

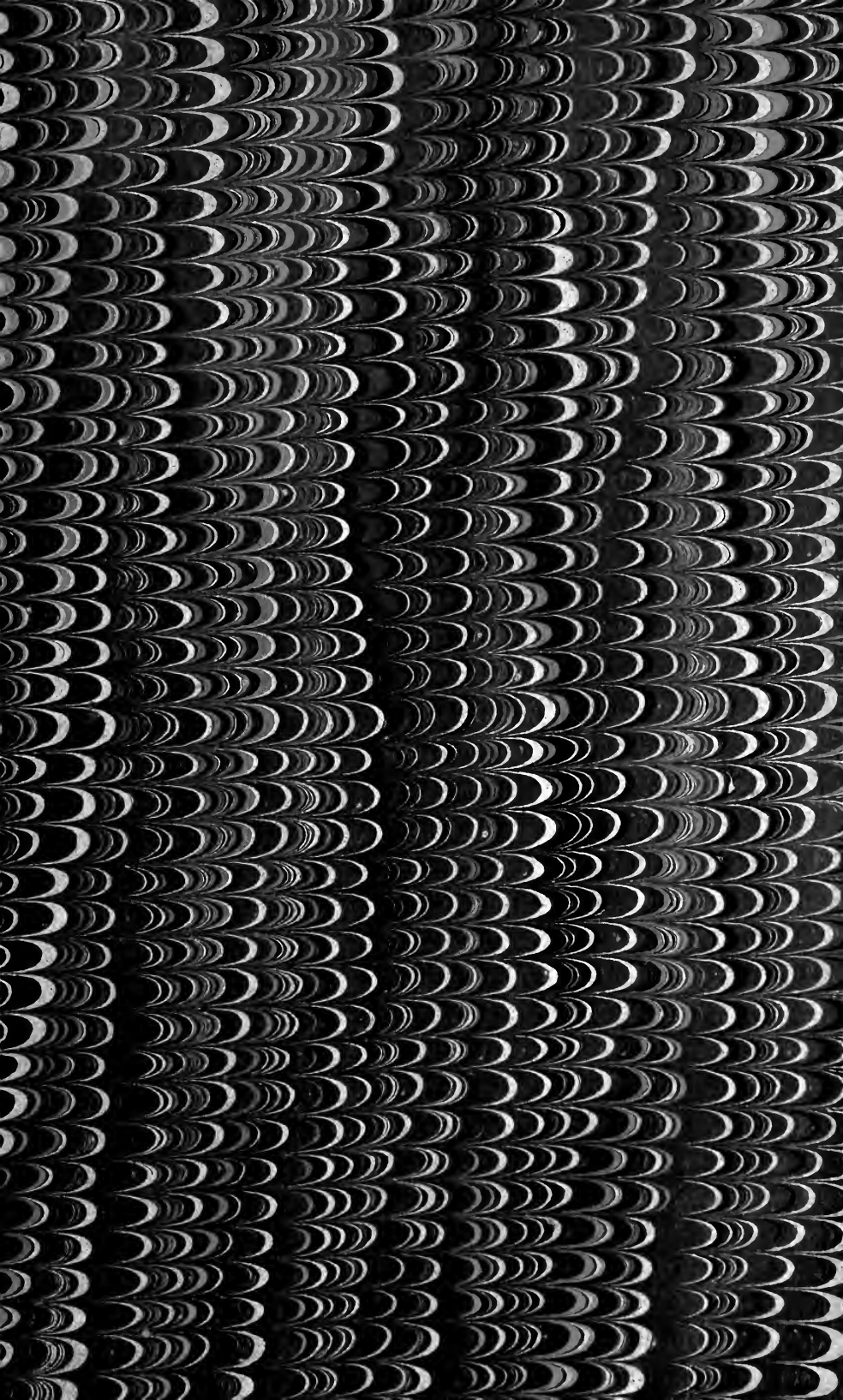


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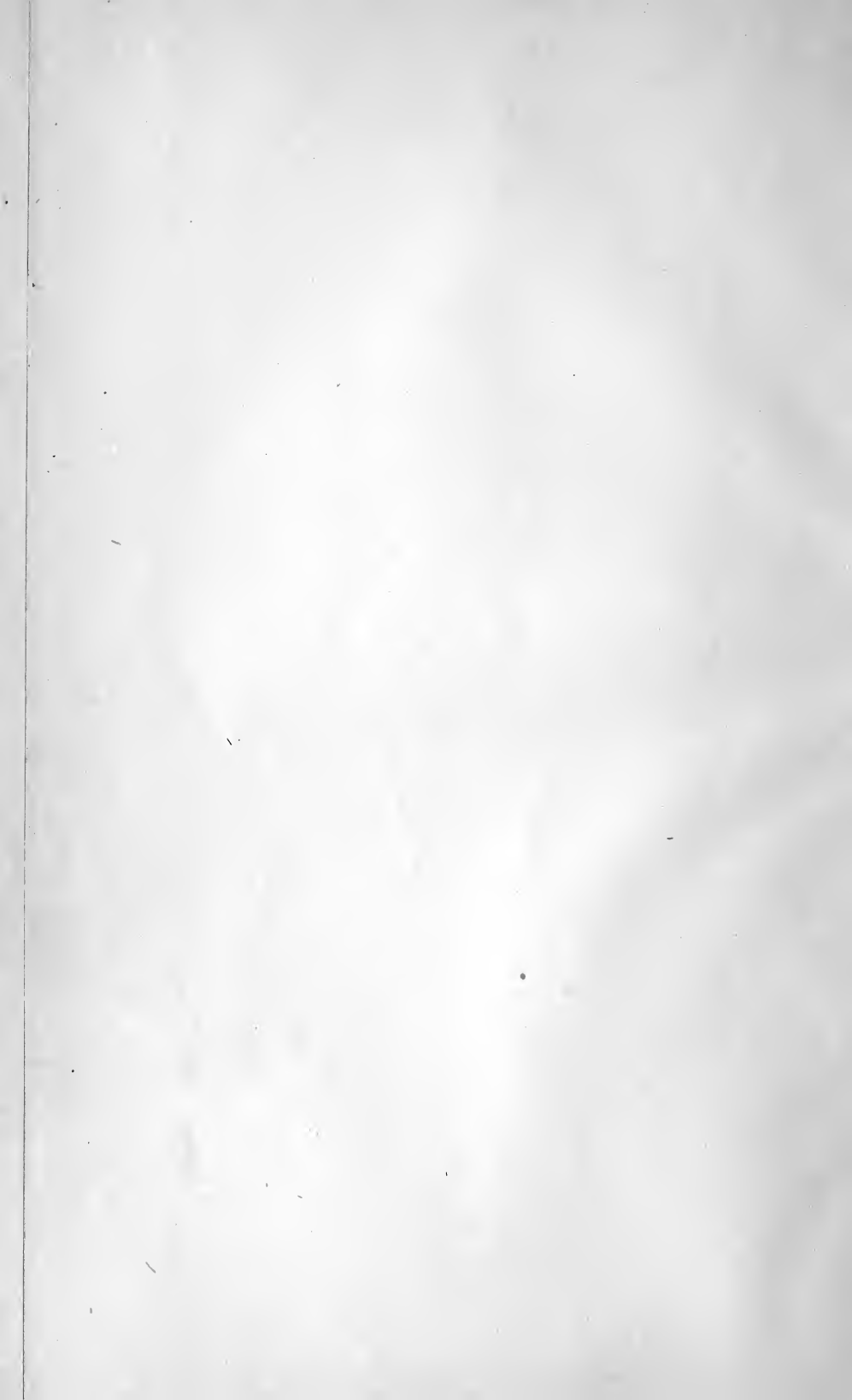
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UNITED STATES OF AMERICA















PROPHECY OPENED:

ILLUSTRATING THE

CHARACTER OF GOD,

AS SHOWN IN HIS

PROVIDENTIAL AND GRACIOUS ADMINISTRATION ON EARTH;

BEING A

COMPREHENSIVE VIEW

OF THE

PROPHETIC SYSTEM,

AS

REVEALED IN HIS WORD.

✓  
BY A. WHITMAN.

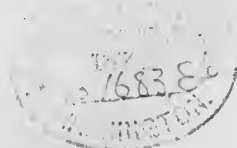
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## P R E F A C E .

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For the last forty years there has been special inquiry on the subject of the fulfillment of Scripture Prophecies. How far it can be demonstrated that they have already been fulfilled, and our whereabouts in Prophetic History, many have attempted to settle. It is well known that a number of writers, both in this country and in England, men of no mean parts or learning, have told us that we are just on the border between the temporal and literal, and the spiritual and eternal. We are told by these writers that "on a narrow neck of land 'twixt two unbounded seas we stand," simply awaiting the second advent of our Lord Jesus Christ, to close up time forever and open the spiritual and eternal. My mind was early called to investigate this subject. Some thoughts were penned and read as early as the year 1845, immediately after the Millerite excitement in '44. The subject I have pursued from that time to the present, with more or less diligence. A large amount of reading has been done and a wide range of thought examined, and here is the result in the following work. Examine it candidly and carefully and give us your verdict. Amid all the multitude of works already written, none seem to meet the exact requirements of the public mind. This work may receive the same verdict. If it deserves it, then, so mote it be.

The writer has endeavored to take in so wide and so extended a view of prophecy, as to lay a broader base for a fuller and more comprehensive, and—as he thinks—a clearer view of the several parts as connected with the symmetrical and systematic whole. How far he has succeeded, not critics, but earnest christians, panting after knowledge on this most interesting and most absorbing theme, will be the best possible judges.

An intelligent infidel was the first man that requested a copy of the thoughts, (only in part) of this work in '45, though only twelve lectures had been written and delivered. Twenty years

afterwards he renewed that request, on a visit to Wisconsin. An effort has been made in the following work to harmonize scripture with scripture, and scripture exposition, so far as the subject would allow, with outside facts, always making the word of the Lord the divinely appointed arbiter of the rest. It is believed that the proper key has been found to unlock at least a large number of the prophecies.

It is not presumed that this work is perfect. Something it is hoped will be gained by its perusal. Not one word of it has been written with a view to please or displease any man or set of men. A bold and fearless exposition of what is conceived to be God's revealed will has been given. It is hoped that the effort will not be an entire failure. It is believed, at least, that common readers will be benefited. It is believed that some anxious inquiries will be answered—some obscure passages cleared up—some objections removed—some ignorant ones instructed—some aspirations called into exercise—some better talents provoked—some saints enlightened, strengthened, edified—some skeptic minds led to examine God's claims—some sinners led to trust in Christ as their Savior. And if good shall be done, to us be the benefit; to God the glory. And if the Master can use this work, we shall delight to lay it and ourself also at His feet for future use.

# PROPHECY OPENED.

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## CHAPTER I.

### INTRODUCTION.

Prophecy is a miracle of knowledge, as raising the dead is a miracle of power. Each, alike, exhibits the Divine Presence and approval. Any exhibition of supernatural knowledge, is proof of Divine communication from God to men. The term Prophecy is variously understood. By some it is supposed to mean simply the foretelling of future events. Some suppose the term should be so expanded as to comprehend many events that are already past, that were future when predicted. Still this view does by no means exhaust the subject. The Prophet was formerly called a seer. If any person clearly discerned Religious truths, which other men of sound mind only saw dimly; if they felt the force of those truths which did not effect other men; and then in the name of the Lord, spake of them authoratively to other men, these were called seers, afterwards Prophets. Still another and a higher sense of the word must be taken. It signifies a clear and authoritative revelation of those truths which might be dimly seen, or feebly felt, under the light of reason and nature. Such as the original creation of matter by the Almighty, the immortality of the human soul, and kindred subjects. These subjects have been in all ages dimly seen and feebly comprehended or guessed at by unaided human reason and philosophy. That view was never taken as prophecy. But when as in Genesis i, 1-2; a man speaks and says, "In the beginning, God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep;" the man who thus speaks is a seer in a supernatural sense. So also when he says (Gen. ii, 7;) "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living (or conscious) soul;" he speaks as a Prophet, with authority, in the name of the Lord. And it is a

singular fact that by some unseen power we have preserved that first of all announcements of that first of all seers or prophets, after over seven thousand years of revolution, rebellion and rejection of God by the great masses of the race. It is also a singular fact, that those two short passages thus quoted, possess a power and authority to shape and mold the private, social, political and common opinion of the race of man, even at this late day, as Philosophy never did or can possess. Prophecy also comprehends both the clear and authoritative announcement of truths and ideas of which man could gain no possible knowledge, except as revealed to him by the prophet, himself being divinely inspired, or in the language of Peter, moved by the Holy Spirit. These truths or ideas may be past, present, or future, and come fairly within the range of prophecy. It has been communicated at sundry times and in divers manners. Thus you see prophecy may run backward as well as forward. The subject comprehends what may be partially known, as well as those truths hidden in the mind of God until thus revealed through the prophet. It is true that in modern times, the subject has been narrowed down to the foretelling of the second advent of our Lord Jesus Christ, when he shall come the second time. Many have supposed that an important part of prophetic interpretation is to tell when the twelve-hundred and sixty days of Revelation, shall or did close. So with the great masses it is supposed, that any system of exposition, that can, or assumes to tell us when the twelve hundred and sixty days shall close, will comprehend in itself, a self-adjusting principle, or key, to unlock all the other mysteries connected with the prophecies. This is simply a mistake. How great a mistake, it will be one object of this work to show. Such sad havoc has been made by pretended interpreters of prophecy, for the last thirty-five years, that many devout and inquiring Christians have been discouraged, disgusted, and a large proportion of them have come to the conclusion that nothing certain can be known, or at least not enough to give satisfaction, until many more events have transpired of which the prophets speak, and history has developed and revealed the facts; and thus they have settled down into indifference about what the prophecies may teach. While great numbers of Christians take this view of the exposition of the prophecies, skeptics and disbelievers look upon every lecture or work on the subject of the prophecies, as a public confession on the part of Christians of the weakness of their cause; for, say they, if christianity could stand on its own intrinsic merit, why ask the precarious

help from prophecy? They forget that the whole grand sweep of prophetic truth, and the mighty miracles of fulfilled and fulfilling prophecy, belongs to religion, and all the weight her testimony carries is a part of the inheritance bequeathed by her ascended Lord. Thus we see at a point, the careless professor and timid christian, with skeptic and disbeliever in Divine Revelation, meet, in their opinions about, at least, modern prophecy and modern prophets.

Now, while we dissent from the use that both of these classes of critics would make of the facts before them, and the conclusion to which they would come we are frank to acknowledge that the various systems of prophetic interpretation, which have been adopted for the last thirty five years have been little calculated to inspire confidence in the modern prophets or prophecies. Still, may it not be possible that a system of exposition of the prophecies might be evolved that would not only inspire, but even compel, reluctant confidence among men? And if such a fact is possible, should it not be attempted? And although nineteen should fail, should not the twentieth undertake the task? Well did Sir Isaac Newton say, one hundred years ago, "the exposition of the prophecies is not the work of one man nor of one age." The prophecies have all been written for nearly eighteen hundred years, and for the last one hundred and fifty years there have been able expositors who have concentrated upon them all the light of critical learning and scripture interpretation, combined with the most extensive historical research, and they have given the world able works, and much valuable knowledge on the subject. Numberless events both in the civil and religious world have passed in rapid succession. Old empires that had stood for ages, and were groaning with hoary honors, when the last prophet dipped his pen in dye to record what should be hereafter, have long since crumbled like those ancient cities and mighty temples and stately palaces, before the dissolving and desolating hand of time. New and unheard of systems have arisen, advanced to human greatness and glory, struggled for a brief existenee, decayed, dissolved and disappeared. A system of tyranny and oppression, such as six thousand years of the world's former history had never even imaged forth, has for the last eighteen centuries, sprung up among men, with the strength of a behemoth, embodying the combined ferocity of all the prowling beasts of prey, with the intelligent malice of the father of lies. That power, too, has run its race, and is fast sinking under its long since pronounced doom. For ages, with

its iron fangs fastened upon the throat of groaning and bleeding humanity, it sought to drain the last drop of her life blood, and threatened in the name of Religion and Christ, to blot from the world the last ray of light, and from the human heart the last ray of hope. But thanks be to God, a greater than Cæsar or Constantine or Rome, awoke for his sorrowing children. Still, suffering humanity is pained to the heart, while commotion and revolution make thrones tremble and empires fall and civil and religious convulsions shake the world. In this condition of things, anxious hearts are asking, is there no sure and unerring light to guide us over this tempestuous and dangerous sea? Let Peter answer: "We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Peter says he had seen as an eye-witness the glorified Redeemer; but as a light to guide men the Prophecy is more safe and more sure, and that men would do well to take heed to it. Believing the Prophecies were written by inspired men, and are therefore, infallibly true; and in time will all be fulfilled, and that they are to be understood, as the Angel says to Daniel, in chapter xii, 9, 10: "And he said go thy way, Daniel; for the words are closed up and sealed, to the time of the end. Many (saints) shall be purified (the Martyrs) and made white and tried, but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." The prophecies are to be understood after the time of the end. To anticipate we might say, we have been in the time of the end since 1793, when the twelve-hundred and sixty days ended as we shall be able to show. God designed that when the prophecies were fulfilled, his people should understand it, and understand how they were, or had been fulfilled. Now I am persuaded the great body of the prophecies have already passed into history; others are rapidly passing, and that whoever can, should furnish any assistance, in showing how the prophecies have been fulfilled, and are now being fulfilled, to show us our historic and prophetic locality at this present time. We have able works on the subject, by Newton, Keith, Hales and others; but yet feeling that something more might be done to gather up the scattered rays of light from these great Luminaries and some smaller ones, and taking a wider range of the scheme of prophecy, aid might still be afforded, especially to common readers, this effort is put forth. How far success shall crown the effort, I leave for earnest



Christian souls to determine. And if I shall have accomplished any good in the effort, to Him be the glory whose spirit inspired the Prophets when they wrote, and whose aid has been sought in this writing, and by the light of whose spirit alone the reader can find the fullest benefit in reading it. And to Him for His blessing is it commended.

## CHAPTER II.

## HOW OLD IS THE WORLD ?

Already it has been said Prophecy runs backward as well as forward. It reveals to us with clearness and authority those truths and things which might be dimly discovered too, and feebly impressed upon the minds of men, by the light of nature and human reason. At the same time it occupies a higher province and reveals to us those hidden and mysterious truths—hidden in the mind of God, till revealed to us through his Prophet.

