all who accept of it, on the conditions upon which it is suspended, are then sealed by the Spirit of God, unto the day of redemption; and therefore none will be redeemed but those who thus comply with its requisitions. This is not the case, however, with the proposed redemption of the earth itself, which indeed could not be conditional. Its deliverance from the bondage of corruption, is therefore fixed by an irrevokable decree, and Almighty power committed for its

accomplishment. Jehovah swears by his own immortal existence, because he can swear by no greater, that he will effect this work, thus: "As I live the *whole earth shall be full of my glory.*" And thus again, the Lord says, "Heaven is my throne, the earth is my footstool, and I will make the place of my feet glorious."

But in this case *man* not only failed to offer any thing in his possession for the redemption of his forfeited inheritance, but he was also as hopelessly disqualified to offer any thing he might procure, that could have been possibly accepted even as a ransom for his own existence; and consequently there was as great a necessity that he himself should be redeemed, as there was of the earth, and thus cast on his own resources, he stands helpless, guilty, and poor; covered with shame and doomed to death. In this extremity Milton supposes an enquiry to have been agitated among the hierarchies of the celestials, thus:

" Say Heavenly powers, which of ye will be mortal,
To redeem man's mortal crime: the Just, the
Unjust to save? he asked, and all the Heavenly
Choirs stood mute, and silence was in Heaven."

This is poetry, but now comes truth. Hark! a voice is heard "Lo I come in the volume of the book it is written of me to do thy will, O God." Here then comes forward the friend of God and man, and offers to redeem; but "be astonished, O ye Heavens" at the price demanded for such redemption by the injured Creator, and that too from his only Son. He was rich, but it was freely offered as a ransom; this offer, however, was rejected: realms of gold is a price far too small to meet the immense demand. Next as a ransom, he offered to sacrifice his glory, and to become clad in poverty and disgrace, but neither would this meet the demand. Next he offered as an equivalent his honor, and to forego all his happiness and become a man of sorrows and acquainted with grief; but still his own Father could not be induced to accept even such an inconceivable sacrifice. His plan is fixed and published, which is "that without the shedding of blood there is no remission." And finally, having nothing else, he offers to give his life, a ransom to redeem the ruined creation; this is enough, said the Father, go enter the old battle

ground, go into the very confines of the dead, and there by my power assisted, thou shalt grapple with the grim tyrant of the grave, and lead him captive in chains. Now God can still "be just, and yet the justifier of him that believeth in Jesus." Here then the arrangement is made, a price offered and accepted, which is by infinite wisdom, considered adequate to meet the enormous debt and cancel its demands, making sure the redemption of the lost estate, and also the subjects for whom God originally provided it.

We should have remarked that the actual redemption of even the subjects, is not conditional, but by availing themselves of that thus offered they hope to be redeemed. Indeed the act of redemption itself of men, is no more susceptible of being conditional than that of the earth, because they are to be redeemed from the grave of unconsciousness; and hence can not be consulted in regard to the matter, any more than the tomb wherein they sleep, and when the time arrives for the execution of this work the arm of Omnipotence is again brought into requisition, and the innumerable multitude who sleep in their graves, having been stamped with the signet of redemption by the Holy Spirit of God while on probation, shall in the twinkling of an eye feel the power of the Divinity stirring within, and waking them into an immortal and glorious existence, who shall then turn their eyes from the dark and ruinable tomb of corruption on scenes of life, light, and immortality, for thus it is written: "I will ransom them from the *power of the grave*; I will redeem them from *death*; I will be thy plagues, O grave; I will be thy destruction, O death." And then also shall be brought to pass the sayings that is written, "O grave where is thy victory, O death where is thy sting."

And that the redemption of the inheritance takes place at the same time as that of the subjects, is clear from what Paul says, speaking of being sealed, as above, by that Holy Spirit of promise, which he declares to be the earnest of the inheritance, until the redemption of the purchased possession; hence we learn also that the *ransom price* has been paid by the sacrificial death of the Lord Jesus Christ. But the inheritance thus purchased,

is still unredeemed, and which takes place at the return of Christ in glory, for he says "Lo I come, and my *reward is with me*, and my *work* before me."

His first advent was simply to pay the ransom demanded for this redemption, and thereby lay the foundation upon which the grand restitution and redemption is to be effected, but which is to take place at the crowning event of the change of worlds. "He that sat upon the throne said, behold I make all things new: and he said unto me, Write it is done; I am Alpha and Omega, the first and the last." Now the redeemed has been ransomed from the grave, and its power spoiled; the inheritance redeemed from the curse, and brought back again to its primeval grandeur and glory; and the saints now enter on the actual possession of that same inheritance prepared for them at the foundation of the world, and which was forfeited by the first Adam; but Christ, the second Adam, having healed the breach, and become the redeemer, and to whom also comes the dominion which was once lost; and hence it is said of Christ's kingdom, "Whose dominion is an everlasting dominion that shall not pass away." Then will also be fulfilled the following picture drawn by the prophet, who sees the return of the immortal saints, coming into the ransomed inheritance, and the highway upon which he sees them, he thus describes: "No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there, but the *redeemed* shall walk there; and the *ransomed* of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." What an important doctrine, therefore, is that of redemption; for at its consummation is brought together all the elements of the creation of God, which have been scattered, afflicted and disunited by the effects of the curse, spreading its infection through all her vitals. But the redemption is the grand remedy for the evil. It deprives the grave of its power; it disarms death of its sting, so far as the righteous are concerned; it wipes out every stain of sin from the earth, and reconciles forever Jesus, God, angels and men, and introduces them into the new made world, now blooming in all its pristine

grandeur and magnificence, suitable to become the residence of all the holy beings in the universe of Jehovah, the immortal

“Palace of angels and God.”

This is the redemption taught in the Bible; but how wide is it from the popular view? By an application of their rules of spiritual interpretation, its glory fades and vanishes to a mere experience, and which is by them made available in the present state of a suffering world. It is made to consist in certain feelings, experienced in devotional exercises; and when those feelings pass a certain mysterious and indescribable point, the individual is then declared to have *full redemption*. This is at least the sentiment of one of the largest and most respectable religious denominations of the age, and who very much pride themselves in the correctness of their theology.

It can not, therefore, but be observed that by such an application and exposition of the doctrine of redemption, that it not only degrades and perverts its beauty and importance, but also renders its existence impossible. This would be the result, unless it be denied that redemption implies those things included in the above definition of it, and we can hardly suppose that any, retaining the least regard or reverence for the scriptures, will arrogate to themselves such a preposterous position as this. If, then, they will submit to retain, and suffer redemption to mean what it always did, and still does in common language, then let us inquire in what sense a man is redeemed when he becomes a Christian? Is he not still subject to the curse of creation, and compelled to groan under its physical derangements, and also liable to take disease by its sudden changes of temperature, engendering consumption and death? and is he not also still exposed to its common casualties of storms, tempests and earthquakes, and the bursting forth of internal fires? Is he exempt from the ravages of pestilential diseases? Does he not sicken as other men, and die? Is he redeemed from temptation of every kind, and from all liability of being seduced from his integrity by their artful insinuations? or is he redeemed from warfare in his Christian course? Does he,

in fact, possess the least exemption, in this world, from any evil to which other men are exposed? On the other hand, is he not compelled, from the very nature of his religion, to become subject to trials more severe, and to afflictions more numerous? Is not his whole career after that event, called his redemption, one of pilgrimage; and do not all the hardships, incident to such a life, belong to his lot, and thus receiving nothing in this life but what may result from a bright anticipation of an inheritance in the world to come? Is it not therefore certain that the Christian receives nothing in the present life that constitutes a single item included in the term redemption: and does it not follow that our charge is well founded, that this system of spiritualizing the doctrine of redemption, does actually strike its very being out of existence; and when the term is used, it conveys no definite idea what ever, but on the contrary, is an idle and unmeaning word; and what is true of this, is also of almost every other doctrine of revelation, and hence this splendid preaching of modern theology appears, what it actually is to an alarming extent, nothing but a sounding brass and tinkling cymbal.

But this is not all, there is another evil, if any thing still more alarming, which results from this course of making such prominent doctrines as that of divine redemption applicable to Christian experience, which is that its legitimate tendency, is to destroy all importance of future events. In fact it supersedes even the possibility of there being any thing of importance to be realized, at the introduction of another world, if indeed, there ever is to be another, and if we are not to understand this change also as being experimental and as applicable to the church in the present world. The idea which has done much towards producing such an application of all the grand and magnanimous doctrines of inspiration, is that it exalts Christianity and makes it appear more dignified, but nothing can be more supercilious than such a thought. For who can not discover even at a glance, that there is nothing in Christianity, that is interesting or worth giving attention to; if it be true that the most prominent doctrines of the scripture mean

nothing more than simply certain feelings, or emotions. For instance, such as that Christ reigns on the throne of their hearts, and that they have already experienced redemption, regeneration, adoption and spiritual resurrection, and even the victory over death. And also that they have got the kingdom of God in their hearts, and as some say the new heaven and the new earth is also now in them. And again, that when any person dies, that that is the coming of Christ. Now, says the man these are all the doctrines at least of any importance that the scriptures contain, and if they are all thus available then it promises nothing in future, as a motive to induce men to become Christians, hence he abandons the whole thing as a system of strange, magical fable. Now, who can not discover that such a course as this does not exalt Christianity, but on the contrary plunges it into the most consummate degradation and folly, because it employs the most comprehensive terms language affords, in its descriptions of events and doctrines, when all is meant by them, is what a certain class of men feel on particular occasions, or then what takes place when they die. Though men do not always speak in relation to this matter their sentiments, owing to the popularity of the system, yet their actions and often their words prove that they do indulge such reflections, and secretly entertain such thoughts in relation to this system. But what is such a sentiment compared with that of inspiration, according to it the Christian's hopes are centred in the grand consummation, there all its doctrines concentrate. It is in fact the important end while every thing else in relation to the church in the present state, whether effected by God himself, his Son, angels, or men, are nothing but *means* for the accomplishment of that *end*. And hence, just in proportion as any system invalidates or detracts from the importance of that event. In the same degree it renders those means trivial and insignificant, although selected and applied by God himself, professedly for the accomplishment of that end. For instance, if Jesus died to redeem, and all is meant by that redemption, is what Christians experience in this life, then did he not come to accomplish a mere solemn and insignificant trifle, which only resulted in rendering man-

kind more miserable than they were before; for, says Paul, "if in this life we only have hope in Christ, we are of all men most miserable." He had no idea that Christianity is an advantage in this world, and if this is what is meant by being adopted into the family of God, he might with propriety have declared, I pray thee have me excused. No, he looked to futurity for his reward; it is indeed contrary to the laws of our being, and also to the character of a good God, to require that men should throw themselves into a condition which would only enhance their misery, unless it was to eventuate in a greater amount of happiness and joy as a recompense for the loss thus sustained, but nevertheless the doctrine of redemption is important, and it is in keeping with all other doctrines the Bible contains, this view suggests its intrinsic worth, and we can not but suppose that the manner in which we have presented that doctrine, that it will produce conviction of its truth and importance upon every mind who gives it a careful examination. Much more might be said with profit, but we have presented the most important points in relation to this great truth, and we now submit these views to the candid consideration of our readers.

CHAPTER XV.

THE DOCTRINE OF DIVINE ATONEMENT.

The term atonement implies three things: First, an offence committed by one party against another; Secondly, expiation made and offered to the aggrieved party, which is considered by him an equivalent for the injury sustained: Thirdly, the two opposing parties brought together and mutual agreement restored. Indeed, this last item is not only implied by the term, but actually expressed; the parties are to be made *one*, or *at one*; hence the word at-one-ment. Now, what we propose to show is, that the atonement was not made at the crucifixion of Christ as modern theologians contend, and that it will not be made until the end of the present dispensation. In the doctrine of Divine atonement, God and man are the opposing parties, the aggravated offence was committed by the latter, six thousand years since; hence God is the aggrieved party. To consummate this atonement the Son of God offers his life as an expiation in behalf of the offending, and it is excepted by the offended as an equivalent, provided however, that the party in the offence shall comply with certain arbitrary conditions proposed by the party offended. It will be seen that if this is a proper statement of the nature of Divine atonement; then the idea that it was made at the crucifixion, or that it can be made as long as its conditions are being offered by one of those parties to the other, can not be correct; neither can it be true that the atonement is made to individuals at death. For, says Jesus, "he, God, is not the God of the dead but of the living," and hence the atonement is not made between Abraham, Isaac and Jacob, to whom reference was made in this declaration, and if not made to them, the fathers of the faithful, the inference is, that it is not made to any of their children of the same common faith.

But let us come directly to the subject by offering arguments to prove the hypothesis above assumed. We remark then in the first place, that the condition upon which the atonement was predicated and offered by apostolic ministers was denominated "the *word of reconciliation*" which was committed unto them, and was what they were sent to preach, and is the model of the subject matter, to have been promulgated through all ages, unchanged down to the end of time. This fact must of course supersede the accomplishment of the reconciliation itself, until the offer ceases to be made. Again, it is represented thus, "God is in Christ *reconciling the world unto himself.*" Thus we see that the process of reconciliation, and the means by which it is to be effected, are to be in full operation during this whole dispensation, both as it respects the world itself, and its inhabitants. Those to whom the offer is thus made of reconciliation, agreement or atonement, and who accept of or comply with those conditions, they are then sealed as candidates for the atonement.

Again, this *oneness* or atonement is beautifully set forth in the last prayer offered by Jesus in behalf of believers, Thus; "that they all may be one, as thou Father art in me and I in them, that they also may be *one* in us, that the world may believe that thou hast sent me, and the glory which thou gavest me, I have given them; that they may be *one as we are one*; I in them and thou in me, that they be may be made *perfect in one*, that the world may know that thou hast sent me; Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." There are a number of prominent features in this scripture which shows that the atonement is to be made in future; one of those is the glorification of Christ, and also of believers; which is not to take place until the resurrection state, which the following passage proves; "That if we *suffer* with him in the present life, we shall be also *glorified together*. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Hence the glorification of Christ and his people takes place simultaneously; and also, that it is not

in the present life; the following texts, however, show when that event occurs. "When Christ, who is our life shall appear, *then* shall *ye also* appear with him *in glory*;" again, "When he shall come to be *glorified* in his *saints*, and to be admired in all them that believe in that day;" and thus they behold his glory according to the petition in his prayer. The atonement is therefore affixed to the return of our Lord Jesus Christ from heaven, when he and all believers shall be glorified together; *then* shall they *be with him* where he is.

Another thing in this prayer, showing it to apply to these events, is the *time of perfection* having come, thus: "That they may be made *perfect* in one." This perfection is invariably referred to the development of those future events, as the period of its fulfillment; for instance, it is presented in such language as this: "When that which is perfect is come, then that which is in part shall be done away." This sentiment, as suggested in the prayer of Christ, implies the highest possible state of perfection, a *union*, a *oneness*, the most *perfect*, not merely that which exists between Christians, or even that existing between them and Christ himself, but which is likewise to be between the saints and God himself. Mark, that they all may be *one*, "as thou Father art in me, and I in them, that they also may be *one in us*." This atonement, therefore, is to be as perfect a oneness subsisting between those who have sustained the character of believers at the cessation of their conscious existence, as that subsisting between the Son of God and his adorable Father, and consequently can only be fulfilled at the grand scene when the Son of the Eternal shall present the saints of the resurrection harvest, blooming in immortal youth, all glorious to the Father, as the purchase of his blood; *then* shall God behold the travail of his soul, and be satisfied? Here, then, are the offended parties brought together; the agreement perfected; the resurrection accomplished; and the atonement made.

In farther confirmation of this position, we shall refer to the type of atonement contained in the law of Moses, thus: "And Aaron shall take the two goats, and present them before the Lord, at the door of the tabernacle of the

congregation; and Aaron shall cast lots upon the two goats, one lot for the Lord, and another lot for the scape-goat, and he shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering, but the goat upon which the lot fell, to be the scape-goat, shall be presented *alive* before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness, and Aaron shall bring the bullock for the sin-offering which is for himself, and shall make an atonement for himself and for his house, and shall kill the bullock which is for himself, for the sin-offering; and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail, and he shall put the incense upon the fire before the Lord, that the cloud of incense may cover the Mercy Seat that is upon the testimony, that he die not, and he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy Seat, and before the Mercy Seat seven times; then shall he kill the goat of the sin-offering, which is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, sprinkle it upon the Mercy Seat, and before the Mercy Seat, and he shall make an atonement for the Holy Place, because of the wickedness of the children of Israel, and because of their transgression, and so shall he do for the tabernacle of the congregation, that remains among them in all their uncleanness, and there shall be no more in the tabernacle of the congregation, when he goeth in to make an atonement in the Holy Place, until he cometh out, and have made an atonement for himself, for his house, and for all the congregation of Israel. "And he shall go out unto the altar that is before the Lord, and make an atonement, and shall take of the blood of the bullock, and of the goat, and put it on the horns of the altar round about, and he shall sprinkle the blood upon it seven times with his finger, and when he hath made an end of reconciling the Holy Place, and the tabernacle of the congregation, and the altar; he shall bring the live goat, and Aaron shall lay both his hands upon the head of the live goat, and shall send him away into the wilderness." In

this type of atonement, we wish to notice some of the most prominent points.

First, that Jesus was the antitype prefigured by both of these goats; one of which was to be killed, and the other not, but it bare away the sins of the people alive; Christ was crucified, and thus answered to the goat that was slain, but he was raised from the dead, and exclaims: "Behold, I am alive, for ever more," and hence answers to the live goat; says the prophet of him: "He was wounded for our transgressions, and was bruised for our iniquities; he *bare* our sins in his own body on the tree, and by his stripes are we healed." John exclaims, when he saw Jesus coming, "Behold the Lamb of God, which taketh away the sin of the world!" Another important thing in this type is, that the priest killed the sacrificial beasts *before* he went into the Holy Place to make the atonement, and so with Jesus the antitype; his blood was shed once for all, and he also entered into that *within the vail*, with his own blood, there to appear in the presence of God for us, offering himself upon the Mercy Seat, and is our great High Priest there to officiate, in the work of reconciliation. Again, the congregation of the people were assembled without, or in the outer court, and there waited and looked anxiously for the high priest to come out of the Holy Place, and make the reconciliation or atonement; this always took place after the priest had been within the vail, interceding with God in behalf of the children of Israel; so with Jesus, our great High Priest, who also has entered within the vail, and says Paul: "To them that look for him, shall he appear the second time without sin, or a sin-offering, unto salvation;" and therefore the atonement is not to be made until he comes out of the Holy Place, and thus leaves the Mercy Seat. Here he reconciles the congregation of the saints of all ages, who wait his return out of the Holy Place, namely, Heaven itself. Again, the atonement was made at the time of burning the incense upon the altar; this was the last work of the high priest. The substance represented by this shadow is thus described by the revelator: "And another angel came out and stood by the altar, having a golden censer, and there was given unto him much incense,

that he should offer it with the prayers of *all saints* upon the golden altar which was before the throne, and the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand; and the angel took the censer, and filled it with fire off the altar, and cast it into the earth, and there were voices, and thunderings, and lightnings, and an earthquake. This introduces the last grand drama of the world's history, and also affixes the great atonement to that event.

The expression, that the prayers of *all saints*, not a part of them, were offered at the celebration of this august sacrifice, also proves that the atonement can not be made until the last saint has ceased to pray; for the last petition which God will accept, must be included in this offering of sweet incense, which thus ascends up before him who now pronounces the grand atonement complete, God and his saints reconciled, and which will be accomplished before the resurrected dead, both saints and sinners, congregated to witness this magnificent scene. Then, indeed, shall the *world believe* that God was in Christ reconciling the world, as well as the saints, unto himself.

The atonement is made. 'Tis finished, tis done;
 Saints all made glorious, shine bright as the sun.
 From yon golden altar the incense arose,
 Perfumed by the prayers of those God had chose:
 That union made perfect, forever complete,
 The redeemed round the throne each other doth greet.
 The blood of the Lamb hath atoned, now they cry,
 And raise the deep anthem of glory on high.
 By his crimson gore their robes are made white,
 All spotless and holy, now shine like the light.
 Then strike the bright timbrel, and shout the glad song,
 Jehovah has triumphed, the victory is won;
 Not a harp on the willows remaining unstrung
 Through all the vast legions of Israel's throng,
 Ta'en down and attuned from where they were hung.
 All tears wiped away, all sorrows now fled,
 Made perfect with Christ, their glorious head.