We shall use the term freely in both of these senses. We find ourselves in a world, surrounded with creatures, numbering some hundreds of millions, possessing in the main, features and characters similar to our own. We notice they are continually coming on and going off the earth, and we are told that for some thousands of years, they have been coming on and going off just as we see them at present. Now amid these creatures there is seen to be a great variety of external conditions, also a great diversity of internal character, resulting in a varied and often conflicting conduct. Some are very young, others very old; some are wise, others ignorant; some are rich, others poor; some are happy, others wretched; some are good, others wicked; some are benevolent, others malicious. One department of the race has always sought, in connection with the highest reverence for God, the highest good of the race, individually, and collectively. While the other department has disregarded both the divine honor, the good of the race and their own highest well-being. These two courses of conduct have caused between the parties, a life-struggle, which began in the earliest ages, and continues to the present time. This contest has been deepening and widening with the advancing ages. While one party is growing more determined, the other is becoming more desperate. Where will the struggle end? Is there no light shed on man's path to guide our thoughts, and investigations on this subject? Is there no cheering prophecy, or promise, giving encouragement to poor, suffering humanity? From no other source can one get any satisfactory answer, but from the sure word of prophecy.

Throughout this work, it is taken for granted that the Bible is the revelation of God to man, to the entire race for all coming

time. "That it is a perfect system of heavenly truth, having God for its author, truth without any mixture of error for its matter, and salvation for its end;" whose sublime fulness and depth of meaning have only begun to be, by its profoundest admirers, and most earnest students fully comprehended. At the same time all its soul-saving truths lie level to the feeblest capacity.

This precious volume commences its revelations, endless ages before man and time, unfolding the providential, and gracious, or civil and religious history of our race through all time; declaring the final destiny of each individual, ages uncounted after time shall close; clearly revealing to the student of prophecy, a wonderful variety of the most thrilling truths and events, that have occurred or may occur on this terrestrial theater.

Commencing then with the word of God, as the only source of supernatural or super-rational knowledge, we turn to its sacred pages. On opening that sacred book we read: "In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep." Three thoughts immediately suggest themselves to our minds—the actor, the action, the time.

Let us examine each of these subjects. And first, the actor, God. What does the word mean? It signifies a being possessed of almighty power, as the object of religious worship. This revelation just meets man's wants. He would naturally inquire how this world came into being; and here is revealed to man's reason an adequate cause, and as a moral being, an object of religious worship.

It would be well for the reader to know that in the Hebrew language that word God is in the plural form. We ask, does that form of the word mean any thing significant and important?—Subsequent revelations will abundantly answer that.

We turn then to the work. What was the work? Answer: Created, originated, brought into being. Or, in the language of the first writer in Genesis, by revised version, in the closing sentence in the third verse of the second chapter: "Which God made in creating it?" This act or work then was the originating of the elementary particles and bodies out of which were formed the subsequent universe. All writers agree that the subject involves so much. It could scarcely mean more. Then this first act did not shape nor endow our world. So far, all is clear. The earth is not self-existent, nor self made. Nor was it eternal. It had a beginning. God was its maker and proprietor, and may prove to be its ruler.

Let us now look at the third point. When was this work done? The answer given: "In the beginning." When was that? The popular belief is that that transaction occurred about six thousand years ago. When he spake and it was done. When he commanded and it stood fast. What light can we get on this subject? Not from human experience, there is none in that direction. Not from human opinion, that avails nothing. But first from Revelation, then enquire of Science. It should be known by the reader that there are three different answers given to the question *when*, and three different theories on the subject. Let us briefly examine each. And first, that that transaction occurred, about (more or less,) six thousand years ago, and within six natural days of the time when Adam was placed upon the earth.

This theory assumes that all those wonderful changes and transformations occurred in six natural days, which changed the earth from its chaotic state—without form and void—necessary to fit it up for man's abode; stocked and stored with boundless mineral wealth within, and exhaustless riches in soil and vegetable and animal productions without, under power of miracle-working agency. Now if God's word says so, one must and without hesitancy cheerfully believe it. But we may, with the profoundest reverence ask, does God say so? The entire authority and foundation of this theory is the use of the word *day*, in the Scripture. Let us first state our objections, give the views of some eminent writers, and then examine the subject. Objection first: The sacred narrator tells us that the earth was without form and empty, after coming from the divine hand. Objection second: This theory makes the word of God sanction the idea that there was not only a day of twenty-four hours before the sun was made, but three such days, which any schoolboy would contradict, which would gender skepticism. Third objection: Science teaches us that the time was when the earth was a molten mass, and it would require time to cool. Fourth objection: The center of the earth is now a molten sea, from which burning lava is constantly being thrown through three hundred chimneys, from that fiery pit into which, Korah, Dathan and their company are said to have gone alive.

Dr. Conant says in his introduction to revised Genesis: "The infinite God has not revealed his work of creation on such a scale as this; and its proportions are better suited to the conception of the timid interpreter, stumbling at minute difficulties and seeking to avoid them, than the grand and fearless exposition of his work from his own hand. The book opens with the grandest

theme that ever occupied the thoughts of created intelligences : The work of God in bringing into being the material universe and peopling it with organic, conscious and spiritual life. The style and manner of treatment, are in harmony with the grandeur of the theme. In few and powerful strokes, the progressive stages of the work are pictured forth to the mind on a scale of magnificence unparalleled in writings human or Divine. It is much to be regretted that these characteristic traits of the account of creation, shadowing forth the impenetrable mysteries in broad and general outlines, should have been overlooked in the interpretation. This sublime epic of creation, with its boldly figurative imagery and poetical grandeur of conception and expression, has been subjected to a style of interpretation suited only to a plain and literal record of the ordinary occurrences of life. And hence, not only its true spirit but its profound teachings have been misconceived and misinterpreted ; and its exhibition of the mysteries of creative power, which science traces in its own observations of nature, have been confounded with popular misapprehensions, irreconcilable with the well known facts of science."

We come now to the use of the term day as used in the Scripture. Dr. Conant says it is used as a symbol of measurement of periods of any and all lengths of time, in all languages. Look at the term as used in Genesis ii, 4 ; by the second writer from whose writings Moses compiled the book of Genesis. His first verse commences : "These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens." Here this writer uses the word day in the symbolic sense as a measure of the entire period of creation, which the former writer called six days. See also Ps. cxviii, 22 to 25. "The stone which the builders rejected, is become the head stone of the corner. This is from Jehovah, it is wonderful in our eyes. This is the day Jehovah has made ; we will rejoice and be glad in it." Here the word is used symbolizing the time of Messiah's reign. Amos vi, 3 : "Ye that put far away the evil day, and cause violence to be heard." Here the term is used for a period of national calamities, for national sins. The evil day or time. Zech. iv, 10 ; "Who hath despised the day of small things ?" The period or time when Israel returned from the Babylonian captivity to rebuild the temple. The day or time of small things. Isaiah ii, 12 : "For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up." This is a time of captivity and calamity, a period, a day. Look at that passage of Jesus to the Jews :

“Oh, that thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hid from thine eyes.” This is the long season of Jewish probation, including the Savior’s ministry. When the symbolic use of the term is sanctioned by such authority, one need not fear to adopt it.

We will be able to understand, that after the word was established as a measure of time the Spirit of inspiration used it as a symbol, easily comprehended by the most common minds, as the narrative was given to instruct and not to perplex the common reader, as it would have done, had it been written in the language of science, requiring more learning than was possessed, or of right could be expected.

Let us now examine the second theory. We shall give it in the language of Dr. Conant’s introduction to Genesis, revised version. “A reconciliation of the biblical account with the facts of geological science has been attempted on another theory; viz: that the several stages of the earth’s formation took place in an assumed interval of time between the first and second verses; an interval of vast and indefinite length, unnoticed by the sacred writer. During this interval, the successive processes in the earth’s formation were completed, and the various orders of vegetable and animal life, the remains of which are found imbedded in its strata were brought into existence and perished. The account of the present order of things on the earth’s surface, begins with the description in the second verse, representing the chaotic condition of the earth’s surface, the last of its great internal convulsions, and what is related to have occurred, in verses from three to thirty-three, occurred in six natural days of twenty-four hours each.” Dr. Conant’s objections, are endorsed. They are: First, there is no foundation for it in the sacred writer’s statement. He gives no intimation of such an interval. It is thrust in where there is no intimation that it was present to his mind, and no reason for it in the connection.

Second, it assumes that the sacred writer has not given us an account of the Creator’s work, but only of a part of it; that for unknown ages the earth was peopled with vegetable and animal life of which no record was made.

Third, it is without support in the facts contained by science. Scientific investigation shows that no such convulsion, as is assumed in this theory, occurred at the period preceding the creation of man.

The third theory of creation is: That God did originate at the beginning, whenever that period may have been, the earth and

heavens, in a chaotic state, or that the earth was without form and empty; that it was devoid of form or forces when the spirit of God sat brooding over the dark abyss, impregnating matter with forces and principles, and set to work the secondary and natural causes by which to accomplish all those wonderful geological changes, exhibited in the structure of our world; that those forces and principles or laws have been operating for six vastly lengthened periods under the supervision and control of that same divine agency. This view only, answers the demands of science, and it is thought by Dr. Conant to harmonize science and revelation. We ask, indeed, on the supposition that the whole process of creation was miraculous: Why extend the work through six natural days, when one single act of miraculous power, under the direction of infinite intelligence would have accomplished the whole work? And so we say that the facts thus recorded and the intervals expressed, demand the operation of secondary causes, and we are fully convinced that but for the fact that secondary causes were employed in the work, no intervals would have been recorded in the word.

Says Dr. Conant, "It is now established beyond question, that the earth we inhabit was brought into existence many ages before man was created. During those ages it was in process of formation, and was gradually prepared, under divine direction, for its future occupation by man. In those vast periods, succeeding each other in long procession, it was fitted up for his abode by accumulations of mineral wealth within its bosom. These processes required ages for their completion, as represented by the sacred narrative, and enforced by the divine hand in the successive strata enveloping the earth, and marking the progressive stages of its formation." And further, says the same author, in speaking of himself: "The writer has no claim to speak as a Geologist, and does not profess to do so. He takes the teaching of Geology, as by the eminent masters of the science; entitled to speak on its behalf. But speaking as an interpreter of God's word, and taking their representations of their own science, he sees no discordance between the two records, which the same divine author has given us in his word and in his works. The former when rightly interpreted, is in perfect accordance with the latter, when truly exhibited. And geologists themselves assert that the word of God so interpreted, is in harmony with the teachings of their science. This alone is sufficient to satisfy the candid and conscientious inquirer. But they assert also, that the divine word explains the divine work, while the

divine work confirms the divine word. Moreover no human philosophy could have discovered or conjectured what is here revealed. The divine record was made when science had not yet penetrated the mysteries of nature. When the earth's record of its own history, was still buried deep in its enveloping strata, and had been read by no human eye. As, therefore, no one witnessed the scenes there described, or had read the 'testimony of the rocks,' the written account if true, as science admits it to be, must have been of superhuman origin. Six periods of creative activity are recorded in the divine record, and six periods of duration are demanded by science. These periods of creative activity and the cessation that followed, were presented to the mind of the sacred writer, under the familiar symbolism of the six days of labor and the seventh of rest, the word day, the simplest and most familiar measure of time, being used in all languages, for any period of duration of greater or less extent, and it is specially appropriate, in such a style of representation as we find in this first chapter of Genesis. Such a view of the sacred narrative exalts our conceptions of the divine architect and his work. He who inhabits eternity has no need to be in a hurry. With him a thousand years are as one day, and one day is as a thousand years. It was not till ages of preparation had passed away that his purposes found their entire fulfillment, and his work its completed unity in the creation of man." Says Professor Silliman, on this subject, as quoted by Dr. Conant: "Every great feature in the structure of the planet corresponds with the order of the events narrated in the sacred history. This history furnishes a record alike important to philosophy and religion, and we find in the planet itself the proof that the record is true." Professor Dana says, as quoted by the same writer: "No human mind was witness of the events, and no such mind in the early ages of the world, unless gifted with superhuman intelligence, could have contrived such a scheme, would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day, and what is especially singular, between the creation of plants and that of animals, when so important to both. And none could have reached to the depths of philosophy exhibited in the whole plan. In this succession, we observe not merely an order of events, like that deduced from science; there is a system in the arrangement, and a far-reaching prophecy to which philosophy could not have attained, however instructed."

Assuming, then, that the days of creation, expanded into



lengthened periods, and that this is the only system that will harmonize science and revelation, we pass to consider very briefly those geological changes occurring during the day God made earth and heavens. Says Walker: "It will be of advantage if we can find the direction in which the infinite intelligence has proceeded in the development of infinite perfection, in connection with our planet." The revelation of his infinite all sufficiency is revealed to us, as the eternal purpose of God.

For a brief view of those geological changes that took place during those long periods of the pre-Adamite earth, see Walker's *God Revealed*, Page 17, &c.

#### THE POINT OF BEGINNING.

"Recent studies of the physical history of the earth have established the fact that in the process of creation, either by development or the introduction of species, vegetable and animal life has advanced upon the scale of creation, from lower to higher forms. This fact points us to the first ascertained step in the creative progress, as the point where we should begin our inquiries. We shall gain some advantage by directing our train of thought in accordance with the "course of creation" as it rises from first to last things. If the footsteps of the creator proceeding from the vast obscure, become more visible when life dawns in organic forms upon the earth; then by following those footprints we shall certainly travel in the direction in which creative energy, and wisdom have proceeded.

Composing our world are about sixty elementary bodies, as discovered by modern science. Each of these are composed of atoms, identical in nature, almost infinitely small, and yet of definite size and gravity. These elementary atoms are governed by certain laws which regulate their motive forces, the most prominent of which are chemical affinity, cohesion and polarization. At certain degrees of temperature, most if not all the elementary substances will combine with others and form compounds. We rarely find in nature any of the elementary principles in a separate state. Alone they seem to be restless and seek by an innate affinity, or *virtus equilibrium* or rest, in union with other elementary substances. The strength of affinity which holds the elementary atoms of different substances in union with each other, is stronger in some cases than in others. The union of elementary substances takes place according to a law of definite proportions—proportions definite both in volume and weight.

The bodies which are formed by the union of elementary atoms

with each other are called binary or primary compounds. One binary compound often unites with others, thus forming complex or ternary compounds; as when an acid which is composed of two elementary substances, unites with an alkaline base, which is a binary compound of another character. In the formation of these chemical compounds, the elementary molecules, as we have noticed, unite with each other in definite proportions. If the chemist experiments with 1000 parts by weight, of the chloride of sodium (common salt) he will obtain 600 parts of chlorine, a greenish vapor, and 400 parts of sodium, a shining solid. This would be the inevitable product of the analysis. In common chalk—the carbonate of lime, or more accurately, the carbonate of the oxide of lime, the chemist has a ternary or complex compound. Two binary compounds, carbonic acid and oxide of calcium unite in its formation. One thousand parts of chalk will yield in the first analysis 440 parts of carbonic acid and 560 parts of lime. The complex compound is now separated into two primary compounds, carbonic acid and lime. The chemist pursues the analysis and obtains the elementary substances in each of these in the proportion of 320 parts of oxygen and 120 of carbon in the carbonic acid, a proportion of 3 to 8. From the lime he obtained 160 parts of oxygen and 400 parts of calcium a proportion of 2 to 5. If now the experimenter, having obtained the elementary substances, desires to compound them again, he can do it only in definite weights. Thus analytic and synthetic processes demonstrate the principle of definite proportions in the primary atoms of matter.

As in gravity, so in volume, the elementary substances unite in definite proportions. To form water, half the bulk and eight times the weight of oxygen, unite with twice the bulk and eight times the weight of hydrogen. One substance will often take two or more proportions of some other into union with itself. One quantity being a serial or multiple proportion of the other. The gasses, oxygen, and nitrogen unite in the following serial proportions: 14 parts of oxygen to 8 of nitrogen; 14 to 24; 14 to 32; 14 to 40; 14 parts of nitrogen will receive from one to five times the definite proportion of eight of oxygen.

The elementary atoms of about sixty different substances, united in different proportions, form the visible phenomena of the Globe. By homogeneous attraction elementary masses are formed; by elective attraction compound bodies are formed; the latter affinity regulated by the principle of proportion, as exhibited by the foregoing facts."

Sir. John Herschel before the Royal Society in 1845, said : "These discoveries effectually destroy the idea of an external, self-existent matter by giving to each of its atoms at once the essential characteristics of a manufactured article, and a subordinate agent. When we see a great number of things precisely alike, we do not believe this similarity to have originated except from a common principle independent of them. "Instead of a single elementary principle, about sixty, more or less are known to exist." These being diverse in their natures from each other—one not being produced from the other, and yet all bearing the evidence of relationship to the others. This diversity of properties and unity of relations, brings in each additional element, after the first as an additional evidence of a designing creator. Had there been but one or even two or three elementary substances, the organized kingdoms of nature could not have existed. Every additional element therefore, which aids to constitute the variety, and which is necessary to constitute the forms of life, is an evidence of a designing intelligence, exercised in view of the future organic orders of nature, ages before they were called into existence. The fluidity of some elementary substances, and the solid and gaseous character of others in their natural state, show another adaptation in the form of the first things. If the elements were all solids or all fluids, no organized beings could exist. We know it is sometimes said in answer to such statements as this, that organized beings might exist in such conditions only they would be differently constituted from present species, and adapted to the condition of universal fluidity or solidity. But there are necessities even in the nature of things. There could have been no body without solidity, and no motion of bodies without fluid and gaseous elements. When the capacity of these elements to change from solid to fluid and from fluid to solid is considered, it shows the wonderful capacity and fruitful invention of the divine mind. Again, there are, as we have noticed, two species of attractions, the one uniting homogeneous atoms, the other forming compounds of diverse substances into one mass. Now had but one attractive force characterized matter, the earth would have continued forever "without form and void." With but one attractive force, homogeneous masses would have existed in an isolated state; and in this condition if there were movement in the elementary masses it would have occasioned the eternal collision and repulsion of isolated substances. But by an additional attraction, which unites the essential elements of matter with each other in bodies whose com-

pounds are almost infinitely varied, place and form and beauty are given to animate and inanimate phenomena of creation.

Again the proportionate volume and gravity of elementary molecules furnishes another evidence of design in the beginning of creation. Suppose there had been no fixed proportion regulating the union of oxygen and nitrogen, but that they would mix with each other in any and all proportions; then there could have been no adjustment of the lungs of animated beings to the atmosphere. Proportion in the one was necessary in order that there could be adaptation and adjustment to the other. So of all other compounds, which affect other parts and processes, of the animal economy. If there had been no definite proportions in which alone the elementary substances would compound themselves, there could have been no adjustment of the organs of motion and life to the condition of nature."

Both science and revelation, confirm the position that the creator in the exhibition of creative energy on our world, has proceeded on a sublime and all-comprehending plan of creation from lower to higher types of life; commencing with the lowest type of organic and sentient life, and running up through all the grades of sentient into the rational and spiritual, and to culminate in that exalted type of renewed, regenerated, and redeemed humanity. That divine theocracy, constituted in internal character, and external form like unto that man Christ Jesus. Bear in mind at the time this divine process is going on to create this theocracy among men. The earth is gradually but constantly undergoing changes, advancing preparatory as the abode of, and keeping pace with these improving types of life. We are told that one more radical change of the earth, is to fit it for the abode of the people of God. If not so, what does Paul mean in Romans viii, 21, "Because the creation (creature in our version,) itself shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." Or, in other words, the earth by one more process of purifying, shall be fitted up for the home of ransomed humanity—the new earth. Then shall Christ and his people enjoy their triumph and glory. Just where they had their sorrow, sufferings and shame. A glorious triumph. So shall we ever be with the Lord.

## CHAPTER III.

## THE GEOLOGICAL PERIOD.

We come now, to those geological periods through which the earth passed before the creation of man. The earliest of those periods must have been occupied in cooling the earth so that vegetable and animal life could have existed upon its surface. During that period, those fused, non-stratified, conglomerate, foundation primary rocks were formed.

No appearance of fossils has ever been found in these rocks, nor need any ask the reason why.

The second geological, is the first life-period. This is called the Graywacke (or grit-rock) formation. Of this period I will only give a quotation from Professor Anstead, as quoted by Walker, (*God Revealed*, page 45.): "The animals we find consist of sea-weeds, called graptolites, the habitation probably of compound creatures, which seem scarcely to deserve the name of animals; of other polyps of somewhat higher organization, building those lasting and singular monuments, called coral reefs; of animals removed another step in advance, and called crinoids; and of a singular and extensive group of crustacean animals known by the name of trilobites.

This series of rocks also include a considerable group of bivalve shells, belonging to animals of low organizations, and allied to the terebratula; a few other shells, both bivalve and univalve; and last of all a number of the many-chambered shells of a carnivorous animal like the cuttle-fish, a creature of high and complicated organization among the invertebrata, and which seems to have been introduced among the earliest species intended to people the primeval seas. In the older beds at least, until the termination of the first great epoch—the Silurian—there seem, indeed, only to have been introduced successive modifications of the invertebrated type, and not until near its close, did the fishes appear, as if preparing the way for the next period, marked by the prevalence of more highly organized beings."

Mr. Walker then proceeds to say: "Perfect in themselves, and teeming abundantly in the ancient seas, life is first manifested in polyps, stone-lilies, valve and chambered shells; and with these, although not the earliest species, cartilaginous, vertebrate

creatures, now classed by naturalists with placoid and ganoid fishes. Such was animated nature during the first life-period." Thus we have that class of animals only in this first life-period, that belong to the lowest of the four great classes of creatures or types of life.

The third period, and second life period is called the carboniferous formation, from the fact that during this period there were formed those mighty coal beds, which at the present day form one of the glories, and constitute one great source of the riches of the world. During that period huge forests covered the probably large tracts of country, when canes and ferns grew like tall cedars and mighty oaks, and were then submerged, other dense forests grew and were in turn submerged, and have for ages been undergoing chemical processes in God's great laboratory, preparing it for the use of man.

In this same period those limestone beds, were laid down, nearly by the side of the coal beds, and also iron ore, found always not far apart. See now, the divine agency controlling the forces of nature, compelling them to do his bidding. You see already a rising type, and can begin to discover a moral bearing in the system, or a leaning toward it. During this period some few land animals were living of a very inferior type.

Succeeding this period, as at the close of the former periods, great convulsions occurred which broke up the order of things, and was succeeded by the Saliferous, (salts) formation.

Says Walker: (God Revealed, page 51.) "The marks of these convulsions, intervening between the Carboniferous and Saliferous groups are visible over most portions of the globe that have yet been examined. Upheaval of ocean-beds, strong ocean currents, volcanic deposits, porphyritic dykes, twisted and overlapping strata, indicate a series of convulsions of great power and widely extended. This series of catastrophes was followed by a deposit of siliceous (sand) material of red color, and called the new red sandstone. This was succeeded by the magnesian limestone, which was succeeded by the saliferous and oolitic systems." During this period, great sea-monsters plowed the oceans, and great monsters lived in swamps and on land, more huge than have ever since been known, mighty beasts of prey, monstrous birds and huge lizards. These were the inhabitants of the world during the saliferous period

Succeeding this period is the Cretaceous (chalk) period. First a deposit of green sand—then succeeds the chalk period—no great convulsion during that period—ocean animals somewhat

changed. This series is followed by the Tertiary formation.

During this period some of the highest mountains were lifted into their places. "Almost the entire number of living species were changed by the convulsions which terminated the cretaceous strata, and elevate the extensive land surface of the tertiary deposits. Tertiary life differs for the most part, from preceding species. Land and marine animals are introduced in great numbers, but they differ for the most part from preceding species about as widely as they do from the present animals. Not one in twenty of the inhabitants of the seas, and scarcely any upon land, are identical with species now living. The last of those great changes that took place prior to the present order of things is called the drift period." Says Walker: "Say all geologists, it was introduced by a movement of the seas over the land, cause not certainly known. The general features of the formation, and the character of the force which produced it are pretty accurately determined but the causes which brought those forces into play are not known.

A wave or flood, with masses of ice and broken rock, passed with its burden over most of the northern temperate regions. This flood current arose above many mountains of considerable altitude, and its direction in many places was more or less affected by high mountain chains. Large masses of rock, torn from their beds by the power of the current, dropped at different distances according to their gravity. Smaller masses were worn and carried farther by the wave; while the softer masses of sand and limestone were comminuted and carried by the inundation over the hills and through the valleys of most of the known world. The lowest strata of the drift, is often of a coarse material, of a breccia and conglomerate. Above these are belts of clay, and still higher, fine sand deposits; altogether indicating flood and force in the commencement, which terminated in calmed waters quietly subsiding from the surface.

During the deposition of drift, the temperature was greatly depressed. Animals existing during the last division of the tertiary period, when the drift wave swept over the earth, were swept from the surface, and buried in estuaries and eddies, from which their remains are now exhumed and restored as the museum wonders of a former world. But few, if any, land animals survived the drift wave. From the subsiding waters of the flood our present subsoils were deposited, lighter upon the hills, but a deeper and rich diluvium in the valleys and lower levels of the globe. Thence, forward to the present time, the water-courses

and the conformation of the surface have remained steadfast, disturbed only by paroxysms of earthquake and volcanic action, which indicate that the forces still operate which have heretofore changed the surface of the globe. And in reason's ear they whisper the admonition that the tenure by which the present races hold possession of the earth is not eternal."

Enough has been said to show that the exercise of creative energy is marked by the principle of progress. Whoever will seek to study the three departments of the Creator's works, must at the outset commence with the recognition of this principle—it should be constantly borne in mind: The eternal purpose of God is the revelation and manifestation of the infinite and invisible Deity. And it must be also remembered that in harmony with this, and as a part of the divine plan to create in connection with this divine theism (the doctrine of one free and independent God,) a divine theocracy of redeemed subjects from a fallen race—a multitude that no man can number, which furnishes the occasion for the highest manifestation of the God-head, before the assembled universe of rational minds. It will be seen that with this view, creation, providence or government and redemption, are but parts of one grand, God-like and all-comprehensive plan. That each part of the plan, like the stones of the temple, fits easily into its place, and that at last the key-stone, when all the building stones are put in, will be a glorified Christ. Genesis i, 1 has been already considered. The earth was still in a void and empty condition.

#### THREE DIVINE PERSONALITIES APPEAR.

The third agent is introduced: The spirit of God moving, or brooding over the dark, chaotic mass, impregnating matter with forces and laws, and setting at work natural causes, which wrought out those geological changes in the condition of our globe, under the control and direction of that divine agency, we have thus briefly traced up to the close of the last or drift period when the earth was fitted for the abode of its last occupant. All those geological periods are past and every thing ready, we now again turn to the divine records, and we see, (Genesis ii,) the beasts of the field, the fowls of the air and the fishes of the sea are abundant, but there was not a man to till the ground.

At this point the reader ought to be made aware of a fact that helps to understand the sacred narrative. It is, that there were three original records, written by three distinct writers, from whose writings, Moses compiled the book of Genesis. One of those writers wrote the first chapter and to the fourth verse on



the second. This writer always uses the Hebrew word Elohim for the supreme being. It is translated God; meaning almighty power as an object of religious worship. The second writer commences at chapter ii, verse 4th, and ends with chapter iii; he always uses as the name of the supreme being, Jehovah Elohim. Jehovah signifying eternal self-existence. The third writer writes the fourth chapter. He always uses the word Jehovah for the name of the supreme being.

We now turn to the record: Genesis i, 26; "And God said, we will make man in our image, after our likeness." (Verse 27,) "So God made man in his own image, in the image of God created he him. Male and female created he them." Then, in Genesis ii, 7, by the second writer, we have some additional particulars. He says: "And the Lord (Jehovah) God, formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living (conscious) soul." God now gave man dominion over all his works. He also, as the second writer tells us, planted a garden (Paradise, afterwards called; meaning a garden of delights,) and there he put the man whom he had formed. All things necessary for man's physical wants were there supplied, with abundant means to cultivate his best nature. There was in that garden, a peculiar tree, called the tree of life, in the midst, or perhaps in the center. We shall discover its use as we proceed with the narrative. Also another, called the tree of knowledge of good and evil. We are not told of its being in the garden, nor of its location, only by intimation. This we will see as we proceed. Verse 15, says; "And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat." A full and free grant to eat of every tree in the garden without restriction. Then the tree of knowledge was not in the garden. For he adds: "But of the tree of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die."

Before we proceed further in the narrative, let us seek to make some improvement. Let us consider the fact that already the highest display of divine power that could be reached by natural manifestation, is reached. "The heavens declare the glory of God, and the firmament showeth his handiwork." (Psalms xix.) "The invisible things of him are clearly seen through the works that are made; even his eternal power and God-head." (Romans i, 20.) Thus through his works God has revealed his natural attributes.

If there is to be on our world, and to our race, any higher manifestation, we must expect it in some other province. Already this is anticipated in the prohibition in the garden. "But of the tree of knowledge of good and evil, thou shalt not eat." This is the first intimation of moral government. Of all the myriads of creatures belonging to the multiplied and complicated races below man, not one of them possesses any nature capable of understanding or obeying such a law as is here announced. The law of voluntary obedience to rightful authority. Obedience had been secured, but only by the stern, unbending law of necessity. Law, stern, awful, majestic law held all orders of creatures in unvarying obedience. And all were as happy as their natures would allow. Here is a new order of being, and a new and higher order of law—yes, the highest order of natural law, so far as we are informed, that is possible by natural manifestation of God. Inquisitively we might ask, has God fully revealed his attributes and his character, and shall he be praised only as the God of creation, of nature and of law or government? We answer, if he manifests himself in any higher types, it must be in some different direction, or from some new occasion.

## CHAPTER IV.

## THE BEGINNING—WHEN WAS IT?

Genesis i, 1; has been considered and the inquiry instituted on the plural form of the word employed to express the name of the Supreme Being. Does it have any significant meaning? Is that form of the word justified by subsequent revelation? When and what was the beginning? We find in answer, that the heavens and the earth were originated, brought into being, in the first creative act. We find, also, several other things said to have taken place in the beginning. Let us then examine other portions of scripture and see what was done in the beginning, and when it was.

Many people suppose that that transaction—created—was only about six or seven thousand years ago, more or less. What transactions do the scriptures reveal as connected with the beginning. Jesus says, (John vii, 44;) “Ye are of your father the Devil, he was a murderer from the beginning and abode not in the truth. (i John iii, 8;) “For the devil sinneth from the beginning.” (John i, 1;) “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” Here are certainly two personalities—so far revealed. In the beginning God created the heaven and the earth, and by the Word that was with God and was God in the beginning, all things were made, and without him was not anything made that was made. Then one of those two persons said: “We will make man.” Able writers tell us, the language of consultation is not justified, but the language of purpose. We will make man. God said, the man is become as one of us. There must then be two persons. Paul says, Hebrews i, quoting from Psalms xlv, and cxii, and applying it to Christ, the Word that was with God and was God. “And thou Lord in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands. Thy throne, oh God, is forever and ever, a scepter of righteousness is the scepter of thy kingdom.” John tells us, “The Word was made flesh and dwelt among us. He was in the world and the world was made by

him." Paul tells us that this same God, that was with God in the beginning, and that made all things, was manifested in the flesh and dwelt among us. He took upon him the seed of Abraham. And was openly shown in the miracles Christ wrought, healing the sick, raising the dead, casting out devils.

The important thing just now to be noticed is, that two distinct personalities are here clearly revealed. Then turn to that passage already quoted. The last part of the second verse—and the spirit of God was brooding over the face of the waters.

We have seen that that act was entirely distinct from the act of creation expressed in the first verse. And we asserted by a different agency. This, then, is the particular thought: We have already found two personages—God with God—and yet, here is a third agency—the spirit of God, to whom the attributes of God are ascribed in his revelation. Then here are three personalities included in the revelation, of the first two verses of God's will to man. The work of creation including subsequent formations, and man, is directly and clearly associated with the revelation of three personalities in the God-head. We have just here to say that every subsequent revelation of God to man, only illustrates and confirms this view. Let us now a little more minutely inquire about that person who is said to have been with God in the beginning, and subsequently was made flesh and dwelt among us, and Paul says, was received up into glory. Is there still more light to be turned on this all important point of revelation? Let us then turn to Proverbs viii; here Solomon personifies wisdom; but no one can read this passage without feeling that wisdom in this chapter is a real personage, not simply a quality. But we are not left to conjecture who it is, for the chapter clearly explains itself. In the 22d verse, he says: "Jehovah possessed me in the beginning of his way, before his works of old. From everlasting I was annointed, from the beginning, from times before the earth. When there was no deep, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world," "nor the first clods of the habitable world." Dr. Adam Clark, commenting on this passage, says, while at the same time he denies the eternal sonship of Christ that this passage; "Before the smallest part of the dust of the earth was formed," signifies, or should be translated; "Before the first original particle of matter was formed." This, certainly, is sufficient on this

point. As we have seen, both science and revelation agree that the beginning was very far back beyond the Adamic period of time.

## CHAPTER V.

## COVENANT ENGAGEMENTS.

Two parties enter into a covenant in which are specific engagements on each side. The father engages to prepare his son for his work. So in Psalms xl, the son says to the father: "Sacrifices and offerings thou didst not desire, (Paul says, "Which are offered by the law,) but a body hast thou prepared me." This occurs in the Septuagint version, not in the Hebrew. But another stipulation was that the Father was to anoint him to the work. So in Psalms xlv, 7; "Thou hast loved righteousness and hated iniquity; therefore God, thy God hath anointed thee with the oil of gladness, above thy fellows." In Conant's translation of Proverbs viii, 23; "I was anointed from everlasting, from the beginning." The Father was to appoint him to his office. I came not of myself, says Jesus; but he sent me; for him hath God the Father sealed. He was also to support him in his work: Psalms lxxxix, 20-21; "I have chosen David my servant, with my holy oil have I anointed him, with whom my hand shall be established. Mine arm also shall strengthen him." Also in verse 23; "And I will beat down his foes before his face, and plague them that hate him." And in verse 25; "I will also set his hand in the sea, and his right-hand in the rivers. Also, I will make him my first-born, higher than the kings of the earth. His seed also will I make to endure forever, and his throne as the days of heaven."

The Father promises to make his work successful. Psalms cx; "Thy people shall be willing in the day of thy power." John vi, 37; "All that the Father hath given me shall come to me." Verse 44th; "No man can come to me except the Father which sent me, draw him. And this is the will of the Father that sent me, that of all which he hath given me I should lose nothing." 64th verse; "For Jesus knew from the beginning who they were that believed not and who should betray him. And he said therefore, said I unto you, that no man can come unto me, except it were given unto him of my Father."

The Father pledged to reward him when the work was done: Isaiah xl, 10; "Behold his reward is with him, and his work before him. Hebrews xii, 2; "Who for the joy set before him, (as

his reward.) Isaiah liii, 10; "He shall see, (in the sense of securing,) his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and be satisfied." Psalms lxxxix; "My mercy will I keep for him forever more, and my covenant shall stand fast with him." His reward are all the ransomed and renewed subjects of his grace, that entire royal generation, of whom Peter speaks, the entire kingdom of the saints, of whom Daniel speaks, and the uncounted millions of his sheep, for whom he laid down his life, that will stand on the right hand when that grand division takes place. This is his reward.

The stipulations of the Son were to assume humanity, to come down to earth, to manifest the divinity through human nature, to suffer the penalty of broken law, to step in the place of the sinner and be treated as they deserved to be; and yet perfectly to fulfill that law under which he suffered, to pay the debt with his own precious blood for the ransom of the captives, to purchase for them a home eternal, and then bring them through great tribulation, cleansing and washing them in his blood to eternal life. This covenant takes effect as soon as the stipulations are agreed upon. For nothing more could ever arise to form any necessity for abrogation, alteration or amendment. Again, all the results of that covenant carried out to its most minute detail, was before the mind of the parties. And as we have seen, there was mutual rejoicing over the final and glorious results. Rejoicing in the habitable parts of his earth, and my delights were with the sons of men.

But we reach this conclusion from another process of investigation. We find the scriptures referring frequently to what we would call covenant transactions, not only before Christ was crucified, but before the world was. Now if it can be shown that covenant transactions occurred, prior to the crucifixion, then for aught we can see, they might have taken place at any time after the stipulations were agreed upon. Who that takes the Word of God as a guide, doubts that Abel and Enoch, and all the patriarchs, and the long line of saints, coming forward at the roll-call of Paul, in Hebrews xi; besides those whom he says time would fail him to tell of even their names, who all, he says died in faith, were saved through, and in accordance with that covenant. David says of it; "It is ordained in all things, and sure," and that his salvation hangs upon it. See Isaiah liii on the Covenant.

Let us then turn to inquire whether the scriptures disclose any

covenant transaction, connected with this covenant before the crucifixion of Jesus on the cross at Calvary.

We find in that inimitable, and never enough-studied prayer of Jesus, recorded in the 17th chapter of John,—Jesus addressing his Father, says, “Father, the hour is come; glorify thy son, that thy son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to as many as thou hast given him.”

Then, in v, 6; “I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and thou hast given them to me, and they have kept thy word.” Here, then, is a people, race, or generation of men belonging to the Father, yet given to Christ, that to them He might give eternal life. “I pray for them,” says the mediator; “I pray not for the world, but for those whom thou hast given me; because they are thine. Holy Father, keep in thy name those whom thou hast given me. Father, those whom thou hast given me, I will that where I am, they also be with me.”