T. M.

CHAPTER XVI.

ON DIVINE PROVIDENCE.

There is, perhaps, no sentiment that has ever been proposed to the minds of men, in all ages, and among all nations of the human family, which has met with such a universal reception, as that of *Providence*, or Divine interference, in the affairs of this life. This idea has not been confined to believers in the God of the Bible alone, but has also been the common creed of all religions, from the lowest forms of idolatry exhibited by any class of the human race, up to the most intelligent worship of the one living God; and perhaps there is nothing that has so powerfully contributed to enlist confidence in the interposition of these deities, as the ignorance which all ages and nations have manifested in relation to the doctrine of mental impressions. Natural effects emanating from this source, were construed to have been produced by the interposition of the gods: for instance, if a general or king was on the eve of a great battle, upon the issue of which depended the existence of a throne, and perhaps the lives of those who occupied them, the oracle must be consulted, and great sacrifices made, in order to render the gods propitious; and if the mind of the dumb stock or stone was found, after having been interpreted by designing or ignorant priests, to predict success and victory to the one army, and doubtfulness and uncertainty to their enemy, the impressions thus produced directly tended to work their own fulfillment; and the greater degree of confidence imposed in these deities by those respective nations, the more certain would be the fulfillment of their predictions. Hence, during the preparations for the onset, and after commencement of hostilities, on the one side the most insignificant occurrences would be construed as tokens of success, the legitimate tendency of which would be to inspire the army with courage and ambition, while on the

other hand, the same class of circumstances would be interpreted as gloomy omens of ruin and fate; and this also would directly tend to create fear and discouragement, which would eventuate in derangement, disconcertion and defeat. Now had it not been for those impressions, under which these opposing armies labored during this engagement, the victory, other things being equal, would have been as likely to have turned on the other side.

Again by consulting the early history of medical science, the fact is too clear to be disputed, that diseases were far less numerous and malignant before the administration of powerful medicines were introduced as cures; when the people confided in their deities to be healed, this confidence in their skill and disposition to cure, excited their hopes and enlisted their own minds, which effected the cure; and hence they recovered in an infinitely greater proportion than when they confided solely in the skill of men; for by so doing they not only exposed themselves to the ravages of the disease itself, but also to that of the unnatural chemical substance administered as medicine. These cures, however, thus produced by the power of mental impression were always attributed to the providential interposition of the gods.

Plato's views of providence were very peculiar. He taught that the great God created two inferior gods, to whom he committed the creation and government of the world. One of these deities, or genii was evil, and the other good; and those two principles were forever at war with each other — all the derangement that appeared in nature, and also the wickedness exhibited among men, were attributed to the works of the evil genius, (or principle); and the little good that was done, was effected by the interposition of the good deity. But that there was no circumstance, however minute and insignificant which transpired in the world, but that was either the direct or indirect work of one or the other of these deities. Here we apprehend is the fountain head from whence emanated the prevailing sentiments of Divine Providence, so universally entertained at present among men; and through ignorance of the scriptures, Platonic philosophy has found its way into the church, called Christian, and its senti

ments have become embodied with all [the creeds extant.

In the discussion of this doctrine we propose, first to enquire what constitutes the doctrine of divine providence, and secondly how far does Deity interpose in the present affairs of men, and in the third place, present a number of arguments to show the popular sentiment, in relation to providence, to be erroneous. In what then does the doctrine of Divine Providence consist? In answer to this we remark, that providence was exemplified in the creation of the world; at that event Deity created, or formed certain arbitrary laws, and applied them to the natural universe, which immediately threw her into successful operation, and consequently, every thing which lives, moves, and dies in the wide realm of nature are results, or effects of her movements; these effects, or products of nature, are adapted reciprocally to meet the entire wants of the race collectively. Other causes of a secondary character may, however, conduce in the present deranged state of human society, to counteract this original provision; such, for instance, as the scattered location of the race, wars, famines, the accumulation of vast riches by one class at the expense of another, the monopoly of land kept uncultivated, while others starve for the want of food which this land might furnish in abundance for all. Now in these secondary causes we deny that Deity interposes in the least degree, especially in the present dispensation of the world, and moreover, we deny that he ever did interfere, after the creation of the world, in human affairs, unless it was for the purpose of putting into successful operation his great plan of the new creation. Again we deny that Deity has any hand, either directly or indirectly, in the government of the natural universe no more than he has with the moral government of mankind. One fact that demonstrates this, is that all the movements and operations of nature in all their complex character, are the effects of known causes, at least the most complicated and important of them are known. Another fact that equally demonstrates that Jehovah does not govern the human race, is the deranged state of human society; it presents such a hideous picture that its government would be a reflection upon the character of an ordinary man,

much more to attribute such a system to infinite wisdom and Almighty power.

But let us be a little more particular. When man fell, it became necessary that Deity should interpose. He then commenced making known his intentions in relation to his plan for the accomplishment of the original design he had in view, in the creation of the world. In the farther revelation of this plan, it has been still necessary that he should from time to time thus interpose. He has done so under a variety of circumstances from the fall, down to the time of giving John, while in the Isle of Patmos, his visions which finished the revelation of his purposes to the human race. This revealed plan contains a complete provision to meet all circumstances and emergencies, into which it would be possible for men to be thrown in this life: and also directions how they should conduct under such circumstances. It sets forth a minute delineation of all consequences resulting from any course which men may deem proper to pursue. When, therefore, this plan was thus finished and submitted to the human family, it most perfectly superseded the necessity of any farther Divine interposition in the affairs of mankind, until the grand end to be accomplished by these provisions arrives; the execution of which again renders Divine interposition necessary. Thus it will be seen that we admit the doctrine of Divine Providence just so far as scriptural history claims Deity did thus interfere; and we can not but infer that had it been a common thing in ancient times for him to have thus interfered, that those few instances of such interference would not have been recorded at all; this fact is strong evidence that he did not so interpose

With those who object to Divine interference altogether, in the affairs of the world, we have nothing at present to do. We would simply remark, however, that we leave them to account, in the first place, for the existence of the laws of nature, and also for their application to the universe, producing, as they do, all the wonders we behold—we say, we leave them to account for this upon any other principle, if they can, than that of Divine interposition, but which is no greater tax upon our minds to be-

lieve than to credit all the wonders the scriptures record as having been produced by Divine providence; for if we should believe in the creation of the original progenitors of our species, then we may believe all its miracles, for this is indeed as wonderful an occurrence as any thing else in the Bible records, and hence those who believe all other effects which it claims were produced by those minds to whom they are attributed, may be no more superstitious or credulous, than he who believes God *made* the first *man*, or that he was actually created. We are aware that the inference from this admission is, that if Deity did once so interpose, he may do so again with the same consistency; but in order to arrive at a proper conclusion in relation to such an idea, we must consider the circumstances which rendered such interposition necessary, and as we have already shown that such providence is not necessary under the gospel dispensation, at least since the book of revelation was given to finish the volume of inspiration, and thus being perfect, constitutes all the providence of this dispensation, and therefore most perfectly superseding the necessity of a single act, being accomplished, on the part of Deity, during the interval between that event and that which puts a period to all human affairs, and introduces the immortal state.

We shall now advance a variety of arguments in vindication of the above positions; in doing so, we propose to consider several classes of events, which take place, or which are to take place in time, in which God does not interfere. It will be distinctly remembered that our present discussions have no reference to any other age of the world, but the present gospel dispensation. The first class of events which we shall consider, in which God does not interfere, are human diseases. These all result, either from the violation of physical law, or the power of mental impression. That diseases may be produced by mental impression is evident, from individuals having discovered a neighbor perhaps convulsed with fits, by being in the same room they themselves are immediately attacked with precisely the same kind of fits, produced by their own mind; but we need not argue what every one admits. The fact is that all the multifarious diseases with

which the human family have ever been afflicted, may be directly traced to one of these natural causes, and hence Deity can have no hand whatever in producing them, any farther than he made the natural causes or laws at the creation of the world, which produces all such effects, and consequently there is no room here for Divine interposition, and the same is also true of all cures, if the proper remedy, or law of nature, can be procured and properly applied, the patient may be cured; if not, her arbitrary laws demand his life, and he expires; but more particularly in regard to death, that Deity does not interfere in the death of men, is clear from its history. We find it was introduced into the world by transgression, and which consequently is the work of the devil, and it is also in perfect keeping with our ideas of his character, whether he is an intelligent being or not. This whole work is specifically attributed to him, thus: "For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage;" but is it not said, that "the Lord giveth and the Lord hath taken away," &c. But if we consult the whole connection of this saying, we will see that Job, who uttered it, was laboring under a mistaken apprehension in regard to the whole thing, supposing his tormentor to have been the Lord, instead of the devil, into whose hands he was committed, and who, when he heard of the death of his children, uttered the above expression. Now we suppose that the country where Job resided were all infidels; they did not believe that God had any thing to do in the affairs of men. This we infer from their various conversations with him, and also that Job was the only man who entertained correct views of the divine plan of the resurrection; and we farther suppose that the object which God had in view, in permitting this strange occurrence to take place, was that Job's views in relation to his grand purposes with mankind might be made more public, which would be the case where ever the news of this occurrence spread itself, and also the integrity of this believer under such unexam-

pled suffering, encouraged by a hope of the resurrection from the dead, would also be published by his friends, who had witnessed the whole scene, and heard Job's discourses in relation to this subject, one of which was this: "I know that my redeemer liveth, and that he shall stand on the earth in the latter day, and though after my skin, worms destroy this body, yet in my flesh shall I see God;" and again, "Man lieth down, and riseth not again, till the heavens be no more; they shall not arise, or be waked out of sleep;" but it is clear from this account that it was the devil who killed Job's children instead of the Lord, as he afterwards ascertained. Death then is indeed the appropriate work of the devil, in every sense of the word, and should always be attributed to him; and therefore God has no hand in it, not even as he had in the case of Job, for he has other means in this age by which the gospel may be made known, than by having recourse to such circumstances to have it published. It will be remembered that at the time in which Job flourished, there was no part of the Bible written.

We see by a passage above quoted, that the circumstances which require the providence, or interposition, of Deity, is the destruction of both death and the devil, its author. But until that time arrives, Jehovah has nothing to do in killing men—they die from the infringement of natural laws, or by the universal law of death, which we call the hardening process of the human system, and which was applied to the race after sin entered into the world: and so this principle of death has passed upon all men. It comes down by natural generation, as the common inheritance of all, both saint and sinner, without exception; and God has not, in a single instance, even in the death of his own Son, undertaken to counteract that law, nor has he proposed this, until the resurrection to incorruption and eternal life. How perfectly does this idea correspond with the facts in the case. We behold the best of men, from the most useful stations in life, suddenly hurried into premature graves, while the useless miser, lingers out a miserably long life. Can such things be accounted for on the supposition of a particular providence? O well, says one, it is a mysterious providence:

yes, and he might have added, it is most absurd providence; and not only so, but it is a wicked presumption, by attributing the works of the devil to God.

But another class of events, in which Deity does not interpose, are those of accidents or casualties; and the reason why we say he does not interpose to produce these, is the fact that they invariably result from the violation of some natural law, and they are also the common liabilities of all men, whether wicked or righteous, and this fact, if the laws themselves were not known which produced them, would demonstrate that God did not interpose in their occurrence. Indeed had he the supervision of these events, he would spare or protect the righteous, and let the wicked suffer them. The facts, however, show that this is not the case, and hence there is no Divine providence manifested in their occurrence. For instance, let a company of the most Godly men that ever lived, and actuated by the best of motives, undertake to navigate the Atlantic ocean with a superannuated vessel, whose timbers were rotten, so that she might easily be made to leak profusely, and hence incapacitated to stand the contest of a furious storm; and supposing that after she had proceeded far out to sea, she should be actually overtaken with such a storm. The inevitable result would be, that the ship and her helpless crew would perish in a watery grave. But on the other hand, should a company of the most wicked and guilty rebels that ever lived, even pirates, procure a good ship for the same purpose, and man her equally with seamen having no better qualifications than those of the other crew; and should they be overtaken by the same raging storm, she might withstand its fury and reach her destined harbor in safety. These results would be the natural effects of those laws provided in infinite wisdom for the best good of the human family; and the fact that such laws exist, suggests the imperative duty that men should study the nature of those arbitrary provisions, and yield perfect obedience to their claims: for in their construction, they are so formed that they execute their own penalties, so that it is impossible they should be violated by any creature, regardless of his moral character, with impunity. The legitimate inference to be drawn

from these facts, is that after those laws were once formed and put into successful operation by the skill of the Creator, all future providence or interposition, in reference to effects that might result from their violation, on the part of Jehovah, was superseded or rendered unnecessary. To admit the contrary supposition, would not only contradict the facts in the case, that all men indiscriminately do suffer those penalties generally called accidents, but it would reflect in no small degree upon the wisdom of him who made laws so imperfect that they inflicted penalties in some instances where exemptions should be made. If this had been the original design, the Creator might have made a different arrangement, and so too have constructed natural laws that their penalties would be avoided by rendering obedience to moral laws, and yet preserve all the benefits to the righteous, which grow out of obedience to the natural laws: and there are but two ways by which we can account for his not doing this, either that Deity was incapable of making such an arrangement in the works of nature, or that it was not his design to thus interfere in the affairs of this world. And, indeed, we may carry this idea still farther, and suppose that it should have been his method in their introduction, so to have connected moral and physical laws, that obedience to the one would necessarily avert the calamities incident to the violation of the other: even this would have superseded the necessity of any farther interference in the events which would result from this mutual arrangement of moral and physical laws; and hence there would be no particular providence even in such a state of things: and therefore we must still maintain that there is not the most trifling accident which occurs, but that takes place in as perfect accordance with some law of nature, as that the planets rolling in the solar system, do so from some compulsory law, applicable to move them in their orbits: and that these laws, as invariably and as arbitrarily inflict those penalties attached to them, as that any given cause in nature will produce the like effects under like circumstances; and hence the following is not only poetry, but it is also truth:

“He sees with equal eyes, as Lord of all,
A hero perish, or a sparrow fall.”

We wish, however, to have it borne in mind, that those events recorded in sacred history, which required for their accomplishment the execution of a law, which lay dormant in nature, but which when put into motion, was adapted to produce such results, were actually accomplished by Deity himself. These, however, are the exceptions; but we can not admit the idea that any such occurrences transpire under the present dispensation, for the reasons already advanced, as well as those which we shall hereafter advance. Particular providence can not be proved, unless it can be demonstrated that effects are produced without a natural cause to produce them; and even if this can be done, then all we shall be forced to admit, is that such an effect should be also classed among the exceptions. There are indeed numerous occurrences which to the great mass of mind, seem to be at variance with natural laws, but this is only because the nature of these laws are to them unknown; and in fact it is to this ignorance of nature's works, at least to a great degree, may be attributed the prevailing opinion of a particular providence.

Another argument in favor of our position is the afflictions of the righteous, and the comparative prosperity of the wicked, in the present world. If a governor of a state should resolve and publish his determination to reward the faithful and loyal subjects under his jurisdiction with peace, plenty and protection against their enemies, and threaten the reverse of this as a recompense to the opposite character. Now, suppose after a few years had passed away under this professedly good government, the people who had been virtuous and the very best of subjects, should find by comparing their condition with that of the opposite class, that it was not only no better but actually worse, their society had not been courted, and their friends were few, and in regard to posts of honor, and state emolument and interest, their wicked neighbors had always been preferred; and suppose still farther that this same ruler had lately published a manifesto setting forth that no one of all his subjects, especially the righteous among them should be permitted to acquire wealth and even depriving them of the right of accumula-

ting wealth, that they were not even to add a house to the one they lived in, or a farm, to that which they then occupied, and that if they were already possessed of such wealth, it must be disposed of in various ways according as he had decreed, and that all those requisitions were to be strictly adhered to on condition of being considered disloyal subjects to the state. Now, what would be their impressions in view of the conduct of such a governor? would they not suppose him to have been insincere in his threatnings against the wicked, and as he had not dealt with them according to his engagements, that he was either unable to perform what he had undertaken, or that he had held out to them hypocritical inducements to virtue. In either case, would not the direct tendency of such mis-rule be to create hard thoughts and feelings toward such a governor? and also a disposition to disobedience and revolt to all his laws for the future. And who will say that these subjects thus situated are not in a parallel condition to that subsisting between the Supreme Ruler of the universe, and these two classes of mankind, according to the popular view; and does not this system of divine interference place Deity in view of the facts furnished by the history of the righteous and wicked, in a position equally ridiculous, to that of the political ruler of this state. These views were at one time entertained by David; he was meditating upon the prosperity of the wicked, and the comparative dejection and hardships of the righteous, with the prosperity of the wicked, and the conclusion to which he came, was that it would be his best course to abandon the cause of righteousness, and adopt the opposite course. He beheld the wicked spreading themselves like a green bay tree, they flourished like plants by the water side, their eyes stuck out with fatness, they had more than heart could wish, and their was no bands even in their death, and says he my feet well nigh slipped this apparent inconsistency in the distribution of the things of this life almost overwhelmed him; supposing that this prosperity on the one hand, and adversity on the other, was brought about by the interference of the Almighty, and with such a sentiment, what marvel that he should have concluded thus; but the difficulty was

removed by the following circumstance; says he, "I went into the house of the Lord and there learned I their end." This was timely information, he then saw that God's plan in rewarding the righteous and punishing the wicked, was to take place in another world; "he learned their end." That in the present world God "sends his rain upon the just and the unjust;" that the dutiful earth brings forth her teeming productions to all, without reference to their moral character, and surely interference in relation to vegetation is unnecessary, that is after the formation of the first seed, for they were endowed with the properties qualifying them to produce seed after their kind throughout all time, the benefits therefore of seed time and harvest, are the common inheritance of all men.

But again to exalt men to posts of honor and respectability as suggested above, would be irreconcilable with the plain precepts of Christ, and neither would it be in keeping with the facts in relation to the peculiar condition of Christians as furnished by Christ; thus says he, "how can ye believe who receive *honor* one of another," and would it not be a piece of gross inconsistency in view of such precepts, if he should so manage human affairs, by overruling circumstances so as to exalt some to posts of honor where it would necessarily lead them, not only to receive that honor due to such a station in the estimation of men, but also to seek after such honors for the future, instead of seeking that "honor which cometh from God only." Again, could he providentially so overrule circumstances that the result would be to make men rich in any case whatever, when he had positively declared, that "a rich man can not enter into the kingdom of God," that it would be as impossible as for a camel to go through the eye of a needle, how inconsistent would such providence be with his conclusion of this matter of riches. Thus, "ye can not serve God and mammon."

This doctrine is also most sadly defective in another important point, by making the present dispensation one of retribution, which idea is most perfectly contradictory to the history of mankind, and also to the historic facts in the case, and which would not be true though it were claimed to be such even by the scriptures themselves; for

if that or any other book should teach that light was darkness, and darkness light; would it not be false doctrine, and is not the sentiment equally false, that Christian virtue is externally rewarded, for this is the doctrine of providence, and that vice is so punished in the present state of things. We admit the fact, that the way of the transgressor is often hard, and that some do not live out half their days; but this does not prove that God has any direct hand in taking away their lives, but it simply intimates, that, if men become so far abandoned to the practices of vice in relation to the physical laws of their being, that it will eventuate in hurrying them into premature graves. It is a true principle that virtue is its own rewarder, at least to some extent in this world, and also vice is its own punisher; in the same degree as it leads the one class to study and obey the physical laws of their being, and the others to neglect and violate these laws; but God has no direct hand in either the one or the other of these causes, for they are simply the results of the principles of nature, furnished and applied to men at the creation of the world. Suppose a man should become drunken by the free use of intoxicating drinks, and in a fit of madness murder his neighbor, the consequence of this might be the loss of his own life. Thus "the way of the transgressor would indeed be hard;" but would there be any Divine interposition in this affair. Another man might reform from such habits and become virtuous, and thus escape all such liabilities; and, although this could not be properly termed a reward, for it would be receiving nothing; yet, it would exempt him from the liabilities of falling a victim to such calamities, as those to which he would have been exposed by pursuing the opposite course, but what providence would there be in this.