Then, in vi, 37, &c., he says to those about him; “All that the Father hath given me will come to me, and him that comes to me I will not cast out. And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one who sees the son and believes on him, may have everlasting life, and I will raise him up at the last day.”

Then, in the 10th chapter, he says; “All that came before me were thieves and robbers, but the sheep did not hear them (not one sheep). I am the door. If any one enter in through me, he shall be saved. I am the Good Shepherd, and I know mine, and I am known by mine, as the Father knows me and I know the Father, and I lay down my life for the sheep.”

Now, once more we repeat, here is a race of men called sheep, as in Matthew xxv, a generation of people given by the Father to the Son, in covenant relation. For this race, Christ stipulated to lay down his life. The Father pledges to draw them. Jesus says of them that they shall all, every one, come to him, and to every one, he has engaged to give eternal life, and then raise them up at the last day, not losing any (single one). And that they are to be with him to behold his glory. That he knows them, and that as their redeemer, they know him as clearly as he knows the Father and the Father knows the Son.

Need any one be told that this race of men, or “Royal Genera-



tion," are the saints of the old, and the Christians of the new Testament? Now let us for a moment anticipate—let us suppose that the present order of things has closed up—that the last act in the grand drama of earthly scenes is past, the trumpet has sounded; time is closed, and on the dividing ridge between time and eternity, are gathered countless millions. When the Son of Man shall come in his glory, and all the holy angels with him, to that last grand day of assize for the decision of human fates! Hark! the awful stillness of the hour is broken by a voice loud, full and clear, soft and sweet as softest lute. Hark! hear what it says. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We ask: Who are those to whom this address is thus made? The sheep—all that the Father gave him. Those that heard his voice; those that believed on him; those who kept his commandments. "Inherit now," says he, "a kingdom prepared for you." When? When prepared? When prepared, for whom? For you (sheep), from not after the foundation of the world. When was that? Why, don't you know? And thou Lord in the beginning didst lay the foundation of the earth," and then, that kingdom you are now invited, commanded to take possession of, was prepared for you.

Oh, what truths are these! Now let it be remembered that these are the sons of men with whom God's anointed declares in the Proverbs viii, he had delights. "And my delights were with the sons of men."

Now Paul tells us in the eighth chapter of Romans, that all things are governed in the interests of that race of men, that Royal Generation. Hear what he says, v. 28: "And we know that all things work together for good to them who love God, who are the called according to his purpose." Well, what do you mean by "his purpose," Paul? Why "that eternal purpose which he purposed in himself." But Jesus answers it more definitely: "And this is the will (or purpose, all the same) of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." But Paul continues: "Because whom he foreknew he also predestinated to be conformed to the image of his Son, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Now, one asks, are these the same persons who belonged to the Father, whom he gave to the Son, and of whom the Father says to the Son: "Thy people shall be willing in the day of thy power, and the same to whom it shall be

said, being on the right hand : "Come ye blessed ?" In the language of John to the angel, one might say : "Sir, thou knowest," when one might expect to hear the same response : "These are they who have come up through great tribulation, and washed their robes in the blood of the Lamb."

Paul to the Ephesians says, in chapters 1, 3, etc. : "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ, according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love ; having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved," and further, "In him, in whom also, we obtained an inheritance." This passage scarcely needs a comment ; it is so full and so clear. But notice, in him, and when, and to what, and how, and according to whose request, and in whose name ? In Christ Jesus. By whose favor ? According to the riches of his grace, which he felt toward the beloved, his dear Son.

Again Paul says to Timothy, in the second epistle, i, 8 ; and so on : "Be not then ashamed of the testimony of our Lord, nor of me, his prisoner ; but endure hardships with me for the gospel according to the power of God, who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before eternal ages ; but now made manifest by the appearing of Jesus Christ."

By the gracious favor of God in Christ, his people had promised to them all that the scriptures reveal as belonging to the saints. Paul says to Titus i, 1-2 ; "Paul, a servant of Jesus Christ, for the faith of God's chosen, and the knowledge of the truth which is according to godliness, upon hope of eternal life which God, who cannot lie, promised before eternal ages." Here then, is a promise that God made before eternal ages, to give eternal life to those he gave to Christ, or those whom he chose in Christ, for whom Christ died, the sheep for whom he laid down his life.

We shall close this point, with a quotation or two from Peter. He dedicated his first epistle to those churches in the region where it is clear his life and ministry were mostly spent, through Pontus, Galatia, Cappadocia, Asia and Bythinia. He calls them strangers. They were doubtless converted Jews. He says they

were chosen according to (in accordance with) the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and the sprinkling of blood of Jesus Christ, unto an inheritance imperishable, undefiled and unfading. Is this the same inheritance referred to in Matthew xxv, connected with a kingdom prepared before the foundation of the world? And are those to whom Peter wrote, some of the persons given of the Father to the Son, of whom it is declared not one shall be lost? They have the characteristics most certainly. But Peter says of them in chapter ii, 9; "Ye are a chosen generation, a royal priesthood, a peculiar people for a possession" (new version). It must, then, be clear that these were covenant transactions, between the two stipulating parties, concerning a third party long ages ago.

were chosen according to (in accordance with) the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and the sprinkling of blood of Jesus Christ, unto an inheritance imperishable, undefiled and unshaken. Is this the same inheritance referred to in Matthew 25:34? And are those to be prepared before the foundation of the world? And are those to whom Peter refers in 1 Peter 1:20 the Father to

CHAPTER VI  
NATURAL MANIFESTATIONS SUMMED UP  
Has the divinely appointed mediator fulfilled his covenant stipulations to show clearly, to manifest the perfections of the God-head in creation? We have marched on down through the ages wasting away from the point of beginning to the fullness of the Creator's plan, in the creation of an intelligent moral agent, and the establishment of moral government. Let us now sum up in

brief the amount of manifestation in the Adamic earth as seen in different aspects. We shall draw from Burr's Pater Mundi, commencing on page 157. The vastness of nature: "I do not forget that I am speaking to those who have become familiar with the wonders of physical science. But neither do I forget that even the scholar must refresh his impression of things in very much the same way as other men. So I ask you to think of plains stretching to the horizon; of mountains piercing the clouds; of roomy continents anchored in roomier oceans; of this whole earth-sphere, with its huge baldric of twenty-five thousand miles, covered with innumerable vegetable products, peopled with men to the potential figure of a thousand millions, swarming still more potentially with the lower animals, and so flooded with microscopic life that almost every cubic inch of air and water and soil is panting with an incalculable population—some of whose smaller individuals multiply themselves into one hundred and seventy billions in four days; gather their five hundred millions in a single drop of water; and yet make up, with the stony cerements of the merest fraction of their fossil ancestry, whole mountains and geologic beds. Such is our world."

And again, on page 161, under the head of

#### VARIETY IN UNITY.

We read: "Some millions of creatures on our earth are so much alike that we put them into a class by themselves and call them men. They are all alike in certain fundamental features; and yet each man differs materially both in body and soul, from every other man. So of every other class of things—animal, vegetable, inorganic; while there is a sub-stratum of unity among the mem-

bers of each, on account of which they are classed together; there is not one which is not very unlike its fellows. All animals have great points in common: but how many sorts of animals; and how great the difference between the eagle and the microscopic mite, between the cetus and the polyp, between the most perfect man (body and soul) and the rudest of the polypi! All vegetables are similarly constituted; but whose memory can master all the distinct kinds of vegetables in the wide interval between the spire of grass and the huge tree that wrestles victoriously with stormy centuries; and reckon up the great differences that exist, as to shape and size and color and flavor and odor, among fruits and flowers and leaves and grasses and shrubs and trees? Great threads of unity obviously connect all the forms of terrestrial being, organic and inorganic; but this we know, that if only single specimens of all the plainly separated species were attempted to be brought together into one Crystal Palace of a museum, we should have to roof in empires instead of acres, in order to accommodate their mighty array; and as our eye would run over the whole superb collection, and at last bring together the two termini—viz., the material man and the material stone just crumbling into dust—our sense would be that of a miraculous diversity efflorescing out of the unity of our world. So with those other worlds that shine or hide in vault above.”

Page 166. “Another characteristic of nature deserving of notice is the

#### PERFECTION OF ITS DETAILS.

The exquisite finish of nature in its minutest parts is about as wonderful as its vastness and variety. Scan that leaf. Examine the wing of that butterfly. Let the tinted and polished antenna of that moth glitter in the focus of your instrument. Subject to the skillfullest notice of science and art the smallest vein of any animal or vegetable. Push the analysis just as far as possible, and submit that last visible minimum of organization in the crystalline lens of the cod, with its five millions of muscles and sixty thousand millions of teeth, to the most searching criticism of the superbest microscope. What exquisite details! \* \* \* The microscope turns the most finished work of man into coarseness and clumsiness—indeed, almost immediately carries the sight to where traces of skill have totally disappeared. Not so with the works of nature. A real landscape you may analyze to your heart's content, and inspect its details as critically as eye armor-

ed with lens can do, without finding the workmanship growing less exquisite the further you push inquiry. A real man—you may descend to the minutest particulars of his organization, and get as near its primary elements as an Ehrenberg with his superb instruments and practiced vision can carry you, without finding the least falling off from that delicacy of execution which appears on the larger masses and outlines of the body. So everywhere among natural objects—the great and the small, the outlines and the minute filling-up, as far as utmost optical resources can carry our observation, are wrought with apparently the same overflowing outlay of attention and skill. It is not so in a few instances merely, nor in a thousand—it is so universally.

#### MANIFESTATIONS OF WISDOM.

Page 169 &c., “The world is full of what, if accepted as the work of an intelligent being, would be called contrivances—adaptations of means to ends—often of the most complex and elaborate description. For example, the birds—how admirably adapted to flying; in shape, feathers, bones, wings! The fishes—how adapted to swimming and life in the water; witness their shape, their smooth and unctuous scales, their pairs of fins, their tails and gills! The land animals—how adapted to walking and running and feeding on the earth’s surface; to eat the grass or catch their special prey! The trees—how adapted to stand firmly; by their roots, their perpendicularity, their balanced branches, their moderate flexibility—how adapted for shade, for abating the violence of the winds, for fuel! Or, if you will consider particular organs of the organic tribes, look at the bark of trees as related to their nourishment, at the webfoot in its double relation to land and water, at the teeth and other preparers of food for the blood, at the lungs as purifiers of the blood, at the heart as the engine for forcing the blood to all parts of the system, at the hand as the general servant of the whole body; in short, at almost any organ of either animal or vegetable structures. The adaptations are wonderful. They are physical miracles—the means are shaped and applied to the ends so exactly, beautifully, triumphantly! For example, no work of human ingenuity that ever you saw is equal to that natural marvel the human eye—an organ having reference to an element quite external to itself, whose chief source is millions of leagues distant; and also to millions of external objects which compose our scenery of earth and sky—an organ placed in the most elevated part of the body so as to com-

mand the most extensive prospect; placed in the front so as most readily to preside over the direction in which we habitually move; placed in a strong, bony socket which defends it from the heavier external injuries; imbedded in a soft cushion, so that its delicate texture can not be hurt by the bony walls around it, as it rests on them, and turns swiftly hither and thither at the bidding of the will; furnished with lids like curtains, to close over it in sleep, to wipe it, to cut off the outer rays of light that would confuse vision, to protect it by their involuntary and instantaneous shutting against the lighter kind of injuries; furnished with an apparatus of muscles by which it can be rapidly turned in any direction, so as to vary the field of vision as the needs of life may suggest; furnished with a self-acting system of appliances by which the ball is kept lubricated for easy movement; furnished with a conduit to carry off the superfluous moisture; furnished with just that shape, out of ten thousand possible shapes, which mathematicians have demonstrated to be the only one which can refract all the rays of light to a single surface, and thus afford distinct vision, viz., that of an ellipsoid of revolution; furnished with a retina or natural canvas on which its pictures of external objects can be formed, of just the right size, and at just the right distance behind the lenses of the eye; furnished with lenses of different substances having different refractive powers, thereby preventing the light from being resolved into the prismatic colors and thus misrepresenting and uniforming objects; furnished in front with a perforated membrane that by self adjustment adapts it to different degrees of light, also a system of pulleys and ligaments that at a moment's warning alter its convexity and the relative position of the parts so as to adapt it to objects at different distances and, what is more wonderful than all, provided in some inscrutable manner with the means of expressing the mind itself, so that one may look into the crystal depths and see intellectuality and scorn and wrath and love, and almost every spiritual state and action. Now, if this is not an amazing congeries of adaptations, there is and can be nothing amazing. If found to be the work of a human artist, it would be called a perfect marvel of ingenuity and wisdom. And yet some insects have twenty thousand such eyes combined into one. But the eye is only one among an infinity of natural contrivances. Animate and inanimate nature is mountainous and glittering with them. Down into the regions of the small, whither only the most searching microscopes carry the sight; up into the regions of the infinitely large and far, whither only mightiest telescopes lift our strug-

gling knowledge; among the mechanisms of the atomic nations that people a single leaf, and among the mechanisms of those swarming celestial empires whose starry banners sweep our nightly skies—it is everywhere the same; exquisite adaptations, crowding exquisite adaptations, profound contrivances (so inventors and mechanics would be tempted to call them) heaped on profound contrivances, in such endless amounts and varieties of wise structure, as exhausts all human understanding and dwarfs into nothingness all the products of human ingenuity.

We might multiply these quotations showing how the characteristics of the divine nature have been manifested; and thus the Mediator fulfilled his office and performed his mediatorial work, filling the earth with marks of wisdom and skill, the briefest contemplation of which overwhelms the mind with an all-embracing conviction of a divine, transcendent being, filled with overflowing goodness and love.



## CHAPTER VII.

## MORAL GOVERNMENT COMMENCED IN OUR WORLD.

We said according to the nature of things, the fullest manifestation of the Deity was reached in the creation of man; unless it should be made in different direction, or some other occasion should be furnished. That manifestation was seen in the direction of moral government over the human pair as subjects of a higher law than the laws of the physical or sentient world would allow. In both those realms, stern unvarying law holds all in order or destroys the erring and rebellious subject; but all that by fixed and undeviating orders of sequence. Up to this point no conscious voluntary obedience is required, nothing that would in any way unfold moral qualities—at least not of justice.

Here, then, is a new and full announcement of the Creator as a moral governor over moral agencies. We do not mean to say goodness was not exhibited in the creation of that vast and countless multitude of little sportive creatures, who though living only their little day, enjoyed in the aggregate an amount of real happiness that must be multiplied by millions of billions, with whatever fraction you begin—enough certainly to put the beholder on expectation to see more. But here is another act of the Mediator, manifesting the character of God. A garden of delights is formed and man is put there to enjoy all its exhaustless abundance and variety, with only one single exception, forming the simplest possible test of obedience, of and as a moral agent. Here is a new condition of well being: Voluntary obedience to rightful authority. Among all that countless multitude of sentient creatures below man such a thing had not been heard of. "In the day thou eatest thereof thou shalt surely die." Was this the first announcement? Oh, no, he had said before: Of every tree in the midst of the garden thou mayest freely eat, except that one tree; but, my children don't touch that, for in the day thou eatest thereof, thou shalt surely die. Moral government is thus fully established, and of course a moral governor revealed. Thus the anointed prophet more fully enters upon his work of revealing the Godhead, or, I may say, continues to perform that work which was begun in creation, as the Psalmist says in the 19th Psalm, "The heavens declare the glory of the God, and the

firmament showeth the work of his hands. Paul says his invisible attributes are clearly seen, being understood by the things that are made, even his eternal power and Godhead. Still, here is a higher manifestation. God is not only a father that takes delight in seeing his little children sport in a sunbeam, but he has regard for those who can understand him and are capable of forming character—to see them forming that characteristic base of an eternally enduring and endlessly enlarging happiness. So at the very outset of their career, at the very beginning of their existence, at the very threshold of their probation he places the test and then suspends their well being upon voluntary obedience. And, pray, on what else could he suspend it, as a moral agent. The Adam (I use the term meaning both Adam and Eve,) was surrounded with everything that could satisfy his rational, physical and spiritual wants. Nothing he could ask for, but was already provided. The only question was, will you render voluntary obedience to your maker and ruler? This was the only question left unsolved in the condition of this new and highest race or order of beings on and connected with our world. Surprised we might ask, is it within the moral possibilities that a creature so situated, so endowed, so surrounded, so privileged, could find occasion for disobedience, and if occasion offer how could he gain his own consent? The feat is accomplished, the story is told, and sadly we know the result. Satan tempted the woman, the woman tempted the man; he ate and sinned and fell, and in his fall dragged the last one of his countless posterity down from that high moral position which was theirs as a natural birthright into rebellion and (without help,) hopeless ruin. "For by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned." Man is now under an (as yet) unmitigated sentence of death: "In the day that thou eatest thereof, in dying thou shalt die." May we not now expect to see the glittering sword of justice, (if God be just,) leaping from its scabbard and vindicating the majesty of insulted and outraged law?

Adam is arraigned before his maker to answer for his course. The footsteps of his benefactor and father had alarmed his conscience and he fled from him, to hide himself, when the voice of kindness arrested him, saying: "Adam, where art thou?" "I heard thy voice in the garden and was afraid." "What hast thou done? Hast thou eaten of the tree of which I commanded thee not to eat?" "The woman, she gave me, and I did eat." "Woman, what hast thou done?" "The serpent beguiled me and I did eat."

Said God to the serpent, "Cursed art thou above all cattle. I will put enmity between thee and the woman and between her seed and thy seed. He shall crush thy head and thou shalt bruise him on the heel."

It is considered as settled at the present day that the garden of Eden was on the mountains of Armenia. Four rivers rise very near a lake on those beautiful table lands, of which the Euphrates and Tigris are two. This is sufficient for our purpose.

## CHAPTER VIII.

## THE MYSTERIOUS TREES AND THE CHERUBIM.

Two mysterious trees are said to be in or around the garden. Adam had full access to the tree called the tree of life, in the midst of the garden. But from the other he was prohibited, while he ate of the forbidden one, and did not eat of the other.

The office of the one tree seems to have been to counteract the tendency of man's physical nature to decay, and dissolution. The other tree was set as a simple test of obedience—the simplest test imaginable, and therefore would the more perfectly answer the ends of divine government, by the more clearly vindicating the character of God, and leaving man without the least pretext for excuse. A kind father had taken especial care that every natural and external want was provided for. There should be no occasion for revolt. Then the test, simply obedience or disobedience. And the only reason given was the sad results to himself. "In the day thou eatest thereof thou shalt surely die." Or, "In dying, thou shalt die."

Much speculation has been indulged in with regard to the fruit of that tree. Had it some mysterious qualities? It is taken for granted so, because it is called the tree of knowledge of good and evil, and because the devil told Eve that it was exceedingly important as tending to exalt their natures and a tree to be desired to make one wise. But mark! God does not say any such thing. He says, "In the day thou eatest thereof, thou shalt surely die." Does God even so much as intimate in any place that it would be of advantage for Adam and Eve to eat of the fruit of that tree? Well, if not, then how do men get that idea? O, satan said so, and Eve concluded so.

The simple fact is that God purposely placed that tree on the border line between obedience and disobedience. Between un-mixed good, in the full, free, unrestrained enjoyment of every possible good on earth, the sweetest fellowship of holy beings, and communion of his God, with all this as a legacy for his future posterity on the one side; with the loss of all, the suffering of all, the suffering of all evil, the loss of his father's amply-

provided patrimony for his family, the just displeasure of his heavenly father on the other. So it was most appropriately called the tree of knowledge of good and evil.

Adam has acknowledged he ate of that tree. Now, said God, "The man has become as one of us, to know good and evil. And now, lest he stretch forth his hand and eat also of the tree of life, and eat and live forever." God clearly asserts that should Adam eat of that tree of life he would live forever. God cannot be understood to predicate living forever of the rational and spiritual part of man's nature, but of the physical. If any think otherwise, we cannot sympathize with them. We fully believe in the natural immortality of the soul or spiritual part of man and therefore, we understand God to mean, that should Adam now eat of that tree of life his physical nature would become immortal. So the office of that tree and the fruit was to immortalize the physical nature. To take any other view we must deny the immortality of man's spiritual being. Such a sentiment we do not adopt, and for it we have no possible sympathy. It has very bad tendencies as we understand and keeps very bad company.

We believe that God says that should Adam eat of the tree of life after he had eaten of the tree of knowledge of good and evil, his body would become immortal and live forever. It is safe to leave it there.

There is another transaction connected with this narrative, important to be examined. Genesis iii, 24; "And he drove out the man; and he stationed on the east of the garden of Eden the cherubim and the flaming sword, which turned every way to keep the way of the tree of life." In the examination of this passage let us start out on the principle of cancellation. The idea of this passage as received by most if not all common readers, yes, and most learned men too, for they transmit and propagate the same sentiment is, that there was provided in this arrangement on the east of the garden, a guard to prevent access to the tree of life. We are told by such writers as Dr. Hales in his great work on chronology, and Mr. George Smith, in his Patriarchal Age, that the term, or phrase "to keep the way of the tree of life," is the same word constantly used in the scriptures where we are bidden to keep God's commandments: To preserve them by the keeping of them. Then the office work of the cherubim and flaming sword was not to prevent access to the tree of life: (God drove Adam out of the garden to accomplish that,) but to preserve access to it. But we are told on the authority of the best of scholars that there is no such thought in the original, as

a flaming sword. If this be true then we have cancelled the flaming sword as commissioned to prevent access to the tree of life. And so far from injuring the passage, may have removed the firmest barrier to a clear insight into it.

Then what have we in this passage? A cherubim and a flame, whose office is to preserve access to the tree of life. Let us, then, examine a few passages in which are mentioned the cherubim, as in this passage, to see their station accompaniments and office. Exodus xxv, 17-18-20; "And thou shalt make a mercy seat of pure gold and shalt make two cherubims of gold. And the cherubims shall stretch forth their wings on high and shall cover the mercy seat with their wings." Here their position is over the mercy seat. i Chronicles xxviii, 18; "And gold for the pattern of the chariot of the cherubims, that spread out their, wings and cover the ark of covenant of the Lord." Psalms lxxx, 2; "Thou that dwellest between the cherubims, shine forth." In Ezekiel i, 4; we see a fire enfolding itself. The flame without doubt, was the flame of this passage at the garden. A throne, also, or a mercy seat accompanies the cherubim. So in Ezekiel i, 10; and other passages. We find also, in connection, lamps of fire, the seven spirits of God being thus represented, and a brightness as of a darting flame of fire. As in Ezekiel i, 4; enfolding itself like the fiery pillar, or the burning bush. We find these cherubim to be, as in Revelations, full of eyes before and round about. We find a movable manifestation of God's presence, as in Ezra, or a stationary one as in the temple, in the tabernacle, and perhaps as in this passage before us. We find each of them having four wings. This is their general appearance. Their station is over the mercy seat, in the tabernacle as in Exodus xxv, 17-22. Here they are covering with their wings the mercy seat, which was the cover of the ark of the testimony. This lid, overlaid with pure gold formed the seat of mercy, where the God of mercy was represented to be, and where he would hear the humble suppliant cry of the penitent, broken-hearted and sorrowing Israelite who should call upon his name. Such is the representation of their position in Solomon's temple. They were placed above the mercy seat, looking down upon it, with their wings covering it, spread out. And in all these representations of the cherubim, we find a throne, a mercy seat or seat of God's glorious presence.

Now, suppose we apply these facts to the elucidation of the passage under consideration; we will have placed on the east of Eden, the glorious cherubim, doubtless surrounding or covering the mercy seat, where on the throne in flaming majesty, God vis-

ibly sat, mercyfully to hear his petitioning creatures and receive their devout and honest worship; and from which mercy seat to dispense to the broken-hearted sinner, who came and offered according to divine appointment his sacrifice upon the altar (I suppose,) divinely erected, the sweet consciousness of pardoned sin and acceptance with God. I said, I suppose God erected the altar, I suppose also God had appointed the mode of worship with which he would be pleased. I suppose when God clothed Adam and Eve with coats or garments of skin, he offered the animals the skins were taken from, as a sacrifice, and thus taught the first transgressors how he would be pleased to have them worship him. I suppose he had erected an altar, as afterwards he directed to be done, of whole stones, before that glorious Shekinah presence, on the east of the garden, where were surrounding his seat those glorious cherubims, and upon that altar he had caused to smoke those burning victims bringing to the deep consciousness of the sinner his just deserts, and in the most vivid manner possible, the terrible enormity of his guilt and exposure to the wrath of an offended law-giver. And I imagine I see the culprits stand trembling, while the triumphant cherubim with the movement of their wings as declared by Ezekiel, made a sound as of the voice of the Almighty God when he speaketh. I suppose, indeed that the whole scene was so arranged and so conducted as to make an impression on the sinful worshipers never to be forgotten. Such, then, I suppose is a somewhat correct exposition of scene before the garden. Thus all this arrangement was made to preserve access to the true tree of life—the mercy seat of God, access to Christ.

#### PROPHECY, PROMISE AND SAVING FAITH.

We must not forget that wonderful prophecy and gracious promise, that the seed of the woman should bruise the serpent's head. Revealing to the now fallen race, in connection with the sacrifices, a deliverer to come. Need we now forbear to find the hand of faith, strong, saving faith, laying hold on that which was thus revealed? For only one step downward in the course of time, we find that faith exhibited by one, the Apostle Paul. thought worthy to head the long line of saints with saving faith. And while one would be greatly pleased to know about Adam and Eve, yet neither wisdom nor goodness has thought fit to give us the record. We know next to nothing about Adam and little more about Eve.

## CHAPTER IX.

## S A T A N .

Let us now consider another personage who figures largely in that remarkable series of events connected with the garden. The third chapter of Genesis commences with, "Now the serpent was more subtle (crafty) than any beast of the field which Jehovah God had formed. And he said to the woman, is it even so, that God has said, ye shall not eat of any tree of the garden?" Here is at once a false and base insinuation. He knew better. He knew God had not said any such thing. Again he says, "God doth know better than what he has told you. He knows that so far from what he has said would be the result of eating of that forbidden tree, that the day you eat of it your eyes will be opened, and you will be as Gods, and you will not surely die.

We come then to inquire, who was this personage? Whence came he? What was and what is his real position? What his ability? What in the divine administration is his mission? What is his work? What will be its issue or result, involving his final destiny and that of his adherents?

The first thing to be noticed is the various names given him in the word of God which we suppose significant of character. And first, he is called adversary, one who has enmity at heart. Says Dr. Webster, a foe, one who seeks not only to hinder our progress, in securing and doing good, but one who seeks with all his power to lead to do wrong. In this capacity he tempted Eve. He sought not only to prevent her obedience to God's law, but sought to lead her to break it. He not only sought to prevent her from loving God as an obedient, and trusting child, but he sought to create in her mind a suspicion against him. He met in the same manner our Savior. For Jesus said, "The prince of this world cometh and hath nothing in me." No possible grounds of temptation. And what an inestimable truth that is for us to consider. Sure enough, God said, "I have laid help (for our fallen race,) on one that is mighty (to resist temptation)." And so, also he assailed Job, and well does Peter say to the strangers to whom he wrote, "Be sober, be valiant because of the devil your adversary as a roaring lion goeth about, seeking whom he may devour." He is represented as an adversary to every man, seek-



ing to injure both saint and sinner just so far as possible. He seeks to injure the happiness and usefulness of the saints, and ruin soul and body of the sinner for time and eternity.

But another of his proper names given him in the scriptures is Devil, which signifies accuser. He both accuses men to God, and God to men. A fair specimen of his accusations is seen in the temptation in the garden. His very first remark was a base accusation of God. Impeaching his goodness; accusing him of withholding from our first parents that which they ought to have. Has God said, ye shall not eat of any tree in the garden? God knows that the good he is withholding would be greatly beneficial to you in the acquisition of knowledge, and it also would exalt your natures. Ye would be as Gods. So, in the temptation of Job, God said, Seest thou my servant Job? He is a perfect and an upright man, one who fears God and shuns evil. Oh yes, says the devil, no wonder. You have hedged him all around on every side so that no harm can touch him. Anybody would be good under such circumstances, but put forth thy hand and touch him and see how quickly all his goodness will be gone. He comes sometimes to the saint—as to Asaph—and accuses God. “There” he says, “Can’t you see what a fool you are to live such a life as you do; so full of care about yourself and about your neighbors, whether they are saints; so full of anxiety about your sins; so solicitous about the favor of God? Only look yonder, don’t you see how that wicked man flourishes, how happy he and his children are, see how that giddy throng enjoy that dance? Don’t you wish you were there?” And would it be a wonder if some weak Asaph should say, “They are not in trouble as other men; they have every thing they need, while I am in poverty and have to eat the bread of hard toil and care. Surely I have cleansed my hands in vain. What is the use? I have been smitten all day long, I am utterly unpopular, have my name cast out as evil; can’t please people, oh I am so puzzled; I wish I did know whether it were best to continue to trust in God and place my expectation on him?” Hark, hear Job: “Though he slay me, yet will I trust him. Till I die will I hold on to my integrity.” Hear what Habakkuk says, “Although the fig tree shall not blossom, neither fruit be in the vines, the labor of the olive shall fail and the fields shall yield no meat, the flock should be cut off from the fold, and there shall be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation.”

The devil accuses God to sinners, he tells them that he is a

hard master, a cruel tyrant, he talks about punishing poor helpless creatures that he has brought into this world without their consent, full of weakness and pain, and then lays upon them burdens they cannot bear, imposes on them obligations they cannot meet, and threatens to punish them, not only here with toil and care and sorrow, trouble, pain and anguish in this little sphere, and then shut them out of heaven and away from hope at last. God, he says, is unjust and cruel. This is his character as devil—accuser of God to man. Never shall I forget the scene that occurred, when I was called to preach a funeral sermon at the burial of little Charley at a private house. The whole household consisting of husband and wife, father and mother and sweet little Charley, three years old. And now little Charley was laid in a little box they called a coffin. He had on a little suit they called his shroud. He lay still and stiff. When I was done talking, the lid of the coffin over his face was removed and that broken-hearted mother went and put her hands on that little face and began the most dolorous and bitter lamentation, crying: “You have taken away my Charley! You have taken away my Charley!” I said, “Dear madam, don’t you think that God has done this?” She replied, “Yes, yes,” in sharp accents. “Do you not think he has done it in kindness?” I said. “Oh, no, no, he is cruel! he is cruel! he has taken away my Charley!”

Now, who distracted that poor afflicted mother with the thought that God was doing a cruel thing? Surely, it was he whose name is accuser, devil. Three years afterward she had learned better.

But he not only accuses God to men, till they are often hardened in sin, but then he turns around and accuses men to God. How this is done, we have seen in the case of Job. But he says to God of the hardened sinner, “See that profane wretch, why don’t you cut him down? See that drunken wretch, why not take him away out of the land?”

In his character as devil, he seeks by falsely accusing God to man and man to God to divide and alienate. So, too, he seeks to divide friends and christians in the same way. He is ever restlessly active, in the prosecution of his evil designs. Thus as his characteristic names imply, he is a malicious, slanderous, subtle foe of God and man. He is also represented as a spiritual being. A being of tremendous power, moving on men’s minds to such a degree that he actually leads men captive to his will. He often moves the passions or desires of God’s people. Of his origin we know little. He is represented as having formerly an habita-

tion in heaven, and of being cast down. Said Jesus, "I saw Satan as lightning fall from heaven." (Luke x, 18;) He also says, John viii, 44; "He abode not in the truth." Then he was once in it. He sinned from the beginning. Jesus says he was the father of lies, and of course, therefore, he is the father of liars.

He stands, then, in the unenviable light of being the first rebel in the government of God, and the first sinner in the universe of moral agents.

Peter tells us that his sin was pride. He was once a holy and a happy spirit, living in harmony with other holy beings like himself in obedience to God. The time, the place and every thing seem to point out the nature of his sin. It was in the beginning. Jesus says in Proverbs viii, (revised edition,) "From everlasting was I anointed, from the beginning." Paul, in Hebrews i, 6; says: "God said of the first begotten (Christ Jesus) let all the Angels of God worship him," when I suppose Satan refused obedience and so rebellion was commenced, murdering spirits. (A murderer from the beginning). I apprehend he refused to bow to one so inferior to himself, in appearance. There certainly are some sure intimations in scriptures that it might be so. For, from the first appearance of Christ on his mission, Satan seems to have had a special and malignant hate and was ready to renew an old contest. Satan had met the Savior somewhere before his incarnation, and though ever ready to renew the conflict for dominion, yet he knew that Christ was at least to inflict upon him an already pronounced doom. Said he on one occasion, "Art thou come to torment us before our time?" Often the demons said, "We know thee, who thou art, the Holy one of God." This quotation reveals another feature of his character. He is not only a spiritual being, possessing arch-angel powers undiminished; but he is at the head of an innumerable host of fallen spirits like himself. He is, therefore, called a prince of demons or evil spirits. He is also called the God of this world, who has power to blind the minds of men, lest the light of the glorious gospel of Christ should shine unto them. He is also called the ruler of darkness of this world. Every attribute and quality of mind are ascribed to him. He is, therefore, a personal agent of most tremendous powers, under the control of the most foul and malicious spirit of hate to God and men. He has also under him spirits doing his bidding. An innumerable company of subordinates called by the Savior himself, (Matthew xxv), his angels.

This vast host of fallen and malicious spirits are represented to us in numerous passages of the scriptures as active day and

night unceasingly prowling about the earth, filling the air, entering human abodes, possessing and controlling even the physical powers; inflaming human passions, creating feuds, contentions, tumults, wars and bloodshed among men. Now, as Jesus calls him the prince of this world, I have conjectured that Satan's revolt was some how connected with an original appointment of himself as governor of this world. And when the plan of Christ's work was presented to him, that the Mediator was to make such manifestations of the God-head through the man Christ Jesus on earth, Satan revolted from his allegiance and raised the standard of rebellion. For if it was revealed to Satan what the Christ (who was, you recollect, anointed from everlasting, from the beginning,) was to accomplish on the world, he would, of course see that his authority was to be superceded. This caused his rebellion. It will be recollected that when Satan tempted Christ, one of the temptations he presented was an offer to surrender his claim to this world. It will be seen also by reading the narrative that Jesus did not deny his claim. But said, "It is written thou shalt worship the Lord thy God and him only shalt thou serve."

If such is a brief outline of his character, such his high standing as a spirit, such his command as a leader, and such his subordinates—ready and willing servants—all under the most malicious hate, seeking the overthrow of God's people, and the total and final ruin of myriads of sinful yet immortal souls, then what a subject for contemplation! What a cause for alarm!

Let us now for a moment consider the final issue. All moral agents must have their season of probation. This is a matter of moral necessity. I apprehend the grand test to those countless races of purely spiritual beings, revealed to us under the titles of Angels, Arch-angels, Seraphim, Cherubim, Principalities Powers &c., was whether they would pay the same devotion and yield the same allegiance to Christ as the divinely constituted, appointed and endowed Mediator, as to Deity himself. All that is revealed to us in God's word is in perfect keeping with such a view, though I do not assert that the scriptures directly teach it. When Satan once raised the standard of revolt, it was followed by a very great company who, as already seen, Jesus calls his angels.

The remainder bowed adoringly and retained their character and position, and Paul calls them elect angels, as in 1 Timothy v. 21; "I charge thee before God and the Lord Jesus Christ and the elect Angels." Retaining their integrity, they are eternally and immutably confirmed in holiness and happiness. Those who

followed Satan's revolt are as immutably fixed both in character and doom at the proper period, appointed and fixed. This contest, then, between Satan and the Redeemer is a very ancient one. But already there has appeared another race of moral agents. They too must be tried, must be tested. Already we have seen that a Mediator or middle being was appointed to reveal the perfections of God, and now we say to establish in all worlds and among all ranks of intelligent moral agencies, a divine theism. And in the eternal purpose of God, which he purposed in himself through and with the co-operation of the Mediator, to erect an eternal monument to the praise of the glory of his grace, which he shed forth abundantly on us in the beloved; promising eternal life to a race, a royal generation, (because all begotten by the king,) a holy priesthood, a peculiar people, who should constitute the highest theocracy in Jehovah's empire, and which the imperial Monarch shall bring at last into his most intimate and immediate presence.

Satan seems to have a special commission in forming the character, in developing the powers and confirming the faith of that race, and by his malicious, yet unsuccessful attacks on God's children to develop the strength of the arm on which they lean, and the strength of that love in which they trust.

But the time is appointed and hastening on when he is to be confined for a thousand years, as expressed in God's word, during (as is supposed) the thousand years of Messiah's reign upon earth. As is well known, many have been not only the conjectures when that time was, but many have been the false conjectures on the subject.

After his confinement for a thousand years he is to have liberty again, when he will accomplish prodigious feats of wickedness in an incredibly short time. When in the midst of his (as he tells his followers) triumphant career, he is by the judgment trumpet, with all his angelic attendants and human auxiliaries, summoned to the bar of God, to hear before an assembled universe of moral beings the just, final and irrevocable sentence from the lips of the man Christ Jesus, which shall fix his eternal abode in unmitigated sorrow, with all his uncounted followers, when the controversy between sin and holiness, between Satan and Christ, shall be brought to their final conclusion and the unmixed state shall begin. These views and suggestions are offered not with a supposition that the subject is exhausted but as, in the main, sound, scriptural and safe. And every reader has the same privilege as the writer to accept or reject.