But on the supposition that this state of the world was actually governed by God, and that it was in truth one of rewards and punishments, what would then be the aspect of things; would there not be a radical change from that which we now behold? under this theocracy would we not see Christians every where exalted to the best possible condition; would they not have lavished profusely upon them not only the necessaries, but also all the comforts

and even the luxuries the world affords? would not the rule be reversed, and the righteous receive more than heart could wish, and the wicked be visited at every offence and insult offered to Deity with merited vengeance, if they were to be recompensed according to their works? Is it even supposable that such Heaven daring wickedness and audacious contempt of Jehovah's authority as we see every where exhibited among men, could be committed with such perfect impunity? would not the tongue which was about to utter some horrid imprecation be instantly smitten powerless, and if he should have succeeded in giving utterance to his desires, would he not be instantly paralyzed with death? and others who were about to perpetrate some outrage upon their fellow-men, be immediately withered to the earth by a stroke of lightning shot out in wrath from the divine throne. If the reins of empire, we say, were held by a God of justice, is not this something like the picture we would behold around us? But this is not the case; the conclusion is that the human family are not thus under the government and supervision of the Almighty; and neither do the scriptures teach that such is his arrangement, but directly the reverse, and hence its sentiments harmonize with the facts in the case. The Great God is there represented as being in a state of suffering while he beholds the perverseness of mankind; says the apostle, "he is long suffering to us ward, not willing that any should perish, but that all should come to a knowledge of the truth," and thus be saved. It also represents this dispensation as being one of mercy and repentance, during which period the rebellious in arms against their Creator may relinquish the unequal warfare, and become candidates for the reconciliation with Deity, notwithstanding the turpitude and aggravated character of their offences.

To claim this to be a state of rewards and punishments is incompatible with the idea of probation; in fact, it is absurd to suppose that such a state and that of retribution can exist at the same time; but the scriptures teach no such theory; the idea *there* inculcated is that God has appointed a day to be appropriated for this work, wherein he is to render to all men according as

their works have been, whether good or evil, so that the wicked will not always go unpunished, or the righteous unrewarded, although from the long delay of vengeance to overtake the offender, he may infer that "God has forgotten, or that he does not see," or notice their doings, and thus take the advantage of presuming on the very mercy of God, to continue their course of violation and contempt of his laws; but thus adding presumption to rebellion, only serves to aggravate the nature of their sin, and to render more hopeless all prospect of future good, and like the chains of fate, to bind them the more hopelessly as candidates for perdition; the day of vengeance is still in the heart of Him whom they thus offend, and unless justice forgets to be just, and Deity ceases to be such, that period will dawn, and that vengeance be manifested; righteousness shall yet "cover the earth, as the waters cover the deep." We conclude, therefore, that the good things of this life, possessed by whomsoever they may be, are not in the least degree the reward of righteousness, because they emanate not from Deity, and for aught he has promised to the contrary, the most godly saints in the universe are just as likely to starve for the want of food, as the most abandoned wretch that breathes; and also to corroborate this statement, we have the facts that in all ages of the world, this has been more peculiarly the fate of the righteous than of the wicked; they have been torn in pieces by ferocious beasts in the amphitheatre, to gratify the hellish desires of their persecutors; they have been hunted like wild beasts of prey and driven into barren deserts, or lonely caves, there to starve for the want of bread, or famish with thirst. O could we give the earth a tongue, what a fearful tale of wo could she relate she could indeed tell the sad story of having drunk the life blood of more than fifty million martyrs; and is not the fact that the Almighty did not interfere and by an act of divine power restrain this fearful effusion of the blood of saints, conclusive evidence that such interference is not in accordance with his plan of saving men? and would not this forever set the matter at rest in the absence of all other proof, were it consistent with his providence? could he have looked on and beheld this horrid carnage of

those whom he loved, and whom he had promised to save thus slaughtered, and not strike a blow in their defence? But it may be said the blood of the martyrs has been the seed of the church; well, suppose it has? let us ask how much more prolific would the seed have been for the church, if, when their false accusers were about to give in testimony against them, that their power of speech should have been suddenly and mysteriously destroyed; and that when the executioners of blood made the first effort to arrest them, they should have been smitten with death and have yielded up the ghost amidst their murderous companions. If such had been the calamities with which these inquisitors had been meritoriously visited at the commencement of the persecuting history of the church, how many tribunals think ye, would have been convened to transact such business; how many false witnesses could have been procured: or how many such executions suppose ye, would have been attempted? And had this been the case, how many thousands who have been constrained to abandon the cause of Christ rather than suffer such torments as they would have been compelled to suffer, had they refused to sign the instrument of recantation, would have lived and shone as stars of the first magnitude in the church? and how many thousands more, nay, we may say millions, would have embraced the religion of Christ, were it not that it would expose them to such inhuman horrors? This judging from human appearance, would look more like Divine interposition in sowing seed for the prosperity of the church; such effects would have possessed a dignity that would have done justice, at least in some degree, to the claim that it was the work of Divinity.

But again it may be said, that what is meant by providence, is that God permits such events to take place. This is precisely what we have been contending for, and this very idea destroys most absolutely all Divine interference whatever, and hence overthrows the doctrine of a particular providence; he permits and suffers these wrongs to take place, from the fact that it is inconsistent for him to thus interfere; that he permits any event to take place, demonstrates that there is no provision in his

plan to prevent its occurrence, and if this is true in any one thing which is offensive to him, it is also true in every thing else of a similar nature; it therefore follows that God exercises no system of providence applicable to the present family of mankind.

Another reason why we object to the idea of particular providence, is because its direct tendency is to beget hard thoughts and feelings towards God. To illustrate, here is a man who we will suppose believes in the doctrine of Divine Providence, and of course expects Divine interference in his affairs. We will also suppose him to be a Christian, and always actuated in what he undertakes by the very best of motives, but notwithstanding this, every plan he makes, even for the maintenance of himself and family, and that to obtain even the common necessaries of life, absolutely fails, at least to an extent which exposes his own and their wants to his neighbors as poverty stricken mortals; and if they undertake to hide their condition, it only subjects them to still greater inconvenience and distress. He now beholds his ungodly neighbors prosper in all they undertake, indeed they have every thing in their possession heart can reasonably wish; this also, according to his theory is the work of Divine Providence. Now is it possible, that such circumstances can fail to create hard thoughts and feelings towards the Author of such providence? Can he, in the nature of things, avoid thinking him a hard master? He may indeed make desperate efforts to suppress such emotions and reflections, but still they can only find vent in an irresistible indulgence; whereas, had such a man thus circumstanced, proper views of God's plan, no such thoughts and feelings would be possible, he would then look only to the future for his reward, and expect no part of that reward in the present deranged and unequal state of things; and the thought that Jehovah has provided better things than the present world affords for him, would be solace and comfort under such trying circumstances.

Again, we object to it because it makes God a partial being, notwithstanding he has expressly declared, "that he has *no respect to persons*," and this teaching of inspiration is also confirmed by every day's experience, we

would suppose, that were this doctrine true, that all individuals of equal moral, or Christian character, would all receive the same amount of the good things of this life, but is there any thing in common observation that goes to confirm such a supposition, we see men who, to all human appearance, "and by their fruits shall ye know them," are Christians, and the circumstances of some of them may be good; they may have the common comforts of life, while others are depending on public charity for a pitiable support, the inference therefore is, that either the idea of particular providence is false, or God is partial, and there is no mystery about the matter. The term mystery, especially in this relation, is often substituted for that of absurdity, when the advocates of this theory are driven by the power of facts and unanswerable arguments to an extremity where justice and common honesty would require them to acknowledge the absurdity, and consequent falsehood of their theory; they say it is mystery, and then in order to give a show of consistency for such conduct, they immediately attempt to show how extremely ignorant even the greatest scholars are, among whom, however, they wish to have it understood they themselves are ranked, but the fact is, their idea is only mysterious, like a great many other things, from its being unsound philosophy, and contrary to common sense and plain matter of fact, and they have no other means, especially in this age, of forcing such opinions upon the credulity of men, only by declaring it to be an incomprehensible mystery; but even this course, to some good degree at least, has ceased to be available to crush investigation; the power of mental freedom begins to move, and such apparently absurd doctrines as this will be made to pass the ordeal of strict scrutiny, and it must bear the test of truth, or be exposed as error,

But before dismissing this subject, we wish to notice one objection more. This is, that God answers prayer. In considering this objection, we shall endeavor to ascertain what manner of prayers the Almighty has proposed to answer, and also when to answer them. In answer to the first question, we propose to show what prayers God is not pledged to answer; that there are such prayers

offered, is evident from the following scripture: "Ye ask, and ye receive not, because ye ask amiss, that ye might consume it upon your lusts, or desires." Here we observe that the reason assigned, why they do not receive those things they ask for is, that they may consume them upon their desires; they desired, perhaps, to be rich, or to possess what is called a competency, or perhaps they desired to be opulent in the world as other men. Such petitions God is not pledged to answer, hence they ask amiss, and the reason why he could not answer them is, that it was directly contrary to his precepts already published in the gospel; there they were informed that although they had possessions, they were to sell them, and give to the poor, and he had also taught them, that if they engaged in his service, they would lose their character and good name in the world, and that they should also be persecuted for righteousness sake. Hence all such prayers as contravene the plain precepts of Christ, never could be answered, no matter how much the petitioner desired or needed such things. In fact, Deity could not have instructed men to pray for such things, as he had previously taught they never were to possess in this life, or this side of the resurrection state, hence all who pray thus, must for ever ask amiss, and it can not change the case by putting in the proviso, "if it be consistent with his will," as is often done, for his will is already in their possession, that is, if they are furnished with a copy of the Bible, and by consulting that, they might have ascertained precisely what his will was in the matter; the fact is, this sentiment expresses dissatisfaction with God's will, and a desire that he should change it, to accommodate their circumstances and notion of things. Now if men are not authorized to pray thus, it exposes almost the whole mass of prayers which are now offered, for they are of this character, and the petitioners might as well never offer another, until they first consult the word, and learn how to pray, and not be for ever asking God to teach them to pray, and what to pray for, for his revelation of the whole matter is long since complete, and they have not only Moses and the prophets, but also the precepts of Christ, the epistles of the apostles, and the book of revelation. Let them hear

them, would be God's answer to such petitions, if he should speak at all.

But again, to pray that God would send Bibles to the heathen, involves an inconsistency, and hence can not be answered, for it is asking Deity to do that duty which he has imposed upon men. Again, all prayers for the conversion of the world are spurious, and can not be answered, because God has given us abundant scripture testimony to the effect that the world never will be converted; and it is objectionable from another consideration, that is, it is asking Deity again to perform that which he has made the duty of men, that is, to convert their fellow-men; says the apostle, "Brethren, if one of you converting, convert the sinner from the error of his ways, let him know that he shall save a soul from death, and cover a multitude of sins." The whole responsibility to preach the gospel, is imposed upon men, and it is by believing this, God has pledged himself to save them, and therefore the work of conversion is committed to men. (See conversion to Christianity.)

Again, all these prayers which have been offered for the restoration of the political Jews to Palestine, never can be answered, because it is contrary to God's instruction concerning them, which is that he has fulfilled all his promises relative to them, and all they wait for now is the execution of that penalty that is out against all unbelievers, and infidels in Christ, among whom the Jews are the most prominent. How notoriously absurd is the idea that God should have more respect to that generation of the Jews now living, or that may live, than he has had to the fifty-four generations of that people who have lived and died since Christ was on earth! or that Jehovah has in reservation some particular favors, which he means to confer upon Anti-Christ! And are not the Jews a most perfect Anti-Christ? John's definition of this character answers the question; says he, "Every spirit that confesses not that Christ is come in the flesh, *is Anti-Christ.*" This was the sin of that generation of the Jews who killed the Prince of Life, and every successive generation of that people have subscribed to the sin of their fathers, hence it is folly to pray for such an object. The original saying,

“ His blood be upon us, and upon our children for ever,” and its adoption by each successive generation, down to the present moment, forbids all possibility of any particular favor ever being shown them. These are some of the classes of prayers which never have, and never can, in the nature of things, be answered; and do they not include most of the subject matter of modern prayer, especially those made in public?

But if men are not to pray for these things, for what should they pray? This question we shall endeavor to answer; before doing so, however, we wish to make a few remarks in relation to the rule which should govern men in their devotions; it is thus furnished by Christ himself; “ For God seeketh such to worship him, as worship him in *spirit* and in *truth* ;” and again he says in relation to this, “ *thy word is truth.*” It is also said “ the Spirit and the word agree;” and again, “ we know not what we should pray for as we ought, but that the Spirit also maketh intercession for us with groanings which can not be uttered.” Now, in relation to what is here taught, we learn the following things, which constitute the rule of all intelligent worship of the true God. First, that the Spirit was the agent which God employed in revealing his word, this word is an embodiment of his truth to men; and, Secondly, That the Spirit of God indites no petitions or prayers, which are not in accordance with the truth as revealed in the Bible. Thirdly, That no devotional feelings are produced by the Spirit of God, unless they have been excited by his *word*, for “ the Spirit and the word agree.” And therefore, although it was once proper to ask “ Lord teach us how to pray;” yet, it is not so now, from the fact that the Spirit’s groanings has revealed all the information necessary for such instruction; with these remarks we pass to consider the substance of those instructions. We remark then that they are embodied in the prayer of Our Lord, which he gave to his disciples as a model by which all prayers were to be framed, if indeed there was any propriety or necessity in using any other prayers in our devotion. Now let us consider briefly the petitions embodied in that prayer; and we shall find that it does not embrace a single peti-

tion which is to have its fulfillment during the gospel dispensation; and hence, it is most wonderfully adapted, as a prayer to be used by the church during that whole period. The first petition in this prayer is this: Thy kingdom come. This kingdom as we have seen is to succeed the present kingdoms of the world, and is to be established *under the whole heaven*; and hence all prayers offered in faith, and in accordance with the word of God in relation to the nature of that kingdom, and consequently for the grand consummation shall receive answers in due time. The petition offered by the revelator was in accordance with this instruction from his master, and not only himself, but also, all that prays, are represented as offering the same petition. It is this, "And the Spirit and the bride, the church, say come; and let him that heareth say come, and let him that is athirst come; and whosoever will, let him take the water of life freely; and He that testifieth these things, saith, surely I come quickly: Amen. Even so come Lord Jesus," and says He, "lo I come, and my reward is with me, to give unto every man as his work shall be." Hence the eyes of the whole Christian church during this entire age, was to have their undivided attention turned to this grand event, as their only hope and the substance of this universal petition; thy kingdom come, embodied the ultimatum of their reward.

The next petition in this Divine form is, "Thy *will* be done *on earth* as it is done in Heaven;" this petition also can only have its fulfillment in the new Heaven and new earth, wherein dwelleth righteousness, then will also be fulfilled the oath of Jehovah to that effect; thus: "as I live, the *whole earth* shall be full of my glory." Mark, his will is to be done *on earth* as it is done in *Heaven*, and of course can not be accomplished until the saints are made perfect, resurrected and immortal, then indeed may the will of God be done by them as perfect as it is now done by the angels of light who stand in the immediate presence of the eternal; the import of this position looks into the future state for its realization.

The next petition is, "Give us this day our daily bread;" the term *this day*, here signifies the day he

is talking about, namely, the day when his kingdom comes and the new earth created. There are various instances in scripture where it is used in similar connections. For instance, David, when speaking of the Jews in the wilderness on their way from Egypt to Palestine, uses the term *this generation*, although they flourished about five hundred years prior to the time of David. The expression therefore may refer to some past or future day from that in which it is spoken. Now, that the *daily bread* they were here instructed to pray for, did not refer to the present life, is evident from the fact that multitudes of the saints, some of whom it is said, "the world was not worthy," have actually starved for the want of bread. Now, if it did refer to the present time, then why did he not answer the prayers and cries of those starving saints, and send them down bread from Heaven, as he did in the case of the Jews in the wilderness, whom he fed with angels food, is there any other way to account for this fact, than that the period of time suggested in this petition did not refer to the present age, but that it does apply also to a future state of being, is evident from the following scriptures, it is said, "Blessed is he that shall *eat bread* in the *kingdom of God*;" and to confirm the fact that the immortal saints are indeed to *eat* and *drink* in the kingdom of God, we find that Jesus Christ after his resurrection to incorruption and immortal life, did actually eat fish and honey comb, in the presence of his disciples, and this was also done to convince them that he was not a spirit. And said he at the last supper, as he passed the cup of wine to the disciples, "I will drink no more of the *fruit of the vine*, until I *drink* it anew in my Father's *kingdom*." Also the passage which we quoted above shows that the angels eat food; the apostle says, "God gave them *bread* from Heaven," and he also calls it *angels' food*. In view of such positive declarations as these, what can be more certain than that the resurrected saints in the everlasting kingdom of God, shall eat bread and drink wine? And besides this, the great truth of the *restitution of all things* to their original perfection and beauty, also proves this idea; and, in addition to this we have it recorded at least on one occasion, where the angels did actually *eat common*

food, which was at the house of Abraham just before the destruction of the cities of the plain. The Patriarch killed one of the fatlings of his flock, and made it ready and set it before them, "and they *did eat*." There is one passage more we shall introduce upon this subject, which sets the matter at rest, at least in our opinion; it is this, says Jesus, "Seek ye first the kingdom of God and his righteousness, and *all things else* shall be added unto you." When the saints therefore take possession of the kingdom of God, all things connected with it shall be added unto them, at this day "shall their *bread be given* them and their water be made sure." The renewed and invigorated earth shall then yield her increase, and her inhabitants be blessed with peace and plenty; the new creation's products will be adapted, in the most exquisite manner to meet all the wants, and to satiate all the desires of those who inhabit it; they shall not then "build and another, inhabit and plant vineyards, and not eat the fruit thereof," as often the case in the present world, but they shall "reap the reward of their own hands." He that sat upon the throne, said, "Behold, I make all things new, and he that overcometh shall inherit all these things.

The next petition is, "And forgive us our trespasses, as we forgive those who trespass against us." Jesus has made it the duty of Christians to forgive offences, not only says he, "until seven times, but until seventy times seven, if thy brother sin against thee, and say unto thee I repent, forgive him." This is their work in the world in relation to this duty, and we see that this is made the condition upon which God proposes to forgive them their sins. But we have already proved that men's sins are to be blotted out or forgiven at the judgment, this petition, therefore, is to be answered at that event. (See Justification.)

There is one more petition in this prayer remaining to be considered, and which introduces the deliverance of the righteous, it is this: "Lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory." To God alone belongs the power requisite to effect the deliverance of his people; for it is to be from the grave, and also that which is necessary to

establish his glorious kingdom, and Omnipotence is committed to consummate this grand event, and to him alone belongs the glory, this "He will not *divide* with another." That this deliverance is accomplished at this event is evident from the expression "deliver us from evil, for thine is the kingdom," &c., as much as to have said, the establishment of his kingdom would effect that deliverance; this idea is also confirmed by other passages in relation to this subject, says the prophet, "At that time Michael, or Christ, the great prince, shall stand up that standeth for the children of thy people, 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 shame and everlasting contempt, and they that be wise shall shine like the sun, and they that turn many to righteousness as the stars forever and ever." Jesus, speaking of the time of harvest says, "*Then* shall the righteous shine forth in the kingdom of their Father;" hence the *deliverance* for which Jesus taught his people to pray, was that which is here connected with the resurrection of the dead, and can not, therefore, be realized until that event. It will be observed that the *temptation* in this petition, signifies the same as the *evil*, from both which they were to pray to be delivered, thus: "Lead us not into temptation, *but* (referring to the *temptation*) deliver us from *evil*," or from that evil into which the wicked will be led, or conducted by the angels of God, even into Hell itself. Again it is said of this time "Evil shall go forth as a destruction, from the Almighty shall it come." That this temptation, into which the saints were taught to pray that they might not be led by God himself, for the petition was offered to him, did not refer to ordinary temptation in this life, is evident from the following passage in relation to the temptation of the present time, says the apostle, "God can not be tempted with evil, neither *tempteth he any man*." This shows clearly that the temptation in the prayer, into which God himself was to lead the wicked, and from being thus led, the

righteous were to be delivered, has no application to the present age; for now God can not tempt any man with evil, but if he never can thus tempt, then it is nonsense to teach us to pray that he would not lead us into temptation. This prayer, therefore, offers no grounds for the advocates of particular providence, as there is nothing embraced in it applicable to the present state of the world: not a petition it contains that can be answered during the present dispensation, and, therefore, its use never can be superseded by being fulfilled; and hence it may be employed by the whole church with the strictest propriety, and truth, and that, until she becomes triumphant, which the answer of this prayer will make her. We are aware that it is said, "Whatsoever ye ask the Father in my name, I will do it;" but he had before this taught them what to pray for, and in what manner to pray if they expected to be heard, and hence this can only be considered a reiteration of that instruction which he had at particular times conveyed to them, teaching them how to pray. It was simply a confirmation of the fact that all those things should be fulfilled at the appropriate time.