## CHAPTER X.

## CAIN AND ABEL—THE MURDER.

We are told that Adam and Eve had sons and daughters. How many, we are not told. We are told of only three of their names, Cain, Abel and Seth. We are simply told that Cain tilled the ground, and that Abel kept flocks, but we suppose this is told for the purpose of introducing the narrative. They both bring an offering to God. I shall take it for granted, that they bring it before the glorious Presence on the east of the garden. They must both of them at this time have been the heads of families, otherwise, according to the patriarchal order of things, their father would have offered the sacrifices for them. Then assuming that they were the heads of families, they come with their offerings before the Lord. They might have come separate. They might have come together. Cain brings of the fruit of the earth, barely a thank offering to God, makes no recognition, no confession of guilt, seeks no help from the already promised deliverer. Abel comes with a bleeding lamb and lays it on the altar; soon it smokes and is consumed, and thus he in God's appointed way confesses sin, guilt and ill desert; yet expressing confiding trust and saving faith in the Deliverer, who should bruise the serpent's head and destroy the work of the devil. Says Paul, "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he received testimony that he was righteous. God testifying of his gift, and by it, he being dead yet speaks." Here, then, is thus early a clear testimony of the saving power of Christ's atoning blood. God refused to accept such worship from a fallen sinner as Cain brought. He was angry. God told him that if he did well, he would be accepted the same as Abel; but if he did not well, sin lieth at the door.

Two different views have been taken of this last clause: One view is that God says to him: If you wish now to offer an acceptable sacrifice, being convinced that you have not done so, then just at the door lies the lamb you may offer as a sin offering and that would be acceptable. Dr. Conant adopts another view, that in the phrase, which he translates, "Is there not, if thou doest well, a lifting up (of the countenance) and if thou doest not well,

sin is crouching at the door, and toward thee is his desire, and do thou rule over them." Then in a foot note, he says, or "Sin is crouching at the door, sin, the evil disposition that beset him and to which he was yielding, is personified as a lurking beast of prey ready to spring upon his victim in an unguarded moment. Against this insidious enemy Cain is warned and commanded to rule over it." He then quotes a passage from Herder's Spirit of Hebrew Poetry. He says it is beautifully said by Herder, in the eighth dialogue, "God talks with Cain as with a sullen child, unriddles to him what is in his heart, and like a beast of prey is lurking at the door. The near approach of sin could not be more truly or more fearfully pictured. And what God did with Cain, that he does with every one, if he will but give heed to his own heart and the voice of God."

Cain now seeks sympathy from his brother, for, as in revised translation, "And Cain told it to Abel his brother." (The great fact that Cain rejected was the need of the atonement and God's promise of it. The blood was given as afterwards revealed to make atonement for the soul,) when it is much more than probable that Abel justified God, which so enraged Cain that in a fit of anger he slew his brother. The voice of God arrested him with the searching inquiry, "Where is thy brother. And he said I know not. Am I my brother's keeper? And God said, "What hast thou done?" The voice of thy brother's blood crieth to me from the ground, which openeth her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall no more yield to thee its strength. A fugitive and a wanderer shalt thou be in the earth.

This fearful sentence, doubtless pronounced with terrible earnestness, aroused Cain to a full sense of his condition—whether of his guilt or not. With what awful agony he burst forth with that first exclamation, none can know except they have felt the inward pang: "My punishment is greater than can be borne. (Astonishment,) Behold, though hast driven me out this day from the face of the ground; and from thy face I must hide myself; and I shall be a fugitive and a wanderer in the the earth; and it shall come to pass that every one who finds me shall slay me." In the margin of our bibles it reads: "My punishment is greater than can be forgiven." I think it more than possible that both these sentences were intentionally expressed by Cain: That his sin was beyond forgiveness, and his punishment greater than could be borne. Then, as he expresses it, he was driven out from the presence of the Lord and not

permitted to come before that divine Majesty again. Other and common sinners might come and be forgiven, but his sin could find neither palliation, excuse nor pardon. "Driven out this day from thy presence, and from thy face must I hide myself." Can any one imagine a more desolate condition? Does history record a more desperate character? It is asserted by the very ancient writers that Cain went out and established an idolatrous worship, worshipping the sun and heavenly bodies.

#### IDOLATRY ESTABLISHED BY CAIN.

This furnished the distinction we find in Enoch's days, when men began to call themselves by the name of the Lord, to designate his true worshippers. It is said by Dr. Hales that a very ancient writer declares that Enoch forbade his descendants mingling with the descendants of Cain's line. Cain went out from the presence of God and dwelt in the land Nod, (meaning a fugitive wanderer) so the land was named after he settled it.

We are also told that in 1056 of the world, one hundred young men in Lamech's day came down from the high lands of Armenia, and the low lands on the Euphrates river where Cain and his posterity were settled; "and," says the sacred historian of this same company, as is supposed, "the sons of God saw the daughters of men that they were fair, they took of them wives." Here then is a mingling of the worshippers of the true God, or at least their descendants, and the idolatrous daughters of men. We are not long left in doubt as to the result; the very next thing recorded was a threat on God's part to withdraw from men; and then, that there were giants, and a dreadful increase of wickedness. Mighty men of renown arose as the result of these mixed marriages; violence prevailed; and, according to Mr. Smith, rulers and strong men violently took beautiful women, for use or abuse, without regard to the interests and regulations of society; 1056 Lamech infringes the marriage relation and marries two wives; and thus see the barriers by which God would fence in virtue and fence out vice, one after another, swept away. The authority of that great and dreadful name of God was broken down by Cain, as, also, the sacredness of human life; and now the third one, infringed by Lamech, no wonder wickedness prevails. When these three barriers are broken down what people can stand? None ever did, nor would it be possible.



At this time, 1056, in Cain's line a great monarchy was established which lasted to the flood; twelve kings reigning, each one hundred years, as quoted by Hales from Berosus. The record says the earth was filled with violence; wickedness increased. God now raised up Enoch, in the next generation after Lamech, who walked with God; and in the most faithful manner from the year of the world 1200 to 1500 prophesied and warned the wicked. Then God translated him to his heavenly home, without seeing death. But Enoch is gone, and wickedness is still on the increase. Noah is born six hundred years before the flood 1662, of the creation. He, too, is a preacher of righteousness. For five hundred years he must have preached faithfully to that wicked generation.

## CHAPTER XI.

## NOAH, THE ARK AND THE FLOOD.

One hundred and twenty years before the flood, God told Noah he was going to cut off the races of creatures on earth with a flood. Noah was then 480 years old. God told him now to build an ark to save himself and all those creatures God wished to preserve. God also told him he had one hundred and twenty years to build it in, and at that time the probation of the Antediluvians would close up. Noah believed God. "By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

God gave Noah dimensions of the ark. It was to be three hundred cubits, or four hundred and fifty feet, in length; fifty cubits in width, and thirty in height; to be made of cypress wood, to be pitched within and without with pitch so as to be perfectly tight. It was to have first, second and third stories. It must be prepared to accommodate all classes of animals—two hundred and fifty, naturalists tell us, will comprise the whole original species—and provisions for one year, besides a family of eight persons. Skeptics have raised objections; say they, there could not have been sufficient capacity for the demand. Did that class of men ever make a fair estimate of what was demanded, and then of the capacity afforded by such a building? Let us examine the the capacity of that building. It was to have three stories. We see by multiplying the length and breadth that each floor contained 33,750 square or superficial feet; that multiplied by three gives 101,250 feet. Now suppose we set ourselves at work to construct a class of vessels to meet the wants of the case. Well, we will erect fifty, of the size fifty feet long and twenty feet wide. Then supposing we have not sufficient room yet; we will erect some twice as large, fifty by forty, and not knowing just what we shall need we will erect twenty-five. Well, what shall we do with the balance of the room? You ask, "Is it not all used?" Oh, no, we have 1250 feet; just enough to erect one twenty-four by fifty and have a trifle remaining. Well, what

have we in capacity to accommodate one family of eight persons and two hundred and fifty species of animals, great and small? Seventy-six vessels. Fifty, twenty by fifty; twenty-five, forty by fifty and one twenty-four by fifty. A squadron of seventy-six vessels. What, think you, was there sufficient capacity in the ark? Said God to Noah, Gen. vi: 18 to 22:

“But with thee will I establish my covenant, and thou shalt come into the ark; thou and thy sons, and thy wife and thy sons’ wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee. They shall be male and female, of fowls after their kind, &c. \* \* \* shall come unto thee to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be food for thee and for them. Thus did Noah, according to all that God commanded him, so did he.”

#### THE ARK IS NOW FINISHED.

Do you ask, how will Noah get the various creatures into the ark? Well, looking at it from a human stand point, it would simply be impossible. Then how are they to be gotten in? Said God to Noah; Take thou unto thee of all food that is eaten—take it, get it, gather it up—but did you notice what he said about the creatures? Oh, how carelessly we read the bible: And of every living thing of all flesh, shall come unto thee, to keep them alive,—infallible provisions made how to get the animals there.

One hundred and twenty years are understood to have been occupied in the building of the ark. Did Noah build the ark alone? Who helped him? What became of his numerous workmen, carpenters, calkers, those who helped to pitch it without and within? Would it not seem that some of them must have become convinced, but still we have no account of one single man, during all that long one hundred and twenty years being convinced by that steady maintenance and manifestation of unfaltering faith in God. Oh, how many men who have wrought on houses of worship, and paid their money to support the gospel ministry and to send the gospel to the heathen, will be found with Balaam and Noah’s workmen, at last among the enemies of the Lord; when the flood comes; just outside the ark; just outside the gate!

Come in, poor soul! Come! There is room enough. If not in

Noah's ark, there is in the great ark of safety; the which this ark of Noah's typifies. You might have heard that scoffing multitude pouring contemptuous ridicule on Noah as he, with an unyielding purpose, and a faith firm as the foundation rocks of the globe, day by day, for one hundred and twenty years, pursued his course.

The ark at last is finished. And now, true to his promise, God causes to come to Noah every living thing. You might have seen them, moved by some unseen impulse, two and two, male and female, marching in regular order; from the huge elephant down to the little, crawling reptile; from the lofty, soaring eagle, the great African ostrich and the mighty condor, down to the little, beautiful, sweet-singing Canary bird; all, all came to Noah as God had promised.

As that scoffing multitude stood gazing on that wonderful scene—for even infidelity could not refrain from looking—you might have seen the curled lip of cold, scorning sarcasm on a few of that multitude, the more hardened leaders, but if you look closely you will see now dreadful changes of countenance in the masses. See how pale the lips, how flashing and alternnate is the countenance, showing dreadful convulsions within; rapid transitions of fear or hope!

At last they are all in. Yes, the last one is out of sight. Gen. vii: "And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I found righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by twos, the male and his female. Of fowls also that are clean, by sevens, the male and his female, to keep seed alive upon the face of the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights.

15. And they went unto Noah into the ark, two and two of all flesh wherein is the breath of life.

16. And they went in, male and female of all flesh as God had commanded him, and the Lord shut him in."

All, all are now in the Ark; the lion and the lamb, the leopord and the kid, the ravenous wolf and the timid hare, the ferocious vulture and the gentle dove, all side by side, quiet as a flock of sheep, and peaceful as though they had no ferocity in their natures. And God shut them in. Seven days, said God, and I do bring a flood of waters upon the earth. Seven days, said those scoffers and our doom is sealed as that wise man says.

All are safe now in the ark. What to them, now, should

it rain forty days and forty nights, with such an ark, of such capacity, all pitched without and within? Even if the foundations of the great deep be broken up and the windows of heaven be opened, they are safely shut in. Now let the hurricane roar, it will the sooner be o'er.

As that giddy, boistrous, scoffing throng retire, you might have seen some of the more thoughtful mother's with down-cast look and fugitive tear, saying as she led her little ones, "Oh, darlings, what will we do if it should rain—if the flood should come? Who do you think led that giddy dance, who took prominent part in that festive gathering, on that night, which was to usher in the fatal seventh morning? Why did they protract that festive, giddy scene, so late, till break of day? Why did they break up so soon? Oh, hush! hark! what was that? "Did you not hear it? No, On with the dance. No sleep till morn, where youth and pleasure meet, to chase the flying hours with glowing feet. But hush! hark! that sound strikes in once more as if the clouds its echo would repeat, and louder, nearer, clearer deadlier than before. It is, it is, the thunders opening roar," and peal on peal came rolling on with darting lightning's flash, and torrents pour their furious currents down. And in the graphic language of the Savior, "The flood came and took them all away." And that vast multitude of human beings are ushered into the presence of a justly offended God.

There is a passage in the book of Jude, vi, 7; so important and so evidently descriptive of the actors in this scene, one cannot consent to omit it: "And the Angels that kept not their first estate but left their own habitations, he hath reserved in everlasting chains under darkness unto the Judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

It is admitted that this passage has been applied to the fallen angels, but there are insuperable difficulties to such an interpretation. For first, the angels are not in chains, they are at liberty. But secondly, the sin and punishment are of the same nature and character as the sin and penalty of Sodom and Gomorrah, committing fornication, going after strange flesh. These could not be fallen angels. They kept not their first estate. The passage, then, with Jude's comments and illustrations can suit none but those ante-diluvian sinners, and especially those of Seth's line of the race.

## LET US RETURN TO THE FLOOD.

The windows of heaven are opened, the foundations of the great deep are broken up and for forty days and nights torrents pour upon the earth. And the waters increased greatly upon the earth and bore up the ark. And the waters prevailed mightily. (See revised Genesis by Conant.) That huge ship with its vast freightage, trembles, tottles and is fairly lifted from its moorings and borne aloft, rides upon that mighty ocean, whose swelling tides bear it over hill and dale and even mountain tops toward its final resting place. Still the waters increased continually and prevailed mightily for one hundred and fifty days ; all the hills are now covered, every living thing on earth is dead, and still the waters prevail until the highest mountain in the world is covered fifteen cubits deep. Who measured the waters to see how deep they were? We answer, Noah, and easily too. For the ark floated, and with her tremendous freight would sink to a great depth in the waters. It just found its bottom in fifteen cubits of water on Mount Ararat, said both by the ancients and moderns to be the highest mountain in the world. Would it be a difficult matter after the ark rested on Mount Ararat, to have measured from the top of the ark to the edge of the water, and see how far it was? Well, that was just what Noah did, and he found that from the top of the ark to the edge of the water was just fifteen cubits ; and as the ark was thirty cubits high, there must have been just fifteen cubits of water. O, yes, you say that was both simple and easy. Of course it was. So when Noah or Moses or any one else tells us that the waters covered the mountains fifteen cubits it is no guess-work.

After the one hundred and fifty days the waters began to abate and abated continually. After forty days, Noah sent out a raven, a bird of prey, which did not return. Also he sent out a dove. The dove returned. Again Noah sent out the dove till it returned with an olive leaf in its mouth. So Noah knew that the waters were abated from off the face of the earth. In the six hundred and first year and first month Noah removed the covering and behold the earth was dry. The ark is at rest, the waters are dried up ; and (Genesis viii, 1 ;) "God remembered Noah, and every living thing, and spake unto Noah saying, go forth out of the ark, thou and thy wife, and thy sons and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh." We here leave Noah to obey the divine command, while we examine the location of the ark.

## CHAPTER XII.

## THE ARK, ITS LOCATION AND SURROUNDINGS.

Dr. Hales and Mr. George Smith both tell us in their works that there has never failed to be strong traditionary testimony in the immediate vicinity of Ararat in Armenia that the ark rested on its summit. Says Dr. Hales vol. 1, page 332, 333: "The determination of the sight of this famous mountain is of considerable importance in sacred geography. The prevailing tradition in the East, is, that it lies in the greater Armenia, near the borders of ancient Media, from which it is separated by the rapid river Araxes winding around its base on the north and east until it falls into the Caspian sea."

"Mount Ararat, according to Major Reynold's excellent map of the Persian empire—Geography of Herodotus, page 229—lies in 37° 30 min. north latitude, and 44° 30 min. east longitude. For Mount Ararat lies nearly midway between the Euxine and Caspian seas. This location is confirmed by Jeremiah's prophecy, 51: 27. The prophet is telling Babylon what nations will be gathered against her in the final siege and overthrow. He says: call together against her the kingdoms of Ararat, Ashchanaz and Minni." Dr. Hales tells us that the word Ararat in this passage is, in both the Syriac and Vulgate, rendered Armenia; so Ararat and Armenia are in the same location; Armenia was the province or kingdom, Ararat the mountain. Minni denotes the lesser Armenia; and according to this exposition. Ararat the greater. Ashchenaz represents the ancient Phrygia, bordering on the Black sea.

This great mountain is called by the Armenians at present, The Mother of the World, and by the Turks The Great Mountain. It is counted the highest in the world, if we consider its central position nearly between the great Oceans, the Atlantic and Eastern, in the midst of the united continents of Europe and Asia. Herodotus reckons the northern branch of the Caucasus, running between the Euxine and Caspian seas, the highest and greatest of all mountains. But Ararat is probably higher; for whereas the snow remains on the other mountains of Armenia, which furnish the springs for the Euphrates, Arax-

ces and Tigris but ten months in the year; on this, or rather on the highest of its two caps—the western—the snow is permanent, and the summit is covered with eternal snows, continually increasing from the time of the deluge, as we learn from Tournefort's entertaining and interesting voyage to the Levant.

The superiority of this mountain (in height above others) may justly be estimated by the distance from the top of the mountain to the limit of perpetual snows; which, according to Tournefort, reaches half way down. The snowy region, according to his account, is absolutely inaccessible by reason of its steepness. So great is the veneration of the Armenians for this mountain, that as soon as they can see it—at ten day's journey, it is so high—they kiss the earth, and repeat certain prayers, making the sign of the cross. They verily believe the ark rested on its summit. Says Dr. Hales, "thus it was wisely ordered by Providence, that the ark should, at length, become inaccessible, and buried under perpetual snows, that it might not become an object of idolatrous veneration."

"This mountain stands by itself, in the form of a sugar loaf, in the midst of one of the greatest plains to be seen, stretching northward and westward principally, as far as Urzerum, which is nine days' journey from thence, and is seated between two beautiful streams, that form the heads of the Euphrates, and which spring from mountains to the northeast, little inferior to the Alps."

Tournefort thus describes the plains into which Noah and his family would descend from the mountain height, on whose side at the present day is a city called The Eight, standing as a monumental inscription. "The country is admirably fine, and I do not know of any that can give us a better idea of Paradise. It is full of rivulets, which render it extremely fertile, and I question whether there is any other country in the world, where one may gather so many commodities all at one time. Besides great quantities of grains, there are fields of prodigious extent covered with tobacco. The rest of the country around abounds with rice cotton, flax, melons, orchards, and fine vineyards. The people at Erivan are simple enough to believe the vines are the same vines that were planted by Noah."