But again, did he not say, "Even the very hairs of your head are all numbered." Well, what has that to do with his interference? He also taught that, "Not a sparrow should fall to the ground, without our Heavenly Father's notice." But such sayings only suggest that the Omniscient eye takes cognizance of not only the most magnificent events, but also those which we might suppose to be of no consideration whatever. By this close observation, Deity will be fully qualified, when the day of reckoning arrives, to do every man perfect justice; and as he told them on another occasion, that "Not a hair of their heads should perish," notwithstanding "the time would come when they who should kill them, would think they were doing God service;" therefore the promise that "not one hair of their heads should perish," could not have referred to the present life. But the idea conveyed, is that though they should thus lose their lives for embracing his cause, yet not the least thing that belongs to them, should finally perish, because he had pledged himself to apply the resurrectionary remedy. Thus we see that the

relation which Deity sustains to the human race, is simply one of oversight, taking particular cognizance of all passing events, of a greater or less magnitude. He beholds the sufferings of the righteous, and the perversity of the wicked. He has set life and death before men, and offered strong inducements why they should choose the former, and warned them of the consequences attending a rejection of that offer. Two ways are open before all, which run through the world, the one terminates in death, the other leads to life. All who travel these roads, are furnished, about the commencement of their journey, with a chart, or map, of the roads. By it they learn that all commence travelling in the broad way: it also contains suitable instruction, so that every person may ascertain, by strict attention to this chart, whether he has abandoned the broad way and entered that which leads to life. Thus circumstanced, all their motives, desires, thoughts, feelings and actions are strictly observed by the Omniscient eye, remembered, and referred to the great day of judgment for settlement, and rewards and punishments are then to be awarded to those travellers, according to the character they have sustained in the world, whether good or bad. This we conceive to be a perfect picture of the grand principles involved in the relation man sustains to his maker; and nothing can be more certain than that there is no necessity, during this interval of time, of requiring Divine providence; and it is equally as certain, that the Divine interposition requisite to consummate these magnificent events, demands nothing more than that displayed in the original creation of the world.

There is one more idea we shall consider in relation to Divine providence, before we close the subject. It is the supposition that Deity interferes in national wars, and gives success or defeat, as the case may be. In relation to this, we remark that it is inconsistent for him, under any circumstances, to assist any one nation or army to prosecute a successful war against any other nation or army, because a war of aggression, as well as that of defence, is in direct opposition to the principles of the gospel. For instance, one principle it contains is, "Thou shalt not steal:" another one is, "Thou shalt not covet

that which is thy neighbor's." Now is it possible that there can exist a war of aggression, without violating both these positive commands of Jehovah? In view of this, can he consistently assist any individual or a number of individuals, which constitute nations, to prosecute such an enterprise? and should he do so, would it not involve him in the despicable attitude of an anarchical ruler, in establishing principles of government which are irreconcilable with each other, and must not such a government come to nought on the principle that "A house divided against itself can not stand." But the supposition is inadmissible; he can not so interfere, and hence all prayers offered to Deity by conflicting armies on the battle fields of war, must by him be esteemed an abomination. In regard to wars of defence, they are also equally at variance with both the letter and the spirit of the gospel. Its Author has no where provided one set of laws, applicable to nations, and another set, of an opposite character, to individuals; at least he has revealed no provision to us, whereby national sins and national punishments are to be regulated abstractly from the character of the individuals who compose those nations, especially under the gospel dispensation. The precepts of Christ apply to mankind as individuals indiscriminately, perfectly irrespective of any political relation which they may sustain to each other, and therefore all wrongs committed by the one, and injuries sustained by the other, are to be determined by these rules, whether as individuals or nations; and these rules are too clearly set forth, to be honestly misunderstood, so as to justify any act of revenge or retaliation for injuries which may have been sustained. Those laws, thus imposed upon all men, at least where they have been promulgated, are the only standard by which they will be justified, or condemned; and the great principle of non-resistance is both the letter and spirit of this rule. It is consequently absurd to suppose that the author of such sentiments can make special provisions, aside from those contained in the revelation of his will, in order to accommodate any particular body of men, who, from circumstances growing out of the nature of things, perhaps from being located in some particular portion of the

world, may feel themselves, from certain emergencies, called on to take up arms to redress some real or fancied wrong, the result of which will be the murder of their fellow men; and in this work, although ostensibly acting on the defensive, they may be actuated by ambitious motives of plunder and spoil, which is generally the result even of defensive, as well as of offensive war.

Now how does this whole conduct appear in the light of the grand principle, which is a most perfect transcript of the very feelings and sentiments of Deity himself, and which at once furnishes each individual with the most holy and comprehensible standard possible, for the regulation of human action, in all the variety of relations into which circumstances may involve them; this principle is thus expressed: "As ye would men would do unto you, do ye even so unto them." In view of this, is it not a presumption verging hard on blasphemy, to suppose, in consideration of there being some hundreds or even thousands of individuals congregated together as a political compact, or nation, that Deity will submit that they should violate this standard with the utmost impunity? How preposterous the thought! The fact is, what is called a national sin, must, from its very nature, be more aggravating in the sight of Deity, than that of an individual transgression, inasmuch as it implicates every individual composing the entire nation by whom it is committed, not only the actual perpetrators of the offence, but also those who furnished means for its prosecution, and not only so, but those who assist in making laws, which require such execution, and indeed all those who approve of the act, for this makes them accessaries to the crime, in the sight of moral law, and as such are individually held responsible for the result, and who are to be tried, not in a national capacity, but as individuals, at the great tribunal of the universe. To illustrate this principle, let us introduce an example: we will take that of the infliction of capital punishment; we will suppose it to be, without stopping to argue the case, an infringement of Divine law, and which indeed the principle above mentioned demonstrates to be a correct supposition, and which has been in force ever since the precept was delivered by the

great propounder of Divine law, and which forbids the execution of any act or penalty unless the executioner himself were willing that the same penalty should be inflicted upon him, were he placed in the culprit's stead. Here, then, we have a human life taken by the hand of his brother, who is himself subject to the same common weakness and liabilities incident to the present deranged state of human society. Now the question arises, who is guilty of this wilful and deliberate murder? In whose skirts will be found this man's blood, when the great inquisition sits? Who can then plead, "not guilty," to the charge of this murder? Can the hangman, who deliberately put forth his hand and touched the spring that finished the life of his fellow? He may indeed offer as an excuse, the fact that he was sworn to execute the law which required such a penalty, but then the question will recur, why did he take this oath, when he knew that should such a circumstance occur while he held this office, that the work of blood must necessarily devolve on him, and besides, by what authority, it may be asked, did he take an oath at all directly contrary to another precept, thus, "I say unto you, swear not at all, neither by Heaven, for it is God's throne, nor by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the Great King, nor by any other oath"—will he not be speechless at such enquiries? Then comes the judge who passed the sentence that the victim should be hung by the neck until he was dead. He may also put up the same plea as that offered by the actual hangman, but will not the same reasons also confound him? Then come the jurors, who had not only taken an oath, but had sworn substantially that their consciences were such a miserable product of unjustifiable ignorance, especially with the Bible in their possession, that they felt no compunction in giving in a verdict of conviction, when they knew the nature of the penalty to be death; here the guilt grows still more black; we think these will hardly dare offer even the pitiable excuse put up by their companions in the bloody tragedy. Then again, there is the state governor, at least in our country, to whom is committed the power of reprieve, but perhaps popularity with him has been a question of far

more importance than that of imbruing his hands in his brother's blood; he has been perfectly inexorable to all prayers, even of computation, and deaf to all petitions, and now comes his turn, thus, "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." Thus he is ranked among the condemned. But the matter ends not here; involved in this affair are also those who made the laws, and more deeply, if possible, than those who executed them, and those also who vote for men known to be in favor of such laws, and those who approve of the law thus made. But notwithstanding the amount of guilt which will be put down to each of those classes, there is still one more class upon whom we think will fall the heaviest stroke; they are those ministers (professionally) of the gospel, who not only approve of the death penalty, but who also preach sermons in vindication of the law, and in them audaciously pervert the scriptures, in order to make them appear in harmony with this sentiment! What followers of the Nazarene are these, whom they profess to be their example, and whose precepts they are bound to teach, at the expense of their own salvation; whether these sentiments are popular or unpopular, whether men are offended at them or not, what a most perfect model of the non-resisting principle was exemplified in his whole life, and also corroborated by his precepts! On which hand of the Great Judge, think ye, will these be ranked, who thus make laws which contravene the Divine Law, and thus set at nought all his authority? Where will these political jurors, courts, judges, governors, and hangmen, appear when the Supreme Judge makes inquisition for blood?

Now is it not a fact, that the best nation that ever existed in our world of which we have any history, (the Jewish excepted,) did make and execute (with the sword,) laws which do directly contravene the moral law? and is not the principle of the sword at the very foundation of all civil laws, and does not this fact involve all nations in the principle of war, resulting in revenge, carnage and blood? and are not, therefore, all the individuals composing those nations identified with this principle, that is all

who take part in the construction of such governments? and is not this entire system in the widest contrast with the plainest precepts of Jesus Christ? the one demands resistance and revenge, while the other requires of its subjects that they should do good to their enemies, to pray for those who despitefully use and persecute them, and its author exclaims positively, "I say unto you resist not evil." Now if human governments must exist under the present deranged state of things, and if they can not be founded upon principles other than those which are in opposition to the laws of Christ, then let those who are willing to run the hazard of falling under the withering condemnation of Divine law, and who care not for Christ or his precepts, their rewards or punishments, make laws to suit themselves, and for the government of their own faithful, but the followers of Christ have nothing to do in such matters, and there can no evil effects grow out of Christians pursuing such a course; for should all consent to be governed by the laws of Christ, it would most perfectly supersede the necessity of all human laws or governments; and the more that should adopt the supreme law as their rule of conduct, the nearer the world would approximate toward the subversion of all human laws and come under that of divine; therefore the sentiment, "let the dead bury their dead, but follow thou me," applies to this case with the strictest propriety. Judging, therefore, from the above facts, principles and circumstances, what can be farther from the truth, than the supposition that the Almighty can possibly, to any extent or degree, either directly or indirectly, be engaged in so shaping human events, by overruling circumstances, that they will eventuate in the establishment of any such political compact, or human kingdom, or government; and what still more exposes the presumption of such interference, is the fact that there is not a single circumstance or event occurs, during the history of the overthrow and complete downfall of any nation, that has ever flourished upon the active stage of human existence, or the establishment of any other nation, but that may, either directly or indirectly be traced to some human cause as its origin. No flaming angel now appears with his drawn

sword, at the head of an opposing army, leading mortals forward to the deadly strife; no sound of horsemen and chariots is now heard in Heaven thundering a courageous army into paralytic consternation, and putting them to flight without a blow being struck. No such feats as these, or to any extent resembling them, can thus be produced in the history of modern warfare, to vindicate the idea of Divine providence. Can such a doctrine, therefore, having no such facts that transpire in the occurrence of human events as its foundation, and which is also opposed to the revealed plan of God's government, be the truth? and if not, is it possible that man can still maintain and propagate the sentiment and be guiltless? a sentiment which is even derogatory to the character of Jehovah himself, by representing him as the author of the most gross inconsistencies conceivable, and of being engaged in such minute and trivial affairs that occur, which would be even unbecoming men of ordinary sense. We submit these thoughts, therefore, to our readers, many of whom, we doubt not, would have long ere this abandoned this sentiment of particular providence, were it not that they supposed it to be a doctrine of revelation; and perhaps the only reason why they had this impression, was the fact that they had had it instilled into their minds by their ancestors from infancy, and that they had perhaps never submitted the idea to the test of investigation.

CHAPTER XVII.

THE DOCTRINE OF DIVINE DECREES.

In considering this doctrine we propose in the first place, to define the doctrine; Secondly, show what things or events are subjects of such decrees; Thirdly, enquire what we are to understand by free moral agency; And in the fourth and last place, answer an objection which is supposed to be irreconcilable with the two ideas of Divine Decrees and free agency. In reference to the nature of Divine Decrees, we understand that certain things, or events will take place in the history of the world at some future period, from that in which the decision to accomplish them, passed the Divine Mind; that from that time they became unalterably fixed, purposed, determined, or decreed, and Almighty power committed for their execution. Again, that those things, or events, included in these decrees, are not depending in the remotest degree for their accomplishment upon human circumstances or contingencies, and they are also of such a character, that they never would take place in the natural course of things; and therefore, they demand for their accomplishment, Divine interposition. This brings us to the second proposition, namely: to show what things are subjects of such decrees. Some of these events, perhaps the most important, and around which all others cluster, are vividly set forth in the following passage. The inspired penman while looking down through time, and beholding the certainty with which Jehovah would accomplish his purposes, in view of the feeble resistance which would be made to their execution, exclaims: "Why do the heathen rage and the people imagine a vain thing—the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, let us break their bands asunder, and cast away

their cords from us;" but what will be the result of such puny thoughts and efforts; "He that sitteth in the Heaven shall laugh, the Lord shall have them in derision, Yet have I set my king, by decree, upon my holy hill of Zion." Then says the prophet, I will declare the *decree*, the Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool, thou art my Son, this day have I begotten thee, ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, thou shalt break them, (the wicked heathen or gentiles, who thus rage against the Lord and his Anointed,) with a rod of iron thou shalt dash them in pieces like a potter's vessel." We see that among the events included in these decrees are, first, that the Son of God, Jesus Christ, was to be begotten. This includes his natural birth, and his having been begotten from the dead at his resurrection, these two events were effected independent of the natural course of things and which consequently required Divine interposition, and made it necessary that he should put other laws into operation, which were adapted to produce these results. Another thing embraced here as a subject of decrees, is that of the exaltation of the Son of God to the throne of universal empire. "The *uttermost* parts of the *earth*," bound the territory of his kingdom. Another event decreed is, that when he takes possession of his kingdom, all the wicked kingdoms upon the surface of the earth, and this excepts none, shall fall in indiscriminate ruin to rise no more forever. These events thus to be accomplished by the Omnipotent power of Deity, are also corroborated by the universal tenor of scripture which represents them when the time arrives, fixed in the decree for their execution, as taking place perfectly irrespective of human events, and which are of themselves most absolutely unequal to the task; they are therefore dignified, and consequently in keeping with the character of him who brings them to pass, and their execution will strike the world with dismay and astonishment.

We said that the events embraced in the above catalogue of God's decrees, were the most important, and that all others were so connected with them, that the accom-

plishment of these would be the era for that of all others. Now, that this is correct, we shall see by the consideration of other passages relating to the same subject. One of these texts embracing the pre-determination of Deity, is this; "According as he hath chosen us in Him, Jesus Christ, before the foundation of the world, that we should be holy and without blame before him in love, having pre-destinated us unto the *adoption* of children by Jesus Christ to himself, according to the good pleasure of his will; Having made known unto us the mystery of his will according to his good pleasure, which hath purposed in himself, that in the dispensation of the fullness of time, he might gather together in one all things in Christ, both which are in Heaven and in earth in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will." Here again we have presented a number of things embraced in the purposes of God's decrees, and which he determined to accomplish before he laid the foundation of the world, but after he had constructed his plan, and then saw what it would be necessary for him to do in order to consummate it. The first of these events presented in this passage is, that the *saints* are to be chosen, mark not sinners to conversion, and also adopted as the children of God; this introduces the *adoption*, which we have already proved, is to take place at the resurrection of the dead, and is synonymous with the *redemption* of the *body*, see redemption; and hence this purpose is unconditional, and involves Deity pledged to raise the dead, and then adopt the subject of the resurrection, "who have fallen asleep in Christ," into his family as his children.

Another event here presented is the great atonement, which proposes to bring together all things connected with Christ in one glorious union, mark the expression, *things in Heaven*, and *things in earth*, this grand reconciliation, brings not only the Son of God, but God himself from Heaven, to dwell with men, "I will bring my Father with me, and *we* will make up our abode with men;" and again, "*God himself* shall be with *them*, and be their God, and they shall be his children." And things in the

earth, the dead saints are to be brought up out of their graves, and the earth itself belonging to Christ, and hence in him, shall all be made *one*, according to this Divine decree. The great gathering of the saints is another thing here suggested; this as we have seen, takes place at the time of harvest, which Christ fixes at the end of the world; "He shall send his angels, and they shall gather together his elect from the four winds of heaven." This work also demands the power of Omnipotence, the saints are to be brought together, whether they sleep in the ocean's deepest cavern, or lie buried beneath the rolling hills and cloud capped mountains, or entrenched fathoms deep in the opening earthquake's marble jaw, or whether they merely sleep in common graves, the Almighty arm is sufficient to the task.

Again, they are to be chosen to the inheritance, this we have also seen, still groans under the curse for its redemption, but the purpose is fixed and the decree published that the *whole earth* shall be delivered from the hands of usurped authority, regenerated to its primal magnificence and paradisiacal beauty, and delivered over to the Son of God, as his lawful domain. These are also some of the mighty events embraced in Divine decrees.

There is one other passage to which we shall refer relative to this subject, it is this, "And we know, that all things work together for good to them that love God, to them who are called according to his purpose, for whom he did for know them he also did predestinate to be *conformed* to the *image of his Son*, that he might be the first born among many brethren, moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified them he also glorified." Here we have a chain of events inseparably connected with each other, and all depending upon one for their accomplishment, and that is fixed by Divine decree, namely he has predestinated us to be conformed to the *image of his Son*. Now, it follows as a necessary consequence that this conformation to the image of the Son of God, must be accomplished before any other of these events which depend upon its existence can take place, and hence if the conformation of the saints to Christ's

image, is yet future, then all other events in this connection are also applicable to the future, and we say that this event looks to the resurrection of the dead for its fulfillment. This same writer speaks thus in reference to it, "As we have *borne the image* of the earthy, that is, the first Adam, so shall we likewise *bear the image* of the Heavenly;" again he says, "for our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be *fashioned like* unto *his glorious body*, according to the working whereby he is able even to subdue all things unto himself:" hence, to be conformed to the image of the Son of God, the saints are to be raised from the dead.

But again, those who are subjects of this predestination or decree, namely: the dead saints, are to be *called*; this calling however, can have no reference whatever to the calling of sinners; the fact that they are to be called from the grave to be thus conformed to the image of Christ, demonstrates this, but there are other things in relation to it, which go to confirm this truth. This is an undivided company, all who are thus predestinated, are called; and all who are called, are justified; and all who are justified, are glorified. Now this is not true in relation to the call of sinners to believe the gospel; in regard to that, the prophet might with propriety exclaim, "Who hath *believed our report*, and unto whom is the arm of the Lord revealed;" and again, it is emphatically declared, and that too, by God himself, "I have *called*, and ye refused; all day long I stretched out my arm and no man regarded it; I also will laugh at your calamity, I will mock when your fear cometh." And when they were called by even the Master Preacher himself, to accept of the offer of life, the great majority who heard the call obstinately refused compliance with it, so that he was compelled to exclaim, "ye will not come unto me that ye might have life;" again, "Oh Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her brood under her wings, but ye would not." Thus are we furnished with an example of the *ill*

success attending the *call* of the gospel, from the first promulgation of its sentiments and invitations, even by its founder himself, down to the present moment. But not so with the call embraced in this Divine decree; its voice comes not to living, conscious men, but applies to sleeping saints, and is therefore unconditional; and when Deity utters *that call* they shall feel the mighty impulse of immortality throbbing in every fibre of their nature; the subduing power necessary to change and fashion their vile and corrupt bodies into the glorious *image* of that of Christ, is now put into requisition by Deity himself, and moves the very dust in the marble capped tombs; says Jesus: "Marvel not at this, for the hour is coming when all that are in their graves shall hear the voice of the Son of God, and they that hear shall live." And again, "The Lord himself shall descend from Heaven with a *shout*, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise;" here, then, we have a call like that contained in the predestination, and which is made by Divinity himself, to all the dead saints; and they that hear that call shall live; this is also an undivided company, none are left sleeping in the grave—"all shall come forth;" hence it is the same event as described in the above chain of decrees. But whom he called, those he also justified; this we have also shown, is to be accomplished at the judgment, (see justification;) and whom he justified, them he also glorified; this is indeed the finishing work of Deity; it is the last grand touch of the Divine architect, manifesting the sons of God all glorious and perfect, examples of the very personification of Divinity himself: a most magnificent exhibition of the skill and recreative energy of Almighty power, and thus consummating to the very letter every item embraced in his premeditated and unalterable decrees, which were all fixed in the Divine mind from the time he drew the plan of the world, and determined to make it after that model. The scripture doctrine therefore, of predestination and divine decrees has no reference whatever to mankind, or any thing pertaining to them in the present state of the world.