#### THE NEW RACE BEGUN.

It will be remembered that we left Noah to fulfill that command to go forth out of the ark; himself and all that were with him. Bring forth with thee every living thing. We are told in



ch viii : 18, 19, that he obeyed God, and went forth ; Noah and his wife, his sons and their wives, every beast, every creeping thing, and every fowl went forth out of the ark.

#### THE BOW COVENANT.

The first recorded act of Noah was to build an altar and offer sacrifices of every clean beast. So the first act in the new world was an act of Divine worship. And the Lord smelled a sweet savor, and the Lord said in his heart, I will not again curse the ground for man's sake ; neither again will I smite every living thing, as I have done. While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease. So, in chapter ix, God made a formal covenant with Noah and all that went with him out of the ark. And God appointed the bow in the clouds as a token of that covenant. "And I will remember my covenant." God has not forgotten that covenant. And what beauty in that divinely appointed token ! Surely it is the bow of peace.

## CHAPTER XIII.

## ENLARGED GRANT OF FOOD AND LAW OF PENALTY FOR MURDER.

God now makes a special grant to man of every living thing. "Into your hand are they delivered. Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things. But the flesh with the life thereof, which is the blood thereof, shall ye not eat."

Man has thus a divine grant, or permission to eat animal food. On what pretext men have attempted to prove that before the flood man was permitted to eat animal food, it is not worth while to inquire. This whole passage implies that no such grant had ever been made. Even now when animal food is unrestrictedly granted, blood is forever and unequivocally prohibited. And "Whosoever eateth any manner of blood;" said God to the Jews, "shall be cut off from his people; he has broken my covenant. And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God made he man." Here is the most positive and strict and yet clear and plain prohibition that it is possible to make. Two reasons are clearly seen: One is, it is the will and command of the Infinite Proprietor and law-giver, that should be sufficient. But another is added if that fails: for in the image of God made he man. To deface the image of the King is, has ever been, considered high treason. Here is set before us an image of the God-man, Mediator. Who dare deface it? Look at the time of its enactment. A desolate world spread out before God and Noah and his family, sad, solemn and silent. Waste and ruin reigned on all hands, as the result of lawlessness and unbridled passion; in the disregard of the name and authority of God; triflingly estimating the value of human life, and overleaping the sacred barrier of the marriage relation. God had asserted his right and vindicated his justice. See the result. With the ghastly mementoes of that lawless, and libertine, and murderous race before them, God utters those awful words, "Whoso sheddeth man's blood, by man shall his blood be shed. For in

the image of God made he man." I believe that from that hour to this, that law, without a particle of alteration, abrogation or amendment, has been the law of God to man, without the least shade of mitigation of its terrible rigor to the murderous wretch who can voluntarily take the life of a fellow man. I believe it is one of the most necessary and wholesome laws in the whole realm of God's earthly administration.

I believe that a disregard of this law by any nation or people will be immediately connected with their final ruin. God declared in the connection that he will hold even dumb beasts responsible. "At the hand of every beast, will I require the life of man. And so, if an ox gore a man and he die; the beast shall surely be put to death." God reveals here to us how he holds life sacred, and what value he puts upon it. Ought not the two reasons God has thus given, to be sufficient for an humble and devout christian? It is God's will to guard human life, and to despoil and deface it is high treason against both heaven and earth—God and man.

Let us examine Leviticus xvii, 10; "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

\* \* \* \* \*

For it is the life of all flesh; the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off."

Here are additional reasons given for that law. Every man carries in his own system a symbolic representation the of value and price of his own redemption; a symbolic representation of the atonement rendered to divine justice, for the redemption of the soul; and recklessly to eat and wantonly to trifle with that blood is an offense against God and man. Can it be possible a christian man can so disregard the express will of God as to sympathize with a murderer!

We have in this connection, one other passage to examine, found in Numbers xxxv; God directs the children of Israel to appoint certain cities as cities of refuge, so that if any person by accident should kill a man, the slayer should flee to the city and

there he is safe. But if any man shall commit murder, kill a man with deliberate forethought, he shall be surely put to death. In the 16th verse he says, "If he smite him with an instrument of iron that he die, he is a murderer; the murderer shall surely be put to death." And further in the 17th verse: "And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death."

\* \* \* \* \*  
 "Moreover ye shall take no satisfaction for the life of a murderer, who is guilty of death: but he shall be surely put to death.  
 \* \* \* \* \*

So ye shall not pollute the land wherein ye are: for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Now, although it is not my purpose to enter an argument to sustain the law of capital punishment for deliberate murder, I could not pass this point without giving a fair exposition of the subject. I have already said that I believe this law has never been abolished, nor can it under any conditions be either abrogated or amended by any power, or trifled with or disregarded by any people, with impunity. God holds every man and every community guilty for the innocent blood shed in it, until that blood shall be atoned for by the execution of the murderer. No legislature on earth has any power, (I mean legitimately,) to alter, abrogate or commute the death penalty for murder. The immutable laws of God will in time call that sovereign state or nation to account, or take the work into his own hands. And woe to that nation, when after the cry of bereaved wives, widows, and orphan children has come up into the ears of the Lord of Sabbath, and (as he says on one occasion,) he is weary, of forbearing, he will arise and avenge that innocent blood. Woe then to the guilty parties.

How much of the terrors of our last war was caused by God's demand of sacrifice and atonement for innocent and unpardoned blood, God only knows; and the Judgment only can tell—too late then, to be amended. An instance is not on record where a nation, or a national authority, has been guilty of shedding innocent blood with impunity. God will avenge innocent blood. Look at Jezebel stoning Naboth! What became of Jezebel? What did God say and do about the innocent blood shed in Jerusalem, by Manassa? Was it required? Did the blood of one of the many of God's prophets, slain by the people of God, ever fail of being avenged? What said Jesus on this subject? See

Matt. xxiii: 33 to 37: "Therefore, behold! I send unto you prophets and wise men and scribes; and some of them ye will kill and crucify, and some of them ye will scourge in your synagogues and persecute from city to city; that on you may come all the righteous blood shed upon the earth; from the blood of righteous Abel, to the blood of Zechariah, son of Berechiah, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation." This most fearful denunciation is followed by that heart-stirring lamentation: "Oh, Jerusalem, Jerusalem!"

Now, we ask, what good reasons can any man bring, or has ever brought against capital punishment for murder? Now, as life is the highest individual good that any one can enjoy, God has attached to it the highest possible earthly sanction; and who shall say God did a wicked thing? Now, we unhesitatingly assert that in no code of laws, human or divine, is there any other penalty either attached, or can possibly be attached, to murder. Is it answered, State's prison—close confinement for life—is a penalty? I answer, that is a penalty for a lower crime enacted by all civilized nations. That penalty is always attached to manslaughter of the first degree, but murder is still a degree higher than manslaughter. Then, if God has abrogated the death penalty for murder, to protect human life, he has made no provisions in penalty to sanction law. It is an impeachment on the divine character, and a libel on the divine code.

Says Mr. Walker, one of our soundest writers, (*Living Questions*, page 83;) on this subject: "There is a vicious sympathy that excuses itself toward the guilty, rather than the innocent. A sympathy opposed to the just suffering of criminals is suspicious. Suppose I witness a pirate ship attack a packet, and murder in cold blood the crew and passengers. Immediately after, a revenue cutter attacks the pirate, and destroys the murderers of the innocent. There was as much animal suffering in the one case as in the other. But if I feel for the sufferings of the pirate as I do for the murdered passengers, I am a brute, possessing blind compassion without a sense of justice; or, else, I am a pirate at heart, sympathizing with like character.

It is painful to read the remarks of such sympathizers, when they talk mawkishly about the momentary sufferings of the murderer, while not a word is said—and apparently, not an emotion felt—in view of the various, protracted, and excruciating sufferings which the villain may have inflicted on his innocent victim." Lastly, I have to say that, God has made the human conscience

such, that under proper instructions, its decisions are generally in harmony with right. We might appeal to the consciousness of entire humanity, and ask them to express their votes in ayes—as have here been expressed in human laws and deeds on this subject—one loud, rumbling murmur would commence with the ages, and one after another of the nations and distant tribes of men would swell in chime, and that sound would widen and deepen, as the ages roll along, like the sound of many waters; like the voice of almighty God when he speaketh. And occasionally, amid the mighty sound you might hear the loud and terrible peal, like some dreadful peal of thunder, amid a general murmuring storm, like that terrible voice of the mob in Wisconsin—conscience asserting the majesty of its decisions. Similar scenes have been enacted in other localities. Now, we say, God has spoken unequivocally in his word to universal humanity, demanding of them the execution of the murderer. Almost the universal response has been given, “We will.” When they have failed or refused, then God steps forth to execute the law, and demand atonement for innocent blood. War is God’s great system of capital punishment for innocent blood. God save us from another demand.

## CHAPTER XIV.

## INFANCY OF THE RACE AND DIVISION INTO NATIONS.

One of the strongest evidences of the truth of the Bible is found in its impartiality. It records the faults and foibles of God's servants with the same unvarying fidelity that it does their faithfulness. So we are told of Noah's drunkenness and weakness with the same open frankness that we are told of his building an altar and offering sacrifices. We must not be deceived, and because the narrative is very brief, suppose of necessity that all of this occurred immediately after the flood. We may find in the narrative itself a necessity to extend the time.

It would take time to plant a vineyard and get results. This narrative is doubtless related to present the occasion for the following prophecy: The narrative tells us that Noah was drunken from the excessive use of wine. That in his tent he lay uncovered; which was observed by his second son, who was disposed to make sport of it. So he told his other two brothers, who covered their father. And when Noah awoke from his wine and knew what his younger—not youngest—son had done. Did you notice who it was that told the two brothers without? It was the father of Canaan. Ham, the father of Canaan, saw, and told the two brothers without. Was Ham the father of Canaan at that time? We suppose he was. The prophecy which Noah uttered, as suggested by Mr. Geo. Smith, seems to justify us in thinking that we have not all in our version, that occurred in connection with the matter. Be that as it may, we have enough to demand that Ham be the father of Canaan at that time, who, (Canaan,) as I think, was the foremost and prominent actor in the scene. It appears evident that he took occasion from his grandfather's exposure and helplessness to do a diabolical deed, and that all his father Ham had to do with the matter was to report it to Shem and Japheth. Let us examine the prophecy:

"Noah said, cursed be Canaan, a servant of servants shall he be to his brethren." This curse is here three times repeated and Canaan's name used each time as the object of it.

Let us read it carefully over, Genesis ix, 24; "And Noah awoke from his wine, and knew what his younger son had done."

Now if the thing Noah knew was what Ham did, we are told just what he did. He told the two brethren without. But the narrative says, "Noah awoke from his wine and knew what his younger son had done unto him." Now if we suppose, as the narrative absolutely demands, that Canaan was born at that time, and already grown almost to manhood, and all this might naturally be the case, within the first hundred years after the flood; then if we give only the latitude which is almost universally used in not only the scriptures but also in profane history of calling the grand son, the son, we have, as we think, the true and only key to open this mysterious passage, and vindicate the bitter vehemence of Noah against the person of his posterity who had done this horrid deed. When Noah knew what his younger son, (grandson) had done to him, he said, "Cursed be Canaan, a servant of servants shall he be to his brethren. Blessed be the Lord God of Shem, God shall enlarge Japheth and he shall dwell in the tents of Shem, (or in his territory) but still, cursed be Canaan."

Now if, as is more than likely, this occurred in Noah's old age, perhaps when he was 800 years old, 200 after the flood, all is quite consistent. If this view is not correct, then there still hangs over the passage a dark and impenetrable mystery, and the passage itself is disjointed and out of harmony with itself and everything else we know; but with this view all is in harmony, and the mystery is cleared up. Believing it to be correct, we submit it. The Prophetic part will be considered in its proper place.

#### THE PROPHECIES OFTEN HAVE A DOUBLE MEANING.

The system of prophecy is an all-related and all-comprehending system. There may be a partial fulfilment in earlier times, but more full in after ages. The prophecy of Christ, as the seed of the woman crushing the serpent's head, was partially fulfilled in the flood, and is partially fulfilled in the defeat of any of Satan's schemes, and the advance of truth; but will still be completely fulfilled when the last ransomed soul is saved, and the last enemy put under Christ's feet. The same is true of other prophecies, especially is it true regarding the coming of Christ. He promised to come again; he has done so a great many times. He came when Jerusalem was destroyed by the Romans; he came in the day of Pentecost; he comes whenever and wherever two or three of his children are gathered together in his name; but he has once, and only once, promised to come in personal



presence, in distinction from all other manifestations. His people have waited for that coming until many have begun to say, "My Lord delayeth his coming," and begin to their fellows, and eat and drink with the drunken.

## DIVISION OF NATIONS.

We pass now to consider that great historical and geographical chart, the 10th chapter of Genesis; for its length, the most remarkable historical document on record. It is simple, clear, explicit and full. "Now, these are the generations of the sons of Noah: Shem, Ham and Japheth; and unto them were sons born after the flood. The sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. And the sons of Ham; Cush, Mizriam, Phut and Canaan. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. And the children of Shem; Elam, Asher, Arphaxad, Lud and Aram;" sixteen in all.

Now, there can be no reasonable doubt but that all these grandsons were born to Noah's sons in fifty years after the flood; and that at two hundred years after the flood each would have an extended posterity, more or less.

We will not attempt to estimate the population at this, or any time; but if all the grandsons of Noah were born within fifty years after the flood, and all lived, then at two hundred years after the flood, we would have sixteen men from one hundred and fifty to two hundred years old; three men three hundred years old; and one man, Noah, eight hundred years old; and probably a younger population of some thousands.

But as the account furnishes us with no dates let us form no conjectural ones. Let it be kept in mind that the date of the flood, as by Smith, Frazier, Sears and others—Hales varying a trifle—is 2262, in harmony with the Septuagint, or Greek version; and to the birth of Christ 3500. From the flood to the birth of Christ, 3238 A great many great grandsons are recorded, or named, in this chapter; and some great-great grandsons. Twenty-seven different nations have their roots and designations in this chapter, to be examined. Now, we learn from Jackson's Chronology, as quoted by Mr. George Smith, in his "Patriarchal Age," that the first emperor of China began to reign B. C. 2953 within a few years of the point we were considering—say, two hundred and fifty to two hundred and seventy-five years after the flood—and we have it almost to a fraction. Says Mr. Smith,

page 441: We now turn to the history of China. Here we find records more ancient than any other country can produce. Now, 275 years after the flood is, according to Jackson's Chronology—as thus quoted—the very year in which the first king of China began his reign. According to Jackson's Chronology, Fohee reigned 115 years, and was succeeded by Shingnong. As Fohee reigned 115 years, and Shingnong 140 years the two reigned 255 years.

Now, hark! and hear what Mr. Smith says, page 442: "Jackson conjectures that Fohee and Shingnong were the patriarchs of the tribes which first emigrated to China; and this is probably correct." It is time now to introduce a passage of great importance from Moses' writings, inspired of God. Deut. xxxii: 7, 8: "Remember the days of old, consider the years of many generations, (backward, toward the flood). Ask thy father and he will show thee, thy elders and they will tell thee." What? That "when the Almighty divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Let us see just what in this passage Moses says. He says that very anciently from his day, the Almighty divided the sons (descendants) of Adam, setting their bounds. And then he says another thing. He says, he separated them, and that he fixed their location according to an original purpose in connection with the sons of Israel—the prevailing prince.

Let us examine a passage from Paul's writings—or rather his address to the Athenians, Acts xvii, 22d verse—"Then Paul stood in the midst of Mars Hill and said: Ye men of Athens, as I passed by, I found an altar with this inscription: 'To the unknown God,' him declare I unto you. God that made the world, &c., dwelleth not in temples made with hands, neither is worshipped by men's hands, but giveth to all life and breath and all things, and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitations, that they seek the Lord, if haply they might feel after him and find him." Moses says the Almighty set the bounds of the people. Paul says that he set the bounds of the nations. He further tells us that these bounds were fixed that they might seek and find God. And that all this was before appointed, or from a very ancient day before Moses, and the whole thing was pre-arranged with regard to the final location of the sons of Israel or the chosen people of God.

We are now prepared to say with a very large degree of confidence that that command of which Moses speaks, or that division of the earth by the Almighty, was made about 250 years after the flood, when Noah, Shem, Ham and Japheth were all alive. And as we have also seen according to Jackson's Chronology as quoted by Mr. Smith and also endorsed by him, just twenty-five years after this Fohee began to reign in China. Who was this Fohee, and then after him Shingnong? Jackson tells us that they were the Patriarchs who came with or led the emigration, (from where?) to China. And what does Moses say the Almighty did in that ancient time? He says he separated them. From all this, I believe that Noah and Shem and a company of emigrants, as Jackson terms them, settled in China, carrying with them the knowledge and worship of the true God, and established the Patriarchal form of government, and for a long time maintained both in their purity. This will be seen much clearer when we come to consider the religion of this period—from the flood to the confusion of tongues—600 years. All histories of China declare that the Patriarchal form of government was established and maintained in that country for many ages.

Now I am also under very strong conviction that when God separated the sons of Noah, setting their bounds, which as Paul says they cannot pass, (as nations,) and when thus divided, Ham went peaceably to Africa, and Japheth's descendants to their several locations. So that about the time of the death of Noah's three sons, 500 years after the flood, the great majority of the race were already divided. According to Randall's Handwriting of God, in a quotation from Dr. Sayfrath's translation of the Egyptian Hieroglyphics, Menes began to reign over Egypt in 2781 B. C., just about 600 years after the flood. Now it can hardly be supposed that a kingdom was established as soon as they arrived. But everybody that has ever read the Bible knows that Egypt was anciently called the land of Ham; just as the land of Ashur was called after him Assyria, or that of Canaan, after him, the land of Canaan; and the most natural and easy conclusion is that he settled there. If he did, it must have been before the dispersion, so, also, the country of Greece has been called Javan. But we shall take it for granted without further examination or argument, that in the first 500 years there were emigrations of the different branches of Noah's family to their divinely appointed homes and settlements. Noah and Shem to China, Ham to Africa, and Japheth to Europe.

Let us now turn to Genesis x, and trace out the locations of

their descendants, and the names they give to the nations.