This leads us to consider our third proposition, namely, to show in what consists free moral agency. We use the

expression free agency, because it is in common use, and not because it is altogether proper. The term free, added to that of agency, is superfluous; it adds nothing to the freedom of an agent. The very fact that a man is an agent, implies his freedom of action, in the same degree as he is an agent. Now we argue the moral freedom of mankind, from the fact that they are capable of voluntary motion. There are, strictly speaking, but two kinds of motion in the universe, namely, voluntary and involuntary. All that class of substances or things, that move in the universe, dispossessed of mind or sense, come under the class of involuntary motion, and move only by necessity, having been so constructed and related to each other, that after being once put in motion by the Creator, they have no power to cease that motion. This is the operation of what we call the laws of nature: these of course are not susceptible of moral government. But under the division of voluntary motion, are to be ranked all that class of beings endowed with the organs of sense, and consequently with mind, from the lowest insect up to the highest being in the universe of intelligence. These are, we say, all free moral agents, because they possess the power of self-motion. Is it not evident that the lowest insect, thus endowed, never would move, unless actuated to do so by some motive? It is true that some other animal, of stronger muscular power, might move it as he pleased; but this would not be voluntary motion on the part of the insect, and consequently it would not be moral government; and therefore any system which deprives man of free moral agency, reduces him below the most insignificant species of insects. In fact, to deprive man of this power, his physical nature must be so changed, that he would be incapable of self-motion, and that would be death. (See mind and spirit.) The legitimate inference from these facts is, that after man was once created with those powers, with which he is endowed, it was impossible to subject him to any other form than that of moral government. He was indeed created so high, that he could not be induced to act by any compulsory power whatever: even Deity himself could not compel him to do the simplest voluntary act, by any amount of force he was capa-

ble of exerting. He might indeed change him into a rock, and cast him into the sea, but that would not be moral government; for it would deprive him of life, mind and sense, and consequently of voluntary motion; and even then the indomitable spirit of the man would triumph, though it were in death. But may not an individual be compelled to act by being tortured? We answer that they may be induced by such treatment to do what they otherwise would have refused to do; but this is not compulsion, for the reason why they consent, is from the hope of being released from any farther torment, and this is a stronger motive in their mind than the performance of the act, for which they felt the aversion, and is consequently pure moral government. He acted entirely from motive, and as is always the case, the strongest motive prevailed; hence we conclude,

Since man is man, he's free,
 As purely so as Deity.
 To govern him then by force,
 Is fiction, fable, nay worse;
 Collect all power that is,
 Even Omnipotent,
 The task is far too high,
 Man's freedom to destroy.
 Compulsion, if he resist,
 His native right employ
 Eventuates in death,
 And thus the man destroy.
 Motives to sense adapt,
 For 'tis Jehovah's rule—
 The man is won, he's free to act,
 And virtue is his due.
 Then government supreme
 Awards virtue or vice to him,
 An agent, free as he
 Who made him, such can be.
 Submission or revolt,
 Are attributes of his,
 Capable of devout
 Homage most submissive,
 Or of most lawless deeds,
 Though Deity forbids.

T. M.

Here then we are, furnished with an unanswerable argument, drawn from the nature of man's physical constitution, and that is no more susceptible of successful con-

troversy, than any other truth of nature, which not only proves but demonstrates the freedom of man's moral agency: and it would remain unshaken, were it denied, and contradicted even by the brightest star that ever shone in the intellectual canopy of wisdom; and indeed were it even asserted in the Bible that mankind were not endowed with such power, it could not effect the immutability of this truth; for is it not a moral impossibility that the Divine being should have created mankind with such attributes as those he manifests, and at the same time to have taught a theory that deprives him of such powers. But we are not driven to such a contest with the inspired volume; on the contrary, the whole science of revealed religion rests on the presumption of man's freedom of choice and of action. Strike this truth out of being, and immediately the scriptures become a perfect system of unmeaning mummery, much more inconsistent and fabulous than that of heathen mythology, and of course not worthy of the respect and consideration of men.

Let us, however, look at some of its leading facts which show its sentiments in relation to this subject to be in harmony with the arguments already advanced in defence of man's free agency. It represents man as having been created sinless and pure, and could not consequently have had any moral character whatever, for this is the result of action, either good or evil, before he thus acted he could no more have had a moral character than an infant who knows neither good nor evil. Thus circumstanced, an injunction served on him by his Creator, to the effect that he was permitted to do anything he pleased, with the exception of one single act, which act if he did conclude to commit it, would be at the expense of his life. But notwithstanding this prohibition, coming directly from Deity himself, the man concluded to do that very thing; he not only concluded to do it, but he actually put the resolution into execution and audaciously broke over all restraint and committed the sad offence: his motives for doing so were suggested by the Devil and Eve, his wife; and thus

Came death into the world,
And all our woes.

Now that the Divine purpose in creating the world might not be disconcerted, a Redeemer is provided to counteract the consequence that might lead to such a result, and the intention of this plan was suggested to this very man, who had committed the transgression at the very first interview which occurred between him and his Creator after the sad offence. The announcement was this: "The Seed of the woman shall bruise the serpent's head;" finally, this Redeemer makes his appearance in the person of J sus Christ, his majestic voice is heard in the land of Palestine, uttering the proclamation, "He that believeth in me, shall be saved; but he that believeth not, shall be damned," and this same invitation with the consequences thus annexed was to be reiterated by men, down to the latest period of time. Now what consummate nonsense and ineffectuality would such news be, with such consequences attending its reception, or rejection, only on the presumption of the power possessed by those to whom the invitation is made, of availing themselves of the proffered good, and thus escaping the consequences involved in its rejection, and when the time for executing this penalty of rewards and punishments arrive; upon what other principle than that of free moral agency, could such a transaction be accomplished. The truth is, that unless men are free moral agents, they can be no more capable of either virtue, or vice, than the planets that roll in the heavens, or the trees that grow in the forest, and it would be as inconsistent to arraign the one before the judgment seat for trial as it would the other. But it is folly to multiply arguments upon such a subject, when indeed it is a selfevident truth, for it is as evident that man acts, as it is that he breathes, and one voluntary action is sufficient to establish the position of his free moral agency.

We come now in the last place to answer an objection, which is supposed to be irreconcilable with the two ideas of man's moral agency, and the doctrine of Divine decrees. It is argued that because God foreknows what events will come to pass among men, that such knowledge is equivalent to so many decrees, to the effect that those events shall absolutely come to pass. Alexander Pope furnishes

us with the inevitable conclusion of this supposition, thus :

“What ever is, is right.”

Now, in order to avoid such a conclusion, we shall not assume the position of some, and contend that God does not foreknow all things, and that it depends upon the actual occurrence of some things, in order that he might know them. Such an assumption renders all foreknowledge an impossibility, for if it depends upon the actual existence of some events, or things, in order that Deity might have an understanding of their nature then upon the same principle, why not also upon all others, and therefore there could be no foreknowledge whatever, which would incapacitate Divinity to declare “the end from the beginning,” as he professes to have done? Neither shall we contend for the opposite extreme, which is equally unsound and absurd; that is, that God from all eternity had a most perfect knowledge of all events, great or small, which ever would transpire in all coming time, or as it is ambiguously expressed, it is with Deity One Eternal Now. This we can not conceive to be necessary, in order to constitute a mind imbued with all the wisdom with which Deity is possessed, as exemplified in his works.

We shall now proceed to present what we conceive to be the true idea of God's *Knowledge* and *Foreknowledge*. The Almighty represents himself in the scriptures and that contains all the knowledge we can have of him, as a being of thought, reflection and of coming to conclusions; says he, “My *thoughts* are not your thoughts, but as the Heavens are higher than the earth, so are my thoughts higher than your thoughts.” Now as God himself makes this comparison between his thoughts and our thoughts, although the one are so much superior to the other, yet we may venture to gather something from the nature of his thoughts, from that of our own, but all we wish to ascertain from the nature of his thoughts, to subserve our present purpose, is the fact that one thought succeeds another, no matter how rapid their flight may be; this we know to be the character of our thoughts, and from this we infer the succession of thought in the Divine Mind, and indeed the fact that Deity thinks at all demonstrates

the succession of thought in his own mind; and to deny that he thinks, is to deny this revealed feature of his mind; from these suggestions, therefore, we venture the remark, that there was a time some where in the past, when God had no thought of making this world—the suggestion had never entered his mind, and consequently he could not have had the faintest idea of it, or of the beings who now inhabit it, or indeed of any thing in relation to it, and hence he could have had no conclusions concerning it, for a conclusion pre-supposes thought and ideas, and if he had no conclusion in relation to it, neither could he have had any purposes or decrees in regard to it, for these pre-suppose decision of mind. In a word, there was a time when Deity had no knowledge or foreknowledge of this world. But at this time some circumstance suggests the creation of a world to his mind; he then concludes to accomplish the work. The question now arises, what shall be the plan of its construction, and what the nature of its inhabitants, or shall it be inhabited at all? Thus he thinks and reasons about it; he meditates seriously upon the mighty project; various things suggest themselves in regard to it, which are considered and thrown aside, and finally, after mature reflection, having thought the whole matter over, he arrives at a conclusion to create the world, and every thing appertaining to it, just such as its primeval history presented. Now he sees that should he create the inhabitants according to the model in his mind, they would fall, and also that this fall would involve the entire race in death, and hence, though he made the world to be inhabited by a righteous nation, yet such a state of things would prevent this result; to remedy this, he determines on a plan of a new creation, but in order to bring that about, it is necessary that he should create a Son, and having now the history of this Son in his mind, he sees that he will keep the law which Adam broke, and thereby make it honorable, and that this Son will also give his life as an expiation for man's offence. God now considers this offering an equivalent for the redemption of the world, and also for all those who believe in him; so that in view of this, the conclusion is, "God can be just, and yet the justifier of him who believeth in Jesus." The motive held

out to this Son, to induce him to make a sacrificial offering of himself, was that God would raise him from the dead, and make him the immortal king of the new creation; thus the emergency is met, and the whole plan, from first to last, is now impressed on the mind of Deity, and also the means for its completion have passed the tribunal of the Divine Council, and made sure by irrevocable decrees.

Now, here is a distinction to be made between that work in this plan, which Deity himself is to accomplish, and that included in his decrees, which is the appropriate work of other minds who are also interested in this plan. In reference to the former, God not only sees how his works will appear when accomplished, and resolves to accomplish them, but when the time arrives appropriated for that work, he actually interposes, and by his own Omnipotent power accomplishes these grand designs. Now in reference to the latter, that is, the work of other minds interested in this plan, there is a wide difference. In relation to what they, either men, angels, or the Son of God himself, will do in their entire history, even to their thoughts and purposes, which are never put into execution, Deity sees, and hence has perfect knowledge of (so far) their works and his works resemble each other; but now comes the difference: Deity sees precisely, and consequently knows how his works will appear after they are finished; but now suppose he never interferes, or puts forth powers requisite to perform those works, would they ever be accomplished?

Now is it not evident from this that his knowledge produces no effect whatever towards the accomplishment of those works? for instance: he knew that the planets would roll in the Heavens, but suppose he had never put into requisition the physical power demanded to produce such an effect, would those planets ever have moved? what can therefore be more untrue, and even absurd, than the notion that God's knowledge of events, and things, causes these events and things to exist. Knowledge qualified Divinity to create the world in all its beauty and grandeur, but never created the smallest thing that exists; the idea, therefore, that knowledge is absolutely power, is nothing but fancy, by whomsoever possessed; from the

smallest insect in the chain of being up to Deity himself, it never produced as small an effect as the fall of a sparrow, or the fluttering of a leaf in the forest. Now in reference to these two classes of works, that is, those to be accomplished by Deity, and those which all other minds accomplish, although Deity has a perfect knowledge of all; yet the one class he interposes and performs, and with the other he has nothing to do; indeed he could not do the work of another mind were he even so disposed; and should he make the effort and produce effects, they would still be the result of his own mind, and not that of the individual himself; indeed, the nature of mind is too God-like to be controlled but by the presentation of motives.

How complicate, how wonderful is man;
 How passing wonder he who made him such,
 Who centred in our nature such strange extremes,
 From different natures marvellously mixed;
 Connection exquisite of distant worlds!
 Distinguished link in being's endless chain,
 Midway from insects to the Deity!
 A beam ethereal, sullied and absorbed,
 Though sullied and dishonored, still Divine!
 Dim miniature of greatness absolute!
 An heir of glory; a frail child of dust,
 Helpless mortal, insect infinite;
 A worm, a god;—I tremble at myself
 And in myself am lost; at home a stranger,
 Thought wanders up and down, surprised, aghast,
 And wondering at her own. How reason reels,
 Oh! what a miracle to man, is man;
 Triumphantly distressed, what joy, what dread.
 Alternately transported and alarmed;
 What can preserve my life, or what destroy?
 An angel's arm can't snatch me from the grave;
 Legions of angels can't confine me there.

But not only does the knowledge of Deity accomplish no effect, but we will go still further, and deny that even his decrees accomplish any act whatever, we therefore admit for the sake of the argument, that he decreed every thing which he knew would come to pass, and this is certainly the strongest grounds our opponents claim. Here, then Jehovah has decreed to accomplish not only those events which as we have seen are embraced in his

revealed purposes, but also those in relation to man, which of course include the conversion of sinners, now what would that decree effect on the part of the sinner, unless its author should put forth some act of power in order to accomplish this purpose, which power must also be physical, for were it moral power it would be submitting the matter to the decision of the sinner's own mind, but to accomplish the conversion of a sinner by force, could not be done from the very nature of his mind, if he exerted his own native power, and resisted that of Deity, his mind would remain unchanged, and hence unconverted: true, God might by the breath of his mouth wither the sinner instantly into dust, but to convert him to Christianity by his knowledge, decrees and power, could not in the nature of things be done. That knowledge or mental decrees, can produce no effect may also be seen from the following illustration.

Suppose a mechanic drafts a plan of a mansion which he has proposed to erect, he then sees precisely how the edifice will appear when completed which he has also decreed shall be accomplished, but will his knowledge and decrees, bring together the timber and all the necessary material for its construction, indeed will the least thing be done toward such a result, unless he commences action, and is not the nature of knowledge, and decrees the same in all minds, and therefore the conclusion is inevitable, that the doctrine of God's foreknowledge and decrees may be most perfect, and yet men be free moral agents, and indeed such knowledge and decrees might have been in the possession of the Divine mind, and yet not one of them ever have been put into execution. The world never be restored from the curse, nor the dead raised from their graves, Christ never sit upon his throne, the wicked never punished, or the righteous rewarded: nay, more, may not this knowledge have been in the possession of Deity, and all the decrees and decisions in relation to this world, have passed the divine mind, and yet the world itself never have been created. What a strange position that Deity must do every thing of which he is capable, or of which he is qualified by his knowledge. On such a supposition he must have created a great many

more worlds and planets, and have set them revolving in the solar system, and yet the balance of the system may have been preserved. That he might not have created the world after having resolved to do it, conveys no other idea of his character than that with which we are furnished in the scriptures, there the wickedness of men is represented as being so great that even Jehovah himself declares "that it repented him that he had made man," and even that "*it grieved him at his heart;*" which resulted in a resolution to destroy the race, and commence the replenishment of the earth anew. Therefore, we conclude that the objection here advanced is fairly met and is found to weigh nothing against the harmony of God's foreknowledge and Divine decrees, with the doctrine of man's free moral agency, and we flatter ourselves that these few pages suggest, the clue which settles this most perplexing of all controversies that has ever been agitated among theological writers, who have invariably assumed either one or the other of those extreme positions above mentioned, in their discussions, while the truth lay in the medium and was overlooked. Hence,

The clamorous din of combat long and loud was heard
 In regions dark, and most confused those spirits fought,
 By thirst for conquest urged, instead of truth;
 Go listen to these Divines, all learned indeed.
 How skilfully the minute hairs they split,
 Metaphysical subtles, sarcasm and cunning wit,
 Are brought, flourished with eloquence, the mystic point to solve;
 And there is exquisite discussion must profound,
 Beyond the ken of common minds these visionaries soar:
 But to end the fierce dispute, no tokens, no signs appear,
 Instead of this, the gulf grows wider, and yet more wide.
 Hope grows weary, and yet more hopeless, still
 Expectation fails this mystic thought to adjust; and why?
 But that the paths they tread, lead from the central truth,
 They grope at mid-day in lonely wilds; wherein
 Nought but darkness holds empire, strange and absolute,
 While shining in her strength, and bright meridian, The
 Son of righteousness and truth scatters broadcast his beams,
 Distinguishing all fables and theories made by men;
 Error she revealing to those of humble and of child-like mind
 With readiness, to learn in Deity's own school,
 Who catch with eagerness the words of wisdom that
 From his lips doth fall: and thus to him that hath
 Is given, into truth is led; While from him he

Doth take, who from this shining light strays
Afar, the little that he hath, and darkness gross;
And thick, henceforth becomes the star that
Guides his wayward feet, where nought but sorrow
Dwells—snares, pit falls and gaping gulfs, stand in
These regions wild, and ever and anon is heard
Borne on sighing winds, loud screaming beasts
Of prey, to devour they lie in wait and watch
For straying souls. Who enter those wilds, beware
The very ground's enchanted, a spell thy sight bedims;
Perchance which seems like Heaven, an angel of light,
Perhaps thy guide appears in shining garments clad, with
Countenance sincere, he smiles as if to approve thy
Course, he whispers peace, all safety in sonant
Accents sweet, but ah, treachery most fatal, most
Foul such treason. Terminates here the road, behold
The garb of shining hue, how changed! a death shroud! a
Winding sheet appears, the smiling face a visage
Dark as darkness is, the sweet siren voice, how
Its sounds appear, like prison doors they grate
Upon thy saddened ear, but alas, its now too late;
The dreadful race is run, the decree gone forth,
The die is cast, thy fate is fixed, forever now undone.
Did simple truth thy bark direct, though loud the billows
Storm'd, yet safe her voyage had been, and peace her mooring
proved.

T. M.

CHAPTER XVIII.

THE DIVINITY OF JESUS CHRIST.

In the discussion of this doctrine, we shall consider the following propositions :

First, that there is but one living God.

Second, Jesus Christ is a created being.

Third, he is also a Divine being by delegation.

Fourth, when these powers were conferred, they constituted him Divine.

Fifth and lastly, reconcile those passages of scripture which speak of him as existing previous to his birth.

First, there is but one living God. The nature of things not only require that there should be a living God as their author, but also that there should be but one such being, because so far as we can conceive, one being is as capable of creating man for instance, as a plurality of such beings would have been ; and if he is capable of performing a task like this, the most exquisite and the most complicated piece of created workmanship at least connected with this world, then it follows that he is fully competent to create all things else of which we have any knowledge. Again it is impossible that one being can create his equal ; the very idea of creation implies this truth. Again, he can not absolutely delegate himself, or any part of himself to another being, because this would involve the idea that God is susceptible of coming to an end, for if he should delegate a part of his own inherent nature to another being, he must from that moment be absolutely deprived of that part of himself thus delegated, and if he can thus delegate a *part* of himself to another, it follows that he can also, upon the same principle part with every attribute of his nature, and consequently

God himself be God no more.

It therefore necessarily follows that all creatures in the chain of being are absolutely created, and owe their origin to the one supreme God. These truths are not only philosophical, but they are also those of revelation. In relation to this being it is said: "The Lord God is *one* Lord," and he thus speaks himself, "I Am that I Am; I am the first, and I am the last; before me was there no God formed, neither shall there be any after me; I *know not any*." Hence the voice of revelation and that of nature declares the existence of one God, and but one.

Second, Jesus Christ is a created being. The first argument we shall advance as proof of this position is the fact that God claims to have begotten him to life, both his natural and immortal life. In regard to this, it is said, "For unto which of the angels said he, God, thou art my Son, this day have *I begotten thee*;" and again, "I will be to him a Father, and he shall be to me a Son;" and again, "When he bringeth the first begotten into the world, he saith, and let all the angels of God worship him;" and again, "But we see Jesus, who was made a little lower than the angels for the suffering of death;" again said the angel, of the woman, "She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins, and the angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also, that holy thing which shall be born of thee, shall be called the Son of God." And the angel said to the shepherds, who were watching their flocks, "Behold I bring you glad tidings of great joy, which shall be to all people, for unto you is born, *this day*, in the city of David a Saviour, which is Christ the Lord." Here then we have the historic facts relative to the birth of the Lord Jesus Christ. Some of these facts are, first: That the Lord Christ was *formed, made, or begot* by the direct interposition of the High God; it was accomplished by his agent, Spirit, or power. Second, that this Jesus thus begot, was a *little lower* than the angels, that he might thus be susceptible of death. Third, that *this was the day* in which he was *begotten*, or born, and mark, this that was thus born was *Christ the Lord*, hence Christ the Lord had no

existence prior to that time. The expression, when he bringeth in his first begotten into the world, conveys no idea that he was brought from some other world, or region; but simply that he was brought into the world like every other son of Adam's race.

There is a reflection connected with this remarkable occurrence, although not immediately connected with our position, and yet, which we can hardly avoid noticing at this time; it is the fact that in the accomplishment of God's purposes he employs those principles, or laws of nature which already exist, as far as they are adapted to the accomplishment of those purposes, that the grand chain of nature's works might be linked inseparably together; hence he made from a part of the first man, the woman, and from this woman which was her natural offspring, Deity made Christ the Lord: neither of which would have existed in the natural course of things. But instead of making the woman as he made the man, from the dust of the earth, he makes the one from the other, and thus connects their natures; and instead of making the Lord Christ directly from the earth, he made him of the woman, and thereby connects him with our race, "Verily he took not on him the nature of angels, but the seed of Abraham." Again that the *life* of Christ was derived, is certain from his own declaration, thus: "As the Father hath *life* in himself, so hath *he given to the Son* that he might have *life* in himself." Again God claims to have begotten him to *immortal life*, which was from the dead. It is said of his resurrection, thus: "If the Spirit of *him* that raised up Christ from the dead dwell in you, the Spirit of him that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Again, "Thou wilt not leave my soul in Hell, or the grave, neither wilt thou suffer thy Holy one to see corruption." The apostle quoting this, says: "His soul was not left in Hell, neither did his flesh see corruption." Here then we have the truth stated, that Jesus Christ died, and was laid in the grave, soul and body, and that God Almighty by the same Holy Ghost, or Spirit which brought him into natural life, brought him up out of the grave to immortal and incorruptible life to

die no more;" hence he exclaims, "I am *he that liveth and was dead*, and behold I am alive forever more."

Here then we have the whole subject in regard to his existence which may be summed up thus: The Lord Jesus Christ was born about the commencement of the Christian era, he then began to live; but that same being was crucified and died, and was entombed, soul and body, and according to his own testimony, all of that being that lived afterwards, was now dead and in the grave, "I am he that liveth and was dead." Again it is declared that it was this same Lord Jesus Christ, which descended first into the lower parts of the earth, or grave, that also ascended up into Heaven, thus: "What is it that ascended but that also first descended," &c. And again according to the testimony of the angels, at the ascension, it was this same Lord Jesus Christ who was born and who died, and who was raised from the dead, that shall so come again in like manner as he thus ascended into Heaven. And it is also positively declared that he "is the *beginning of the creation of God*," and that he was the "first begotten from the dead," and also he was said to be "the first born among many brethren," and "the first born of every creature," and as this birth was from the dead, we learn that the Lord Jesus Christ was the first candidate God created as an inhabitant of the new creation (being the only saint whom he has yet raised from the dead) and by which he was rendered immortal and incorruptible, hence he was the first fruits of them that slept.

Third, the Lord Jesus Christ was a Divine being. What we understand by a Divine being, is that it is one whom it is proper and lawful to worship. We are aware that the popular sentiment is, that unless Jesus Christ is the very and eternal God, that it would be idolatry to worship him; but how absurd is such an idea. Can not God do as he pleases with his own? Would it be idolatry if Jehovah should even command men to fall down and worship a golden calf? would it not be doing the service of God, and can his service be idolatry? How foreign from the truth then is the opinion that man may not worship the holy Son of God, if he commands it, without committing the sin of idolatry. Now if God has indee

made it lawful and righteous, that men and angels should thus worship, then Jesus Christ is a divinity. In relation to this, he testifies thus, "He that honoreth the Son, honoreth the Father also:" again, "He that honoreth me shall be honored of my Father." But to establish this position, we have only to introduce a passage which we have already quoted, which is this, "But when he bringeth in his first begotten, into the world, he saith, and let *all the angels of God worship him.*" It is not only lawful that *men* should honor and worship Jesus Christ, but also that he should be honored and worshiped by all the angels of God, who excel in strength, and who were created even higher than Christ the Son of God. Therefore, although to be worshiped is the prerogative of the great God, yet he has so distinguishingly conferred this high honor upon his Son, that he demands all the hierarchies around his throne to fall down and pay to him their homage, and thus "Give the Lord the honor due unto his name." Indeed it is said that "God hath given him a *name above every name*, that at the name of Jesus every knee should bow, and every tongue confess to the glory of God the Father."

But again, we argue his divinity from the glorification of his nature, which has, or will be conferred upon him at some future period by God himself. That this glory is not all to be conferred upon Christ at one time, is evident from the following prayer and its answer, thus, "O Father, glorify thou me:" the answer is, "I have glorified thee, and will also glorify thee *again.*" His glorification commenced at his resurrection, his nature being then changed from corruption and mortality, to that of incorruption and immortality; from weakness to power, and from dishonor to glory; but the full effulgence of this glory is reserved to be conferred upon him at the time he finishes his mediation, rising up from the sacrificial altar, which is at the right hand of God, and shining resplendent with divinity, mounts his golden chariot of cloud, to bear him to his throne of universal empire. All the glory combined, from the moment light first played on the primeval bosom of the great deep, down to the last tick of the pendulum of time, offers no comparison to the grandeur and

glory of this hour. The disciples having been thrown into holy vision, on the mount of transfiguration, looked down through time, and beheld him thus arrayed; "And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them, and his face did shine as the sun, and his raiment was white as the light; and behold a bright cloud overshadowed him." The revelator also saw him while in holy vision, and gives us the following description: "I saw one like unto the Son of man, clothed with a garment down to the foot, and girt about with a golden girdle. His head and his hair was white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters; and he had in his right hand seven stars, and out of his mouth went a sharp sword, and his countenance was as the sun shining in his strength; and he exclaimed I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hell and death." Again he is seen by the prophet in the Heavens, surrounded by glorified saints, and accompanied by the angelic retinue of the celestials, and described thus: "I beheld one like the Son of man, coming with the clouds of heaven. A fiery stream issued and came forth from before him; thousands, thousands, ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened: he thundered in the heavens and came down, and the *earth was lighted* with his *glory*: and as he also declared himself, "Then shall they see the Son of man coming in the clouds of heaven, with *power* and *great glory*." Now is not such a being *Divine*, thus arrayed in the very habiliments of Deity, a transfiguration of him, who by his spirit garnished the Heavens, and like a curtain of spangled glory stretched out the ethereal canopy. Indeed, to accomplish this grand object, it seems as though even Deity had labored and brought into requisition the very concentration of all that is majestic, grand and awful in his own immortal nature, and by an act of his own Omnipotent power, transferred the living and eternal weight of glory upon the Son of his love, whom he had set his heart on to exalt, in the

eyes of a congregated universe; and what indeed will be the effect produced upon those who now possess nothing but their natural powers, by beholding such an exhibition of Divinity, when those holy men, who only beheld it in vision, became as *dead* men at the overwhelming sight. The presentation of such a being, can not but produce that grand act of universal devotion, from both saints and sinners, described thus: "That at the *name of Jesus*, every knee shall bow, and every tongue confess to the glory of God the Father."

Another argument we offer to prove the divinity of Christ, is the Omniscient power of his mind. It is true, that this faculty of his nature was not to any considerable extent called into requisition while he was on earth, and indeed the work which he lived to accomplish, did not require its exercise; and yet, we have examples recorded in his history sufficiently numerous and striking, to convince us that he was capable of knowing the existence of things and events, which he could not have seen or known unless he was endowed with the power of Omniscience, we shall consider some of the most striking of them in order to establish this truth. And first, unless he did possess this power he could not have known the thoughts of men while as yet unuttered, and that he did possess this power of discernment, is evident from such passages as this: "And behold certain of the scribes said within themselves, this man blasphemeth, and Jesus *knowing their thoughts*, said wherefore think ye evil in your hearts?" Again, "But they were terrified and affrighted supposing that they had seen a spirit;" and he said unto them, why are ye troubled, and why do thoughts arise in your hearts. Again, in relation to the death of Lazarus, though he and the disciples were in Galilee at the time of his death, yet Jesus told them that Lazarus was dead, and that he had been dead four days. But the following case is the most striking, Jesus and his disciples had gone into Capernaum, and the tax gatherer of the city came and demanded tribute money of Peter, of which he informed his master, and after proposing a question to Peter, which showed they were free from paying tribute; he says, "notwithstanding, lest we should offend them, go thou to the sea,

and cast a hook and take up the first fish that cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them, for thee and me." We ask no better evidence than this, to prove that Christ possessed the power of Omniscience. This is indeed a small matter, but instead of that, undervaluing the force of the argument, it only strengthens it; for had it been some important event which had occurred, even at a great distance from him, of which he had spoken, it would have been easier for him to have heard of its occurrence, and hence obtained his information, than that he could have been thus informed in reference to the fact, that a certain fish had in its mouth a piece of money, and that that very fish would be first caught by the disciple, and the money obtained.

Another argument in proof of his Divinity, is his wisdom, or knowledge; and why should he not have been wiser than the sons of men, when from his infancy he was under the direct guardianship of the ever sleepless eye, who gave the Spirit to him without measure? Thus his mind received continual drafts of knowledge directly from the great source of infinite wisdom; hence he grew in wisdom with an unparalleled rapidity, so that we find him, even at the age of twelve years, in the temple, confounding the Jewish doctors with his questions and answers. But still the grand reservoir of wisdom which was to be poured into his mind, was yet reserved, and was conferred upon him, after the magnificent temptation in the wilderness had ceased. He then came into Galilee, in the *power of the Holy Ghost*, and commenced his public ministry; hence the expression of the multitudes whom he addressed, was that "he speaketh like one having authority, and not as the scribes." Indeed, so powerful were his discourses, and eloquent his speech, that the high priest of the nation summoned a council of the wise, in order to ascertain if any thing might be done to arrest his influence, to whom he made the following speech: "Perceive ye, how ye prevail nothing; behold, the world is gone after him!" And says he to the disciples, "All that I have heard of my Father, I have made known unto you; the Father loveth the Son, and showeth him whatsoever

he himself doeth." In a word, he is said to be the *Wisdom of God*, and the *Power of God*. He had received from his Father a most perfect knowledge, at least of every thing appertaining to his intentions in regard to this world. It is true that on one occasion, he acknowledged that no man, nor angel, nor he himself, knew the precise time when the present world would terminate, but after he ascended to his Father, even this no longer (to him) remained a mystery, which is evident from the introduction to the book of Revelations, thus: "A revelation of Jesus Christ, which *God gave unto him*, to show unto his servants things which must shortly come to pass, and he (Jesus Christ) sent and signified it by his angel unto his servant John." Hence, as that book contains a revelation of the time that puts a period to human events, Jesus Christ must have understood that time, in order to have made such a revelation, he despatched his angel to John, who was required to bear record of this very truth, thus: "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, that there should be time no longer," and then the precise point when it is to close, the following expression reveals: "But in the days of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." This mystery of God is the dispensation of God's mercy to the gentiles, which had been kept secret, or hid in God from the foundation of the world, until Paul, the apostle of the gentiles, was chosen, and sent to preach this truth. This dispensation, therefore, according to this revelation of Jesus Christ, was to close at the time the seventh angel began to sound, thus: "And the seventh angel sounded, and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," &c. Hence, though there was a time when Christ did not know this precise point of time when he should commence his glorious reign, yet he afterwards obtained from his Father, even this information.

Again, we argue the Divinity of Christ from his Om-

nipotence. We have a number of examples recorded in the history of Christ while on earth, of remarkable feats of power, and which shows him to have had control over, not only the ordinary movements of nature's laws, but also over her wayward freaks of derangement, hence he stands in his majesty, upon the rolling and tempest-tossed bark, and addresses the stormy elements, whose fearful voice quells their loud thunders and raging fury, "and immediately there was a great calm." Again, he approaches the cave, where slept the man whom he loved, and who had lain already four days in the grave, and probably upon whom nature's decomposing laws had begun to prey, and the dissolving worms of corruption to riot; but by the margin of this grave stands him who holds empire over her laws. He bids them remove the stone that capped the cave, when done he utters his dreadful voice to the unconscious sleeper: "Lazarus come forth, and he that was dead is aroused by its spirit-stirring power, and comes forth from his tomb, bound with the habiliments of death; Loose him, said Jesus, and let him go! From such exhibitions of power as these, had he been disposed to put it into requisition, never could the magnanimous sufferer have been arrested by his enemies, and conveyed to the judgment hall of Pilate, and from thence to Calvary, and there nailed to the bloody crucifix of death, he might have blasted, by one effort of his God-like mind, with death the entire murderous rabble, who infamously clamored for his blood, or had he himself been insufficient for the task, he might have prayed, and his Father would have despatched, on speediest wing, more than twelve legions of angels for the conquest, but "he submitted himself unto death, even the death of the cross." But notwithstanding these grand exhibitions of his power, yet it was exceedingly limited in comparison with that with which he was endued after his resurrection, although not then to be exemplified; he now exclaims: "All power is given unto me, in Heaven and in earth." This power will be brought into requisition when the following event takes place: "Saying, we give thee thanks, O Lord God Almighty." Mark, to Jesus was committed all power in Heaven and in earth; hence he was from that time Almighty, "Which art, and wast, and

art to come, because thou hast taken to thee thy great *power*, and hast reigned, and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and to them that fear thy name, both small and great, and shouldst destroy them which corrupt the earth; and I heard a loud voice saying, in Heaven, Now is come salvation, and strength, and the *kingdom* of our God, and the *power* of *his Christ*."

Here then we have the history of a being possessing a most perfect embodiment, not only of all God's *power*, but also his prerogatives, and what can be added to such a being to constitute him Divine. That he did possess these powers to this unlimited degree, is also confirmed by the express declaration of the apostle; who says, that in Christ dwelt all the fullness of the God-head bodily, and that the Lord Jesus Christ was himself God, manifest in the flesh, or as it is also expressed: "In the beginning was the Word, Christ, and the Word was with God." Now, if there was nothing more said in this connection, there might be some propriety in the idea, that that which is meant here by the term Word, actually existed at the beginning, that is at creation, as a separate being from God, but mark what follows: "*And the Word was God*, and all things were *made by him*," that is by God, And the *Word was made flesh*, and dwelt among us; and we beheld his glory, the glory of the only begotten Son of God, full of grace and truth. Here then we see that God himself was made flesh, and that this flesh then made, was the begotten Son of God who dwelt with men; but what a perversion of this passage of sacred scripture, to make it teach that this *Word* was not God, and that it must be a separate being from God; and that this being was also not only in the beginning, but that he existed co-equal and co-eternal with God, and hence making two eternal Gods, all their assertions to the contrary notwithstanding; and also, that he was unmade, when the word says he was *made flesh*, and that he was also unbegotten, when it was declared *he was begotten*; and that he was not the Son of God, but an independent and eternal God himself.

What ridiculous sentiments will men adopt in order to make out a theory, and even this picture itself, is far from being the extreme of their absurdity in reference to God; for they also say that the Holy Ghost, or Spirit of God, is God himself; and that he is also an independent and an eternal God, and hence they have three eternal Gods, self-existent, and equal in power and glory; and then tell us that these three thus defined are only one God, and then after having divided him up into these several parts, gravely tell us that he is *without parts*. And again, after having amalgamated these three Gods into one embodiment of God-head, declare that this God is *without body*. What a monstrous feat indeed did the holy Fathers, so called, perform when they adopted this Platonic trinity of gods into the Christian church; it has hung with more than leaden weight on her wheels, and has froze her vitals to more than Arctic stiffness. Now where can the man be found who can not discern the truth in reference to the scripture doctrine of Jesus Christ, as we have here presented it; here we have a man, and nothing but a man born into the world; this man comes to maturity and tells us that he received his knowledge, his power, his glory, and also his life from God his Father, and that this Son having been thus endowed by God, with his own attributes and prerogatives, is then a manifestation of God himself. "God *manifest* in the flesh," and that when he was thus created or made, he was so perfect a likeness and image of God, bearing the very expression of his Father's person, that he could exclaim with the utmost propriety and truth, in answer to the question, show us the Father, "he that hath seen me hath seen the Father also."

But as he received everything he possessed, and even his own life from God, he can not be God himself, and, indeed no more a part of him than any other man, though less favored, and it is as unjustifiable and absurd to confound God with his Son, as it would be to confound a manifestation of God, with God himself, or to contend that a likeness of him is indeed he himself, or that the express image of God, is God himself; how ridiculous the presumption, as well might it be said, that a shadow is a substance, or a

man's portrait hung up in his parlor, is the man himself.

This brings us to our fourth proposition, namely, to reconcile those passages of scripture which speak of him as existing previous to his birth; before we commence the consideration of those texts, we wish to remark that, as we have seen the Lord Jesus Christ has declared, he did actually receive, not only all his qualifications and powers from God but also his life, and as we have also seen that this life was conferred upon him at his birth. It therefore follows, that he had no life and consequently no existence before that time; and therefore, any sentiment which gives Christ life and actual existence prior to that event, makes the scriptures teach opposing doctrines; but if that book is what it purports to be, then it can not teach sentiments at war with each other, and hence the conclusion is, that the book is not from God, or that Christ did not exist before its history represents him to have begun to exist.

Again, there is an expression which is represented as having been used by God, before the creation of Adam, which is supposed to teach the two ideas that Christ was then living, and that he was abstract or an independent being, the expression is this, says God, "let *us* make man in our own image." Now, if those who use this expression to vindicate their theory, would but quote the next verse, they would discover that it does not teach a plurality of Gods or persons, which is this, "and *the Lord God* formed man in his own image;" hence we see that these only express the counsel of the mind of God, in concluding to make man, which was accomplished by the Lord God, who says in another place, "The Lord God is *One Lord*." Now, that Christ did not then exist, that is, before Adam's creation, is evident from the prediction of God, concerning him, which was made to Adam after he fell. Thus, "the seed of the woman shall bruise the serpent's head." From this announcement we learn three great truths relative to this subject: first, that it was the *seed* of the *woman* which was to bruise the serpent's head, and not some other being who had always had an independent existence; second, that the *seed* of the *woman* could have had no existence before the woman (Mary)

lived, of whom this seed was born, to suppose the contrary would be as absurd as to say that a tree in the forest could have borne seed upon its branches, before the tree itself existed; third, that this seed of the woman who was to bruise the serpent's head, was *the man Christ Jesus*, who should finally dash the wicked nations of the earth, whom the devil claimed to Christ to be his own, in pieces like the vessels of a potter.

Now, in order to show that those passages of scripture above referred to are in harmony with the views here advanced in relation to Christ's existence, we propose to introduce other passages which describe events included in the decrees of God, and which are known to have their fulfillment in the future, and yet which speak as though the events they describe, had already transpired. The first of these which we shall notice is this, "Yet says God have I set my King upon my holy hill of Zion." Now, an event which is already fulfilled can not be a subject of a decree, the decree must cease the moment the thing decreed is accomplished. In reference to this event, as a subject of God's decree, David says, "I will *declare the decree*, the Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool. Now, that these enemies thus to be made his footstool is to take place at the introduction of the world to come, is proved by the following text; says Paul, "now we see not yet *all things put under him*, but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by the grace of God, hath tasted death for every man;" and again, "unto the angels hath he, (God) not put in *subjection the world to come*, whereof we speak." Thus then it is clear that the *decree* to set Christ upon his holy hill of Zion, and to dash the nations in pieces, does not take place until Christ leaves the mercy seat at God's right hand, and yet the language in the decree is, that it was accomplished even before Christ was born. "Yet *have I* set my King upon my holy hill of Zion." Now, the reason (we suppose to be) why God speaks thus concerning the accomplishment of this future event, is the certainty with which he will bring it to pass, and having

thus furnished us with an explanation, whereby we may understand its chronological order, it is therefore inconsistent to charge the Author of the scriptures with confusion, for having taught in this manner. Again, in connection with this event, it is also said, "thou art my Son, *this day* have I begotten thee;" when (as we have seen) he was begotten eighteen hundred years prior to the time of his taking possession of the earth and establishing his kingdom, as this same passage declares him to have done. But again, Christ is said to have been "A Lamb slain from the foundation of the world;" when he was not actually slain for more than four thousand years after that event, but God having seen that he would actually be slain for the sins of the world, those of Adam's as well as those of his race, the sacrificial offering therefor, being applicable to the whole world of mankind, he is said with propriety to have been "A Lamb slain from the foundation of the world." The idea, however, is that he *was slain in decree*. "It pleased the Father to bruise him."

But again, Christians are said to have been chosen in Christ from before the foundation of the world, when they are not to be thus actually chosen, until their resurrection from the dead.

Again, their names are said to have been written in the Lamb's Book of Life from the foundation of the world, when in fact the Lamb's book of life, which is the gospel, and which brings life and immortality to light, was not revealed for thousands of years after the foundation of the world.

On the same principle, therefore, that Christ was slain from the foundation of the world, he also possessed "Glory with the Father before the world was," and that "Before Abraham was he was. From the moment God had fixed that great idea of the creation of his Son, for the redemption of the earth, and also his saints in his mind, and passed a decree to bring it to pass, he spake of the consummation of the whole plan, as though it were already accomplished, although the world itself was not made; neither indeed its foundation laid, or the Lamb of God slain; the Lamb's Book of Life perfected; all the

saints' names registered in it; Christ sitting upon his own throne; nor the righteous called up from the graves of time, and chosen or adopted into his family: hence we see that "God declares the end from the beginning," and not only so, but "He spake of those things," connected with the end, and which are embraced in his grand purposes, "that are not, as though they were."

Now if the scriptures had represented the saints as having been chosen before the foundation of the world, and said nothing more about their being thus chosen afterwards, we might have reasonably supposed that there was nothing else taught by being thus chosen; but when we afterwards find the manner described by which they are thus chosen, namely, through sanctification of the Spirit, and belief of the truth, and that that requires they should first be born and become men, then the mystery vanishes at once, and we understand the whole matter. And so also, when we read of Christ having been slain from the foundation of the world, and could find nothing else said in relation to his having been slain, we might indeed content ourselves by concluding that there was nothing more to be learned about the matter, and hence believe it to be a revealed truth that Jesus Christ was actually slain at that period; but when we find the actual occurrence of Christ's crucifixion recorded as having taken place long afterwards, we immediately abandon our former faith in the event, and embrace this as being what was designed by the other declaration.

Now why do men not pursue this course in relation to Christ's life, as well as his death? Suppose it was even stated as positive, that the Lord Jesus Christ was born or lived before the creation of the world, as it is that he was slain at its creation, and we should find that he was *born* thousands of years after that period, and that we were also furnished with his whole history from an infant of eight days, to thirty-three years of age, why not now come to the conclusion, as in relation to his death, that the former sayings were only predictions of his life, and the latter the history of their actual fulfillment; and now abandon our former faith, that he lived at the foundation of the world, and conclude this to be the history of his

whole life, as well as of his death. But this is not even a parallel case; for there is not as much evidence for believing that Christ *lived* at the foundation of the world, as there is for believing he was crucified or slain at that period; and the only reason why men are more willing to abandon the idea of his having been slain at the foundation of the world, when they are informed that he was slain after that period, than they are to abandon the opinion that he lived at that period, after being also informed to the contrary, is that no speculative theologian has ever happened to catch up the idea that Jesus was actually slain at the foundation of the world, and succeeded in getting it adopted into the creeds: for it is no more absurd to believe that a man could die *before he was born*, than to say that he could *live before* he was born; and to say that Jesus Christ was not a man in every possible sense, is to contradict, we were going to say the whole, Bible, for it represents Christ as being man, not only while he was on earth, and during his humiliation, but also when arrayed in pomp and monarchical grandeur, and exalted to the very zenith of his glory, he is still styled the *Son of man*.

Emmanuel, God, with us art thou
 The highest of nature's sons;
 Angelic legions before thee bow,
 And chant devotional songs.

But there is one other passage which is supposed to teach the sentiment of Christ's pre-existence, which we shall consider before dismissing this subject; it is this: "I am the root, and the offspring of David, the bright and morning star." Those who suppose this text teaches the enigma, that Christ actually existed before David, and David before him, never have referred to its parallel texts; had they done this, we can not conceive how they could have come to such a conclusion. We shall now introduce some of those texts, when it will be seen that they teach no such idea. The first of them is this: "And one of the elders saith unto me, weep not, behold; the Lion of the tribe of Judah, *the root* of David, hath prevailed to open the book." It will be remembered that this appellation of Christ, Lion of the tribe of Judah,

was first uttered by the Patriarch Jacob, just before his death; when he called his twelve sons around him, and upon each of whom he passed a prophetic prediction relative to their future history, and also of the twelve tribes who were to spring from them; and that pronounced upon Judah, was, that he should be called a Lion's whelp. Thus "Judah is a Lion's whelp; from the *prey*; my son, thou art gone up; *he stooped down, he couched as a Lion*; and as an *old Lion*; who shall *rouse him up*. The sceptre shall not depart from Judah; nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be; binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk." We see by these passages, that the root of David, is the same as the Lion of the tribe of Judah, and whose whole history is most forcibly pre-figured by the *young* and the *old* Lion in this prediction, in his humiliation while on earth, he bowed himself, he couched down like the young Lion, he was harmless, (the Lamb of God,) but when he is old, who shall rouse him from his lair. When Christ assumes Almighty power, "and cometh forth out of his place, to punish the inhabitants of the earth," waving to the foe his conquering sword; "O, who shall live when God doth this." When the Lion takes the sceptre of empires, then his terrible voice will be heard resounding in the Heavens, "the day of vengeance is in my heart, and the year of my redeemed is come;" then "unto him shall the gathering of the people be." Now as this history of the Lion of the tribe of Judah, or the root of David, goes no farther back than that of Christ's humiliation, the conclusion is, that the root of David did not exist before that period.

Again: we have the following: "They shall not hurt nor destroy in all my holy mountain or kingdom, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea, and in *that day* there shall be a *root of Jesse*, which shall stand for an ensign of the people; to it shall the *Gentiles seek*, and his rest shall be glorious." Again: "He shall be great, said the angel of

Jesus, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Again: "He hath raised up a horn, or king, of salvation for us, in the house of his servant David." Again: "For David speaketh concerning him, (that is Christ,) I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Moreover, men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day: therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the *fruit of his loins*, according to the flesh, he would *raise up Christ to sit on his throne*: For David is not ascended into the Heavens; but he saith himself the Lord said unto my Lord, Christ, sit thou on my right hand until I make thy foes thy footstool." Now Christ is no more the offspring of David, than he is that of any other of those who composed his lineage, such as Shem, Seth, or Adam, but the reason why he is particularly described as being the offspring of David, is from the facts relative to his kingly character. "God had sworn to him that he would raise up Christ to sit upon his throne," Some of these facts may be presented thus: First, David was the only man of the lineage through which Christ came, who reigned on the throne of Israel; hence, he was a type of Christ, the royal blood, combining his kingly character, and also the root, or seed, through which he himself came, and transmitting all to him; hence, Christ is the root, and the offspring of David. Second, That as the city of Jerusalem was the type of the new Jerusalem city, which is to be the throne of Christ, in the new earth, therefore, David after having reigned seven years in Hebron, transferred the seat of empire from that city to Jerusalem, where also he reigned thirty-three years. Third, David the son of Jesse, came to the throne of Israel, not through the natural course of things which would have made the son of Saul king, but by acclamation, "the men of Judah came to Hebron, and there anointed David king," hence the Hebrews, and the house of Judah ex-

alted David to the throne of Israel, which was made his by an express decree of God, and even made sure by an oath; thus were those to whom the empire, according to the natural course of events belonged, driven from the throne, and He who was a shepherd, exalted and established upon the throne of Israel. So will it be with Him who is the offspring of David, (Christ,) when the time arrives for him to come to his throne, of which David's was a miniature, the kings of the earth may rage, and the nations become angry.

They may combine their powers against the Lord's anointed in order that they may preserve their dominion, and still maintain the thrones which have come down to them by natural inheritance, but "the Lord shall have them in derision; they imagine a vain thing; he that sitteth in the Heavens shall laugh," he whose right it is, speaks in righteousness; the thrones are cast down; the root of Jesse exalts the ensign of his power; the horn (or king) of salvation now raises up the ruins of David's throne; the crown and signet of universal empire is placed in majesty upon his brow; the diadem of beauty bedecks his glorified form; he sways the golden sceptre of the lion of Judah's tribe, "from sea to sea, and from the river to the ends of the earth." Thus shall "his reign be glorious," who is the root and the offspring of David, the bright, and the morning star. So Christ comes to his throne by acclamation, not by the will of the wicked nations who are now to be deprived of their kingdoms forever, but by the mingled songs and shouts of angels, and just men made perfect, who welcome him to his throne, when it will be said, Bring hither those men that would not that I should reign over them, and slay them before me. 'Tis done; I am he that liveth and was dead.

CHAPTER XIX.

WHAT CONSTITUTES A QUALIFICATION AND CALL TO PREACH THE GOSPEL.

Before we enter immediately on the discussion of these questions, we propose to consider a few of the most prominent considerations exhibiting the importance of the gospel itself, and also of its being preached. The first thing then we shall notice, is that it is the plan God has instituted in order to obtain inhabitants for this world; for it is declared that "He made the world to be inhabited." That its present inhabitants do not answer this design, is evident: First, from the fact that they die; in fact the scriptures represent the whole race as dead, and also that "God is not the God of the dead, but of the living;" hence they do not answer this design. Second, the character of those who are to inhabit it, are represented as being a *righteous nation*, and as its present inhabitants do not answer this description, the conclusion is, that they are not the inhabitants for whom God made the world. Third, the fact that he has constructed and put into successful operation a system, which has for its object the manufacture, if we may so speak, of righteous men, from among the present inhabitants of the world, proves that they are not those whom God designed should inhabit the earth. Fourth, That those who are thus prepared, do actually die, and as God is not the God of such but of the living, therefore, they must be raised from the dead, before the world can be inhabited by them for whom it was created; hence, the importance of the gospel in preparing those subjects for that magnificent end.

Secondly, The importance of the gospel is exemplified by the fact, that Jesus Christ consented to die, in order to lay the foundation for this plan, so that the Father might accomplish this grand object. Now if we apply the rule

to estimate the value of a thing by its expense, then what an unparalleled value, and importance does the gospel of Jesus Christ assume, a sacrificial offering of an angelic legion, is not a sufficient price to meet the enormous demand; to pay this price, a whole hecatomb of the sons of earth might offer themselves upon a brazen altar, and yet it would be valueless. It must be

The just, the unjust to save,
Emmanuel must go to the grave.

Third, the importance of the gospel may also be argued from the interest Jehovah has manifested in teaching its nature to mankind; he commenced almost at the dawn of creation to communicate its truths to men; he has interposed, and by an act of his power thrown men into a state where he could impress these great truths upon their minds, and yet wherein they had no will or judgment in the matter; so that "*the scriptures* came not in old time by the *will* of men, but holy men of God *wrote* as they were *moved by the Holy Ghost.*" He has also made the angelic hosts the medium of communicating his mind to men; these manifestations of Deity continued to be made under various circumstances, down to the late period of the celebrated visions on Patmos. Now what but the most important consideration conceivable could have induced the great God to thus have interested himself.

The importance of the gospel may also be inferred from the patience God has manifested with the wayward race of mankind. He has beheld, with a sleepless eye, the reckless and rebellious character of men; he has seen them audaciously set at nought all his counsel, and been heedless of all his reproofs, so offensive and so alarmingly aggravating have they at times appeared to him, that it moved the indignation of his God-like nature, and called for the execution of speedy vengeance, that would have exterminated the race, but he forebore, he suppressed the outbreak of his feelings, and still suffered on. The feelings of his sympathetic nature have also been touched by the suffering of his church: he addresses her thus: "O! thou afflicted, tossed with tempest, and not comforted;" he has also "heard Rachel weeping for her children, and

refusing to be comforted, because they were in the land of the enemy." He has looked on, and beheld the tragical martyrdom of fifty millions of his saints; he has seen the earth open her mouth, and drink up the sanguine streams of blood that has thus flown! O! God has suffered with those he has seen suffer! and what but that the gospel might still accomplish its proficiency, and seal subjects for his kingdom, could have induced Jehovah to have subjected his very being to such a state of depression. That this is not fancy, says the apostle, "God is *long suffering* to us ward, not willing that any should perish, but that all should come to the knowledge of the truth," and thus be saved.

The gospel is important, from the consideration that its hope is God's only apology for permitting the present world to exist, after having once been blasted by the introduction of sin, and all its concomitant train of misery and woe. The supposition that the world, and all appertaining to it, is what it was made, is indeed a most sad reflection upon its author! How hopelessly inadequate are its resources to meet the demand of mind! We behold the entire race, almost from the moment of their conscious existence, teased, perplexed and tantalized, by hope deferred, he grasps at phantoms, borne upon every breeze, as they pass his bewildered vision, like a drowning man at the floating straw, or the bursting bubble, in search for something that affords substantial joy; but alas! they fail, and he sinks, place him where you please! He may be even exalted upon the most powerful throne ever erected upon this babbling earth, surround him with the most loyal subjects, lavish upon him the wealth of the world, and can he grasp from that magnificent station even one hour of solid contentment and unsullied joy—will no thought, in this best hour of his history, invade his mind of other thrones which have suddenly crumbled to ruins, and their monarchs been slain upon their seats? Will his mind not light upon some dangerous foe in his own domain? If not, why these life-guards, clad in complete steel, surrounding his palace by day and by night, watching upon the walls? Or if not this, will not nature's stern decree send into the citadel of his mind an intimation of his pale

visit to trouble the reflections of his joyous hour? Or take another case; and suppose a man surrounded with the necessaries of life, and also to be the most godly of men, and can he find even one hour of solid mental satisfaction in his whole history? Select the best, and crowded into it, are not the thoughts of suffering humanity, the world-wide abuse of a good God, and the reflection, O! the end of the wicked! Indeed, is he not the most dissatisfied with the present world, of all men, and finds less here adapted to meet the capacities of his mind! This inadaptation, therefore, of mind to the present state of things, proves that there was once a better, and that there is one to come, which must excel even the original, and one too that will be adapted to meet the reveling thoughts and desires of the most capacious minds, and the news that heralds its glory to men, is God's apology, and magnanimously vindicates his character for permitting the subjection to vanity of the whole creation, that writhes and groans in the wildest agony for her proposed deliverance.

But notwithstanding as important as the gospel may appear from these considerations, there is one more idea which presents its value in a far more important aspect, and that throws into insignificance all other questions ever agitated among men; this idea is, that its provisions offers the only hope of escape from sin and its dreadful consequences. It would be an important system, if it offered the possession, at a trifling expense, of even a good farm, but how much more glorious, when it offers the possession of a Paradisiacal earth? Again, it would be inconceivably important, if it offered those who availed themselves of its provision, a life of a hundred years, and more especially if it assured them, that that life should be one free from sickness, sorrow and pain, and exempt from the decrepitude of age, but how important, beyond all thought, all flight of fancy, does it appear, when it is announced that its provisions offer an unending, incorruptible and immortal life!

Again, that this is the only means whereby salvation can be conferred upon men, is evident from the following declaration: "It pleases God, through the foolishness of preaching, to save them that believe." Again, the Author

of the gospel declares that, "there is no other name given under Heaven whereby men must be saved, but by the name of Jesus," and the last commission delivered to his servants, before he ascended up on high, was, "Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved, and he that believeth not, shall be damned."

We shall now proceed to show what we conceive to be a qualification to preach the gospel. In answer to this question, we remark in the first place, that a preacher of the gospel should practice himself what he preaches to others—says the apostle, "Thou that preachest to another, thou shalt not steal, dost thou steal?" Mankind are so constituted, that they demand consistency, especially in regard to religious matters; we do not suppose that this is always strictly correct, for even the devil himself may deliver some truth; for instance, he said: "It is written he shall give his angels charge concerning thee." Now, this truth of inspiration did not suffer loss, because coming from such a source, it was an immutable truth, and it remained so, although repeated by the father of lies, and that men should be very careful how they prejudged the moral character of a man, if he preaches the truth; it should be received for its own intrinsic worth, and not conclude that he who speaks it, is not a good man, unless we see in his conduct the unvarnished fruits of wickedness, and even then we have no right to think any the less of the truths he taught. There is no apology for men's confounding Jehovah's word with wicked men, and then holding both in the same estimation. But notwithstanding they have an undoubted right to demand that those who preach Christ's gospel, should follow his example, and practice his precepts. In reference to his life, it is summed up thus: "He went about *doing good*," not saying, "Be ye warmed and fed, and be ye clothed," but actually administering to their wants, and supplying their necessities. How does this character compare with the modern preachers?

Again, they should not be partial in their respect for men, making a distinction between the poor and the rich? The apostle speaking in relation to this, says, "My bre-

thren, have not the faith of our Lord Jesus Christ, with respect of persons, for if there come into your assembly a man with a gold ring and goodly apparel, and there come in also a *poor man*, in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him, but ye despise the poor. Do not rich men oppress you; do not they blaspheme that worthy name by the which ye are called, if ye fulfill the royal law according to the scriptures? Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons ye commit sin, and are convinced of the law as a transgressor." Now, how does modern preachers compare with this description? How many of them are there who do not fall under the withering condemnation of this law, and who, for being guilty of this sin, are ranked among all other transgressors? "He that offendeth in one point, is guilty of all." So speaks God, and it would be infallibly true, and would stand as an Omnipotent decree, if spoken against angels, and will it be reversed to suit the capricious theories and practices of men, and grant them an indulgence to commit this sin of partiality? "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"

Again, they are not to preach for filthy lucre. Jesus says, "The hireling careth not for the sheep," and the reason he assigns for it is simply because "he is a hireling." It is true, Paul says, "The laborer is worthy of his hire," but he also defines what this wages should be, thus, "If we have food and raiment, let us therewith be content." There are various reasons why Jesus would not permit preachers of the gospel to preach for salaries. One is that the gospel was a system too grand and dignified, and the objects to be accomplished by it too momentous to be degraded by making it a matter of dollars and cents—a mere pecuniary speculation—to preach so long a time, and so many sermons for a specified sum of mo-

ney; Jesus knew the deceitful nature of mammon; he knew "that where their treasure was, there would be their hearts also;" he saw that had he permitted this practice, that it would inevitably lead to a sectarian choice of ministers, which would give the wealthiest congregations the advantage over the poorer ones, because they could afford to pay the highest salaries, and therefore obtain the most talented preachers. This would be the means of lavishing upon the servant of Christ the mammon of unrighteousness, which could not fail to prove an incumbrance to their calling, and consequently divide that service which was due alone to God, with the mamman god of this world; he also saw that by offering these large salaries to obtain certain preachers, it could not fail to create in their minds lofty ideas and feelings of themselves which, in the very nature of things, would result in producing pride and an ungodly ambition, therefore "he who knew what was in man," affixed an eternal prohibition at the very entrance gate of the gospel dispensation to this practice; and what but this do we learn from the example of him who was the first gentile gospel preacher who "wrought with his own hands at his trade, so that he might not be chargeable to any," and yet preached during this whole time! But alas! for Paul's example, and Christ's prohibition, they have absolutely ceased to be respected; they tell not on the characters and practices of modern divines; they have chosen deliberately and with the Bible in their hands, to follow the popular current at all hazards. But says Jesus, "My sheep hear my voice, and the voice of a stranger will they not follow."

But again, a preacher should be a *servant* of the whole church of Christ; the instruction is, "He that is greatest among you, let him be servant of all." His respect for her interests and prosperity, should for ever forbid his being made the advocate of a party, or a sect, and thus lending his influence and devoting his talents to accomplish the fearful work of rending in pieces Christ's body, (the church) and, like the arch-fiend, scattering his flock by setting them at variance with each other, and like political bigots are made to believe that the triumph of their

individual sect is the only hope for the salvation of the world, and each of the many are equally sanguine of their success. O! how different is this from the church of Christ, instituted and "bought with his blood!"

This instruction also forbids their being lords over God's heritage. If so, then is it for them to say, Who shall and who shall not partake of the Lord's Supper, if it were their supper? or were they constituted lords over it, there might indeed be some propriety in such conduct. And besides this, if the celebration of the Lord's Supper, when first instituted and administered by himself, was adopted as an example, then who that presented himself, desiring to partake, would be forbidden? For in that instance, a devil was one of those to whom Jesus administered the bread and wine; says he, "Have not I chosen you twelve, and one of you is a *devil*." This was also after the traitor had received the silver pieces, the price of the blood of his master; but the modern professed imitators of Christ, assume the authority to forbid any one from partaking of the Lord's Supper, though he may be a Christian both by profession and practice, unless he is in good standing in some of those political establishments called sister churches. Now, what we can gather from the scriptures in relation to this matter, is simply that it is the preacher's duty to proclaim this sacrament to be the Lord's, and to warn men of the consequence of partaking these emblems unworthily; having done this, his power is at an end, and should even the devil present himself as a candidate to that table, no man has the least right to prevent him from eating and drinking, and to do so is to "lord it over God's heritage." Indeed, he has no right even to invite any class of men to partake of that supper, much less to prohibit them, for there may be hypocrites among those whom he supposes to be righteous; and to extend the invitation to such, is it not to be a partaker in other men's sins? To present, therefore, the supper to the multitude, with a proper idea of its nature, and the consequences as above, exempts the minister of the gospel from all blame, and throws the whole responsibility on the candidates themselves, where it belongs.

This Lordship over God's heritage is also manifested

in the formal admission of men as members of Christ's church, and also in excommunicating others from it as heretics. Now, is not a believer a member of the church of Christ, whether any of these bodies acknowledge him as such or not, or if he is not, does he become a member of the church of Jesus Christ, by being identified with any of the modern sects? but it may be said this is the *visible* church; if it is, then we should like to know in what consisted the *invisible* church, if we apply the *faith* and works required by Christ of his church, to these churches, we shall find that they have sadly reversed the order, if indeed Christ has got two churches. Paul represents all Christians as constituting *one* church, with Christ at its head. Now, to show that they are the invisible church, all is necessary is that we understand what characters constitute the visible church, in regard to them says Jesus, "He that heareth my *words* and *doeth* them, he it is that loveth me, and he shall be loved of my Father," &c. It is therefore those who believe and practice Christ's precepts, who are the *visible* church, then he furnishes the world with a rule whereby they might know them, thus: "By their *fruits* shall ye *know* them;" if they are of Christ they will do the works of Christ, now to such he says again, "let your light so shine before men, that others seeing your good *works* may glorify your Father, which is in Heaven;" again, "ye are a city set upon a hill, which can not be hid, ye are the light of the world." Here then we have the picture of the *visible church* of Christ, but does the nominal church produce any such impressions as are here described upon the world, are men constrained by beholding their Godly works, to glorify God? does their holy example reflect light upon the darkness of other men's minds so that it can not be hid? are they not instead of being "the salt of the earth," that "salt which has lost its savor," and which is "henceforth good for nothing, but to be trodden under foot of men." Is not then this an invisible church, that is, in a word, no church at all, for if it is not like the city on the hill, but rather "the light under the bushel;" if by their works they can not be distinguished from other men, then can they be the church of Christ? Now, no matter how

many the lords of such an heritage admit as members, or excommunicate as heretics, yet they can not increase or decrease the membership of the church of Christ, it only shows that they have sadly mistaken their calling, by assuming such prerogatives. This question having been proposed to Jesus, what was his answer? Shall we gather out the tares from among the wheat? but Jesus answered, "not so, lest ye also gather out the wheat, let both grow together until the harvest, and the harvest is the end of the world." There will then be sufficient distinction between the glorified saints and the tares, so that there will be no danger of mistaking the one for the other, at least the angels, to whom is committed this work, will possess sufficient penetration to draw the line safely between the good and bad, but till then, is it not lording it over God's heritage, for men to assume this responsibility?

Again, a preacher of the gospel should deliver all the truth it contains, whatever may be the consequence. With the question what will please the multitude or render him popular he has nothing to do, the admonition of his master forbids him indulging such a thought; "whosoever, (says he) is ashamed of me and of my *words*, of him will I be ashamed before my Father and the holy angels." His sentiment should be,

Shall I, to soothe the unholy throng,
 Soften thy truth or smooth my tongue,
 To gain earth's gilded toys, or flee
 The cross endured, O Lord by thee,
 What then is he whose scorn so dread,
 Whose wrath or hate makes me afraid.
 A man, an heir of death; a slave
 To sin; a bubble on the wave,
 Aw'd by a mortal's frown, shall I
 Conceal the word of God most high.
 How then before thee shall I dare
 To stand, or how thine anger bear.

Neither should he permit his pecuniary interests to intrude as a matter demanding consideration, that the rich and the great would indeed withdraw their support from a man who preached Christ's gospel, there can be no doubt, hence, the messenger of truth, by offending such,

would necessarily lose all subscriptions coming from that source, but which had only been the price of indulgence with which they had bribed them to hold their peace, and thus seduced them from their holy calling by the paltry consideration of dollars and cents, to "prophesy unto them *smooth things*, to preach peace, peace unto them;" and in compliance with their wishes to have "caused the Holy one of Israel to cease from before them. But Jesus has made it the duty of the flock to feed and clothe the shepherd, and if that flock has indeed become so far extinct, that the shepherds must either abandon the walls of Zion, and cease to blow the gospel trumpet, or else compromise Jehovah's message, from pure necessity, not being able to obtain the necessaries of life for himself and family. Alas for the cause of Christ, and alas for a ruined world, has not indeed "the salt lost its savor?" and is not "the *vine* of the earth nearly ripe" and ready to be cast into the great wine press of the fierceness and wrath of Almighty God?

But once more, the whole system of gospel truth should be preached, even though it should result in the loss of the character of him who thus delivered it among the world, and also among false brethren. A man may lose his popularity and interest with a good degree of endurance, and even with composure, but to attack and traduce his character, and thus ruin his influence is the greatest human outrage which can possibly be committed against him. Well has it been said

"A good name in man or woman,
Is the immediate jewel of the soul."

"He that steals my purse, steals trash,
'Twas mine, 'tis his; it has been slave to thousands.
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

But should even this be the result by faithfully prosecuting his ministry, he must suffer the wrong, and the only consoling thought for his wounded mind, is, that his master shared the same fate, and he remembers the saying, "If they have persecuted me, they will also persecute you, and that the disciple is not above his master, nor the

servant above his lord. It is enough, that the disciple be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more they of his household. Fear them not, therefore, for there is nothing covered that shall not be revealed; and hid that shall not be made known." He should also remember the admonition, he that loveth "father, mother, sister, or brother, horses or lands, or even his own life, more than me, is not worthy of me."

But another consideration why he should assume an independent position as a preacher of the gospel, is, the fact that he is God's ambassador. Says Paul, "we are ambassadors of Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The character of an ambassador is a man clothed with authority by his own nation, and sent to settle terms of peace with a hostile nation. He is instructed by his own government, what terms to offer as conditions of peace: thus qualified he goes into the very heart of the enemies camp, with his flag of truce, and there summons the warriors in arms to stand before him, and who give audience while he declares his message, and if the conditions are such as they are willing to accept, a reconciliation is effected, or if not, here ends the ambassador's powers; and should he offer any other conditions than those contained in his message, or should he attempt to modify, or compromise any of them in the least degree, on his own responsibility, the act would be treason. And so with preachers of the gospel, they have received a message of reconciliation between God and his race, who stand in arms against his government; that message contains all the stipulated conditions, upon which it is possible for a reconciliation to be effected. Man having received these instructions from the court of Divinity, come clothed with the authority of God himself, and in the stead of Christ, enters the enemy's camp with his flag of truce, and demands an audience, in the name of his master; having been obtained, he takes the scroll and reads his message, and closes by the declaration, "these are not my words but the words of him who sent me." Now if any are willing to receive this word of reconcilia-

tion, and ground the weapons of their rebellion, well; but if not, the responsibility rests solely on themselves. Here the power of the ambassador ends. Whether men will hear or forbear, his prerogative is finished, and should he arrogate to himself the fearful responsibility of offering any other conditions than those contained in his instructions, or in the least to modify or compromise them, the act is treason, not indeed against a worldly government, but it is treason committed, both against Christ, the exalted son of God, and the eternal Father, and involves the traitor, not only in a forfeiture of all right to immortality, but also in the ruins of the second death. These we are aware are solemn truths, but are they not such? and if so, alas, for those professed ambassadors of the Prince of peace, who have chosen to preach, Jewish traditions, heathen fables, and the doctrines of men, in the place of the grand truths of the gospel.

We come now to answer the second question, namely: Who are called to preach the gospel? We remark in the first place, that in the wisdom of God, this work is committed to men. We are aware that it is said, "The angel that had the everlasting gospel to preach, flew in the midst of Heaven, proclaiming with a loud voice, fear God, and give glory to him, for the hour of his judgment is come," &c., but the word angel means simply a messenger; indeed, angels are sometimes called men. "The man *Gabriel*," says the prophet, "whom I saw in the vision." To ascertain, therefore, who, or what is meant by such expressions, we must refer to the facts in relation to them, and those facts in relation to the gospel, are, that it is committed to men, to be proclaimed. It is true, God might have despatched legions of angels for this purpose, but had he chosen these beings to bear the glad tidings of the gospel to men, the probability is, they would have succeeded no better, even if as well as man has done in discharging this duty; this probability rests on the presumption that Deity has chosen the best means for the salvation of men, it might indeed seem, that were we to be addressed by those celestial messengers, that men could not remain unmoved, and unconverted to the doctrine delivered by them, but circumstanced as we are, having no

such example for a comparison; we should rather conclude that we are incompetent judges in such a matter, at least to a degree that would be presumption, to draw an inference, which would reflect on the wisdom and goodness of the author of the plan of human salvation, because these attributes of his nature, require that he should have constructed the very best means Infinite Wisdom could have devised, and unbounded goodness impel him to put into requisition for the salvation of men. He might also have chosen gospel ministers from the dead, he could have uttered his awful voice to the prison house of the grave, and commission its pale tenants, to visit the abodes of the living and deliver to them the gospel message, but had he done this, the novelty of beholding such scenes which must necessarily have been of common occurrence, would have utterly ceased to have commanded respect, and though clad in the habiliments of the tomb, they would fail to arrest the attention, and convert the ungodly to christianity. Indeed, they would have succeeded no better, than did Lazarus in proclaiming the gospel in the town of Bethany, some believed and others did not, and being out of the common course of things, the popular ministry, immediately, on hearing what was done, "took counsel how that they might put Jesus to death," It is also written, "If they hear not Moses and the prophets, neither would they believe, though one went unto them from the dead." Again: the great Jehovah might have preached his own gospel, he could have uttered his voice in the heavens, and audibly proclaimed its principles to mankind, but would more have attended to its claims on this account? The fact that men are continually coming to the years of accountability, would render it necessary as God was the only preacher, that he should have been perpetually employed since the dawn of creation until the last moment of time; and had this been the case, there would have been no more strangeness, in hearing God arguing from heaven with men, than to have heard a man address his fellow, the ceaselessness of the sound would have as hopelessly failed to have arrested the minds of men, and impressed them with the importance of a reformation of life, as the thundering voice of the tempest,

when the storm is past, dies on the ear, and leaves not a thoughtful impression of its character traced on the human brain. Hence, the plan of the gospel is like the works of nature, free from incongruity and abruptness, the means always appropriate, and most beautifully adapted to accomplish the end for which they were calculated.

Now to the question, who are called to preach the gospel? We answer first negatively, that those who do not understand its doctrines, are not thus called, without such a qualification, how would it be possible for them to rightly divide the word of truth, and thus, "like a wise master builder," employed in the erection of the unanimous temple of moral truth, put every stone in the lofty fabric, in its own proper place, so that the confused din and horrid discord created by forcing them into other shapes and places than those for which they were designed, would never be heard; and like the erection of Solomon's temple, the type of this grand edifice, every thing coming together in such perfection, symmetry and order, that "not the sound of a hammer was heard." Indeed, the confused clamor of noisy sectarians never would have been heard, had not men ignorantly taken it upon themselves, to have changed the location of some of the most important stones in this building, even those which lay at the very foundation, and hence, instead of having erected an edifice, which would have stood when the winds came, the storms raged, and the rolling floods beat in vengeance upon its proud towers, and invulnerable bulwarks, they have reared its walls upon the crumbling sand, and daubed them over with untempered mortar, and then whited them to cover their native deformity; we can hardly suppose, when the final storm shall wash down this wall, and expose the refuge of lies, by discovering its true foundation, that those builders who had been engaged in hammering it fiercely together and propping it up with broken reeds, will be ranked among those workmen, whom Paul denominated "*wise* master builders, which should not be ashamed." Or, how can they expound the scriptures, unless they understand them; they contain an inexhaustible mine of the golden ore of truth, and connected so inseparably as they are, with the great princi-

ples of nature, that the most gigantic minds may employ their powers in this shoreless ocean of righteous truth, and bring out its treasures, and present them for the contemplation of their fellow men, which would arouse the ungodly sleeper from his peaceful couch, for "the *word* of God is quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, joints and marrow, and is a discerner of the thoughts and the intents of the heart." But that man who does not understand the word of God, and who substitutes for it his own thoughts and opinions, whether right or wrong, has run before he was sent, and he presumptuously exclaims, "the Lord saith," confounding his words with God's words, "and the Lord hath not spoken," he proclaims "out of his own heart, or mind, and hath seen nothing but a vain vision, and a lying divination, whereas, *he* saith the Lord saith it, and the Lord hath not spoken." Now the sword such a preacher wields, is altogether different from that of God's Spirit, his word. It is the sword of his own spirit, and consequently, weak and powerless, it dies like the sound of his voice, on the ear of his hearers, and is forgotten forever. It discerns not the heart, nor makes manifest the ungodly practices of men, and, therefore, God exclaims under such administration, "my people *perish* for lack of knowledge."

There is another indispensable qualification for a gospel minister, which is a knowledge of civil and ecclesiastical history, especially ancient history, whereby a knowledge may be acquired of those predicted events, growing out of the relation the church has sustained to the empires of the world. Indeed, in the absence of this knowledge it is utterly impossible to understand the prophecies; but with it they assume a magnanimity and an importance, becoming the character of their author, for this is in truth God's history of the world, mostly given in advance, the object of which was to furnish the church with a guide whereby she might ascertain what position she occupied in the history of the present dispensation; hence to such a scholar, the prophecies, instead of being a dark and mysterious mass of confusion, as is generally supposed, become in very deed "A light shining in a dark place

(world), and which shines more and more unto the perfect day." It indeed heralds the dawning of the day star of hope to a lost, dark and ruined world. There is not a sketch of a sermon which is handed down to us in the Divine record, but which shows that those who delivered it were familiar with the history of the church, and also with that of those nations with which she had been more especially connected.

A preacher of the gospel should also study the grand principles of natural science. He should do this for two reasons; the first is, that without this knowledge, many of those things recorded in the scriptures must forever remain in profound mystery. The other is, that he who possesses this knowledge is fully qualified to vindicate that book and every thing it contains, as having transpired, from the charge of being contrary to the laws of nature, and hence impracticable. A man armed with such a panoply of truth, stands on the highest pinnacle of true fame; and from that observatory, with a mind untrammelled by the chains of bigotry, and exalted above the tints of sectarian casts, he can make proper observations, and even obtain some idea of the mighty majesty of Jehovah's works, and the grand end to be accomplished by the creation of this vast globe. Such we conceive to be the qualification, in this age especially, of a preacher of the gospel. But it may be asked, does not the Spirit impress some men to preach the gospel, without reference to their qualifications? In answer, we would say, that the Bible contains no such instruction, and, besides, it would be absurd for God to call a man to discharge a duty of which he was utterly incapable. Well, does he not call them in this manner to prepare themselves for the work? We answer, on the supposition that the ministry of this age are called in this manner, and judging from their disqualification to preach Christ's gospel, that he does not so impress them, and that they have most sadly mistaken their own for that of God's Spirit. It is true, there is a God who has called them by his Spirit to preach, and when he speaks, such powerful impressions are produced upon their minds, that they almost universally obey his voice. All circumstances must yield to the call, to this

God they are conscientiously scrupulous and devotional; but that Deity, we say it with sorrow, instead of being the author of the gospel, is his compeer the god of this world, the mammon of unrighteousness; and when we give utterance to such a sentiment, we only speak what the great majority of the church themselves think, and what the world loudly declaims; and who will attempt to deny the truth of this assertion. The ministry may indeed call this persecution; but let us inquire is it for righteousness sake? if not, then they have no claim to the blessing. Instead of this, it is the power of truth pouring its beaming light upon their wicked practice. Call not this persecution; it is no more such than it was for Jesus to tell the Pharisees they were of their father the devil, because they were doing the works of the devil.

There may possibly be some who turn a deaf ear to this call of large salaries; but there is also the god of worldly *honor*, who calls ministers to preach, especially in these days; perhaps this is the god whom they serve. Or again, there is the god of ease and idleness, who also has his ministers in the field. It is altogether above their dignity to make tents as Paul did, and thereby earn something towards the support of themselves and their families; but instead of this, they become a perfect burthen to the poor, who are often taxed beyond their means to support them in their affluence. This is extortion. Now it can not require six days in the week to write from books and other men's thoughts (for this is the principal composition of their sermons), two or three discourses; and besides, they are generally composed of such common place material, that no lasting impression is made on the minds of those who hear them delivered, so that in a few weeks, or months at most, and they may be, as they often are, read to the same congregation, and no one remembers ever having heard them before; so that if a preacher once procures sermons enough to last one year, he is furnished for life. Now we conclude that the Spirit of God has no hand in calling such men to preach the holy gospel: and besides this, it would be impossible to determine whether it was the Spirit of God or man's own spirit, which thus impressed them, only as they possessed the requisite

qualifications to discharge the duties incumbent on such a calling, and this can only be determined by the word of God. The rule, therefore, is that "the Spirit and the word agree;" so that unless a man possesses the qualifications the word of God requires of a gospel preacher, he may infallibly conclude that his impression to preach is not from him; and besides it is the duty of *all men* to acquire these qualifications. Says Paul, "Let us, therefore, covet earnestly the best gifts;" and Jesus encouraged all who possessed one talent, to improve it, with the promise that it should be doubled; and when the number was thus increased, their duty and responsibility was also proportionally increased; and when he obtained the highest number of talents, he was qualified to fill the most important station in the church of Christ. There is no room here for the idea of an especial call of the Spirit. The qualification, therefore, of a preacher of the gospel, and a call to discharge that duty, is most perfectly provided for in the instructions of Christ and Paul, contained in the written word of God: and when this Divine machinery was finished, which was done when Paul was converted and sent to preach the gospel to the gentiles, and put into successful operation by its Author, the plan was so perfect that like the movements of nature, it required no farther interference on the part of God, through all coming time. He has thrown all the duties, responsibilities and consequences upon men whom he has sent into his vineyard to labor, until the gospel day expires, which ushers in the reckoning time, when the laborers will all be summoned to appear before the proprietor of all these things, to receive their reward, whether it be good or bad. Then

Shining as the sun, the saints arrayed,
 In youth eternal, which ne'er more shall fade;
 The signet, harp and crown are given—
 Made kings in the supremest Heaven,

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