Shem had five sons: Elam the father of the Persians, Ashur of the Assyrians, Arphaxad of the Chaldeans, Lud, of the Lydians, and Aram of the Syrians. All these nations are more or less prominent in history. Ham had four sons: Cush, who settled Ethiopia; Mesraim who settled in Egypt 2781 B. C., (according to Sayfrath's translation of Hieroglyphics); Phut, who settled in that part of northern Africa called Phutensis, now known as the Barbary States. Japheth settled in Europe, he had seven sons: Gomer, whom all ancient writers unite in saying settled in Germany; his descendants were called Gomerites, Goths, Scots, and able authors also say Gauls and Picts; thus settling almost all of central Europe. Magog, settled in the north of Europe, his descendants were called Magogites, afterwards Scythians, settling in the extreme north, so the name of Magog came to be used in the scriptures, as a symbol of all the northern nations. As the Scythians spread to the east they took the names of Tartars and afterwards of Turks. Madia is the father of the nation of Medes. That nation is so prominent in all ancient history it needs no comment. Javan the father of the Greek nations—the original Ionians or Javanians distinguished always from subsequent emigrations. Tubal settled in the northern country and as Josephus says, his name has been retained to the present day in the city of Tobolsk in Russia. Meshech whose name is perpetuated in the city of Moscow, and his descendants are the Muscovites or Russians. These last three peoples are associated together in prophecy. In Ezekiel xxxviii, 2; "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal." We know that the name of Scythians absorbed all of those northern people. Again in Ezekiel xxvii, 13; we find that they carried on a trade with the commercial city of Tyre in after times: "Javan, Tubal and Meshech, they were thy (Tyre's) merchants, they traded the persons of men, and vessels of brass in thy market." Tiras, the last son of Japheth, was the father of what were called the Thracians, and as we have just seen, they are associated with Tubal, (Tobolsk of Russia, and Meshech or Moscow).

Thus, we have seen, sixteen of the prominent nations of antiquity and a large portion of the territory settled and the nations designated from the sons of those three patriarchs—Shem, Ham and Japheth. Still, we have more to gather from that wonderful historical and geographical chart—the tenth chapter of Genesis. We know that one of the sons of Mesraim, settled low-

er Egypt and it was called Caphtor. Another settled on the Mediterranean coast and called the name of the country Philistim, the land of the Philistines. We know that Canaan settled on the territory originally granted to Israel. Sidon, Tyre and Joppa were seaport towns; Jerusalem, Damascus and Hamath were capitals, all included in that original grant to the sons of Israel, when the Almighty divided to the nations their inheritance. One more people only and one more place to be considered: Nimrod—the rebel, as his name signifies—settled at Babylonia in the plains of Shinar. Asshur builded Nineveh, and Nimrod began to be a mighty hunter before the Lord.

#### NIMROD AND THE CONFUSION OF TONGUES.

We have in Genesis x, 8-9-10: "And Cush begat Nimrod; he began to be a mighty one in the earth; he was a mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Accad and Erech and Calneh in the land of Shinar." Then in the eleventh chapter we are told of a migration to that land of Shinar. And, although Nimrod is not mentioned, yet we know that he led that migrating company just as well as if we saw him. For he must have migrated before he commenced to build his kingdom. We have already seen that God divided the nations, and separated to them their inheritance. But Nimrod refused to obey, and in rebellion, as Dr. Hales remarks in his "Nimrod the Rebel," he headed a rebellion and migrated to the land of Shinar. There he continued his course of rebellion, and made a breach upon both the patriarchal form of government, and, as we subsequently learn, in after developments, upon the worship of the true God. We have already supposed, and as we think on good testimony, that the different sons of Noah, and grandsons also, had quietly retired from the original seat of the race, and taken possession of their inheritance. But we are told that a company came to Shinar, and dwelt there, and they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Mr. George Smith in his "Patriarchal Age," a work of great merit, assumes that up to this time the whole population had lived together around Mount Ararat, in those plains described by Tournefort, for 600 years; and that then, all at once, the whole

population started and journeyed together to the land of Shinar. While I admire Mr. Smith as a writer, I am obliged to disagree with him on this point. Of this there might be a possibility; but I do not think there is a single probability. He founds the whole theory on the expression: "The whole earth was of one language and one speech." So it might have been had there been fifty different nations. "Here," he says, "the pronoun they must mean the whole earth." (They, the company that joined, more or less.) The very words used seem to suggest a wide diffusion of people, with but one language. Now, who were the whole earth that were of one language and one speech, but the different nations spread abroad after the flood—including the sons and grandsons of the three patriarchs, Shem, Ham and Japheth? They were spread abroad, yet all had one language and one speech. But another objection to his theory is that the whole population left Armenia, the ancient seat of the race, the location of the garden, and the beautiful and fertile country already described, and all journeyed together to Shinar. With all deference to Mr. Smith, is there one single probability that such is the case? And, more than that, even in his own work he confutes this position when he shows the traditions of the ark and the flood having been preserved on the spot from the time of the flood. But there is still another difficulty in the way. Let me give the reader his own words and then it will be seen whether I change his words or the sense of them from the meaning he intended to convey. He says: "The sacred account informs us that while the whole earth was of one language and one speech, they journeyed from the east and found a plain in the land of Shinar. This brief text distinctly teaches that the entire community (which had hitherto lived in the neighborhood of Ararat,) now journeyed from thence and ultimately arrived at the plains of Shinar." (Patriarchal Age, page 319.) And again on page 322, he continues: "As the terms language and speech can only apply to mankind, it will not be doubted that the phrase, 'the whole earth,' must mean 'the entire human family then living.'" Why does Mr. Smith say that such a sentiment will not be doubted? We not only think it doubtful, but utterly impossible to prove. For such another occurrence as is here assumed, cannot be found in the entire history of the human race—where an entire population left their native homes, depopulated their country, one of the loveliest and most fruitful, and in a body moved off together in search of new ones. But these are by no means all the objections to this view. It is certainly represented in the eleventh chapter of Genesis, in this

account that all those who emigrated or journeyed, came to the land of Shinar, the seat of the Babylonish empire, and were all directed by that arch-rebel Nimrod. Now, we would ask, was the whole human family at that period in open hostility to God, and in league with Nimrod's rebellion? Is it probable? Nay, is it possible? Yet if we adopt Mr. Smith's theory, this will of necessity follow, viz: the entire race of man, living together as one family for six hundred years, and then all starting in one body and abandoning one of the loveliest spots on earth, and under the leadership of Nimrod, throwing off all allegiance to God and beginning to build a tower and a city in defiance of God, and in a directly antagonistic course, for all this they assert was so that they should not be spread abroad!

What then becomes of the King of China, as declared by Jackson's Chronology, who commenced to reign 2953 B. C., and only 285 years after the flood, and at least 315 years before Mr. Smith himself assumes that the flood occurred. But, again, what becomes of Dr. Sayfrath's interpretation of the Egyptian hieroglyphics, which tells us that Menes, (Mesraim,) settled in Egypt 2781 B. C., 143 years before the dispersion. Those who prefer Mr. Smith's theory can adopt it. We would prefer to be excused. Why fear being scattered if there had been no division?

"And the Lord came down to see the city and the tower which the children of men had builded. \* \* \* \* \*

So the Lord scattered them abroad upon the face of all the earth and they left off to build the city." Why? Because the Lord said, let us go down and confound their language. Was the original language preserved, and if so, what was it? This is a very complicated and controverted question among the learned and is by no means settled, and we leave it to the learned.

We have given what we believe to be a fair and scriptural view of the migration and settlement of the various nations, and the confusion of tongues.

## CHAPTER XVI.

## ISRAEL'S LOCATION.

In Deuteronomy xxxii, 8; Moses tells us that when the Almighty divided the nations, he had special reference to the sons of Israel. Paul tells us, Acts xvii, 27; that men might find the true God. Now, if God would choose a special locality for a people in the beginning of the race after the flood; it would be of interest to see what that location was and how the expressed purpose could be secured. We have already seen that Canaan the fourth son of Ham, settled in the country originally granted to the sons of Israel. The Israelites descended from Shem through Eber. That location originally granted, comprehended all that was usually called Canaan, Phœnicia, Syria, Philistia, Ammon, Moab, and Edom. Those whole countries were included in the grant, and during David's and Solomon's reigns they were occupied. This country lies on the Mediterranean Sea, and as we have noticed, Tyre, Sidon and Joppa, were important sea-port towns on its borders. Of course, from these ports to all nations the knowledge of the true God could be easily communicated. But it will also be seen that as the Phœnicians lived on the northern part of that territory, and Tyre was the commercial metropolis of all that section, and then directly east of Tyre about one hundred miles was Hamath the Great, the capital of the Hamathites, one of the tribes of Canaan, and this city lies just one hundred miles directly north of Damascus, and 230 from Jerusalem. Egypt directly on the south with Edom between, and as we shall see when we come to Edom, her capital, Petràe Arabia, the most wonderful city in the history of our race, lying in the very center of Edom, was also a great commercial city. And then, remember that there were three direct, public highways, from Egypt on the south to Tyre and Hamath on the north; and three direct routes from east to west or the contrary, all these crossing that land of Canaan, we might be impressed with the value of its location. Of these routes from south to north, one commenced in lower Egypt, running north near the coast of the Mediterranean to Gerar, thence north to Gaza or Gath, through Philistia, to Tyre. The second running north from Egypt, directly through Edom



in the "King's high-way," on which Moses proposed to take the Israelites—which high-way is to-day, after 3500 years, found to be in many places paved as perfectly as in the days of Edom's glory—to Petrea Arabia, and thence north to the southwest point of the Dead Sea, thence either to Hebron or Jerusalem, and on from thence to Damascus and next to Hamath the great, the entire northern point of the holy land or land of promise. The third route was the one doubling the arm of the Red Sea, around the borders of Edom, the route pursued by the Israelites when coming to Gilead, Bashan and Damascus, through Tadmar in the wilderness. Thus, by three public highways was Israel from south to north in all ages, both for peace and war, traversed by all the great nations of the earth. And any great thoughts affecting the race that might transpire in that locality would be readily carried to the end of the world—that men might know the true God. On the west was the Mediterranean sea, on the east Mesopotamia, Babylon, Assyria and Media, so also the great thoughts and truths could be easily carried upon these routes to the ends of the earth in those directions. See, then, what far-reaching wisdom in the location of the sons of Israel, that men might seek the Lord, the true God, if haply they might find him. Then consider the nations in their positions around Israel, as divinely stationed or permitted, that men might know that He was the Lord. Everything directed in God's system of Providence taught the great doctrine of one free, independent, self-existent, moral governor—God.

All of this shows a far-reaching design on God's part, that men might have both opportunities and facilities to know and serve Him. and as we shall clearly see, He held them responsible for the improvement or abuse of them.

Nimrod is represented as breaking in upon both the true religion, establishing idolatry, and breaking up the patriarchal form of government, establishing a monarchy, and in a great measure re-enacting the scenes of Cain's rebellious line before the flood. Josephus tells us that a company of Cushites, staid at Babylon and tyrannized with Nimrod. This certainly explains in part who that company were who journeyed &c., and who said, Go to. let us build us a tower, lest we be scattered abroad (like the rest) on the face of all the earth.

## CHAPTER XVI.

## RELIGIOUS FAITH OF THE PERIOD FROM THE FLOOD TO CONFUSION OF TONGUES, 666 YEARS AFTER THE FLOOD, 2600 B. C.

The confusion of tongues must have occurred within about 150 years of the death of Shem. His son Arphaxad had a son when 135 years old (not 35 as in our common version). This would make 137 years after the flood. Salah had a son when 130 years old (not 30); which would make 267. Eber lived 134 years and Peleg was born unto him. Now, all this makes 401. In Genesis x, we find: "And unto Eber were born two sons: the name of the one was Peleg, for in his days was the earth divided." This, then, gives us the date of that division, when the Almighty divided to the nations their inheritance—not when he scattered the rebels at Babel. One hundred years before the death of Shem, God separated the sons of Adam. The name of the brother of Peleg was Joktan. He had thirteen sons, the name of the last was Jobab.

We will now leave the narrative to examine the religion of this first period of 600 years after the flood. Can we get any satisfactory knowledge of the religion of this period? Oh, yes, with the aid of modern research and discovery. For the angel told Daniel: "Many shall run to and fro and knowledge shall be increased." How perfectly significant also, are the words of the angel to Daniel: "But thou, O Daniel, shut up the words and seal the book, even to the time of the end (the close of the 1260 days). Many shall run to and fro, and knowledge shall be increased." So knowledge has been increased.

We will now turn to Egypt, and ask her pyramids, tombs and catacombs what they can give us of their ancient lore, regarding the religious sentiments of her ancient peoples.

Egypt anciently used a kind of hieroglyphic form of writing the meaning of which has been lost for ages to the Egyptians and the world—till after the time of the end. But we are informed by Mr. Randall's "Handwriting of God," (a most charming book, by the way,) that a knowledge of their meaning has been discovered. He says: "The age of the Pyramids has been a disputed question, and some have assigned to them an astonish-

ing antiquity. Dr. Sayfrath who has bestowed almost a lifetime of study upon Egyptian antiquities and who reads the hieroglyphics with great facility, gives us some new and interesting facts about names and dates. Lipsius places the building of the pyramids before the flood. Manetho, (an ancient writer) who assumes to interpret him, assigns to some of these monuments an antiquity completely astonishing, giving us a line of kings and a series of events reaching over a period of more than thirty-six thousand years from the creation to the birth of Christ. How, then, it is asked, can the Mosaic record be true?

Some of the conclusions reached by Dr. Sayfrath are the following: That the antediluvians had a written language and were acquainted with astronomy, with the present zodiac. And that the knowledge of these was transmitted by Noah to his posterity. That all the languages of the world were derived from the Hebrew, the original language, as can be proved from the names and forms of the letters of different ancient alphabets, and from the language of the ancient Egyptians. That Noah re-arranged the original alphabet, causing the letters to correspond to the planetary configuration of the zodiac at the time of the deluge, thus incontrovertibly fixing the time of its occurrence. These planetary configurations painted on the interior of the tombs, the walls of the temples and other monuments are among the wonderful discoveries that have been recently brought to light. They consist in recording the date of an important event, as for instance, the dedication of a temple, the reign or death of a king, by simply tracing upon the walls of the temple or over the figure of the king, or on the sarcophagus the position the constellations and planets occupied in the zodiac at that peculiar juncture and as every astronomer knows, so slow are the revolutions of those fixed stars, that they have occupied such position but once since the creation, and will not occupy such position again for thousands of years to come and any one accustomed to calculate the movements of these bodies can tell precisely the date of any such given configuration. A few years ago Dr. Sayfrath lectured upon Egyptian antiquities in St. Louis, Missouri. Professor Mitchell one of the most celebrated astronomers of the day, was present. He heard the Doctor state that he found on an Egyptian sarcophagus, in the London museum a planetary diagram, by which he knew that the burial had taken place in the fall of 1722 B. C. Professor Mitchell, on returning home, commenced an astronomical calculation, and made a diagram for the position of the stars for the autumnal equinox of 1722 B. C. Dr. Sayfrath

received it and compared it with the one on the Egyptian sarcophagus, and found that the position of the Heavenly bodies in the two corresponded exactly.

But to go on with his enumerations: That more or less of the original revelations were preserved among all nations, and that the true God was worshipped, but that the worship of inferior creatures ultimately relapsed into total idolatry; in confirmation of which he gives us extracts from ancient papyrus rolls, taken from the oldest tombs of Egypt, containing the ancient sacred books of the Egyptians; abounding in such passages as the following translation from an old papyrus roll taken from an ancient Egyptian tomb and now in a museum in Turin: Title, 'This is the book of prayers for the praise of the Lord, Lord; who has resolved to create servants serving the eternal counselor, the creator of all things.' Selections, 'There is a most holy one, a creator of the fulness of the earth, a ruler of days. I am the God of God's, the exalted maker of the planets, and of the hosts that are praising me above thy head, and the creator of the exalted race of the princes and governors. (I,) Who sit in judgment, the most holy one who condemns the wicked.' 'I am myself the world, the judge of every deed; myself the light, (i. e., the sun), that convicts the evil-doer; myself the king, the preserver of the sons of Egypt, who dwell at On, the city of the sun.' 'I am the light, the sun of the primeval light, I dwell in the exalted land of light, (with me there is no night).' 'The government is mine, who am the Lord, who made my arm, my right arm to be dreaded; the most holy one, who hath trampled under foot the abode of the wicked, who hath destroyed (in the deluge) the populated race of the world; who hath made the children of the deceiver (Satan), and the insolent of the habitation of wickedness upon the earth to tremble.' Mr. Randall adds, "These are a few extracts from many translations made by him, showing the doctrines of these ancient, religious books of the Egyptians taught more than four thousand years ago—light breaking from the ancient tombs! Dr. Sayfrath further shows that these sacred books, and the knowledge and history of our race, were known among all the nations of antiquity, and were the source of the traditions of creation, the fall of man, the flood &c., that are now found scattered among the different races of men, over the face of the whole earth, even where the Bible has been unknown." He also proves by fourteen of these planetary configurations, found upon different monuments, that Menes, (Mesraim) did not take possession of Egypt until 2781, B. C., during the life of Pe-

leg, six hundred and sixty six years after the deluge. The chronology of these configurations correspond with the Septuagint."

The above extracts show that in the times of the dispersion, one Almighty, holy Creator, Ruler, Judge and punisher of wickedness, was known in Egypt, and was supposed to reside in the temple of the sun. It is more than likely that the sun was held as an emblem or symbolic representation of God's presence, representing a brighter and more glorious light, and still a brighter son or sun. As the extract says the son of the primeval light.

Next, we shall give an extract from Smith's Patriarchal Age, on the religion of China at this period; giving the first two dynasties of their rulers, commencing 2953 B. C., or about 300 years after the flood. He says that these two dynasties extend from about the time of the dispersion, (It must have been 250 years at least before the dispersion.) to the death of Isaac. "We have now to notice the religion of China during this age. The primitive faith of this people appears to have been strictly that of the scripture patriarchs. It is presented to us with some admixture of error and superstition; and yet this was of very limited extent, at least during the period immediately under our consideration; they worshipped the one Supreme Spirit or God of heaven and earth, with solemn sacrifices and prayers; in the offering of which the Emperor himself as the patriarch of his people presided as high priest as he does at this day.

They also believed in the immortality of the soul, and in a state of happiness after death. It was the doctrine of their most ancient classical book, Hu-Kim, that the souls of the righteous and good men did not die, but after death returned to God and resided in heaven, and there interceded with him for their families and posterity, of whose behavior and affairs, they were believed to be cognizant. Therefore at meals they made libations to them before they ate or drank.

The Chinese had also very anciently a notion of other spiritual beings beside the supreme God, who they believed, by his appointment presided over several parts of the earth, mountains, rivers, cities. Among these subordinate spirits they worshiped six of the principal, who resided in the stars and planets, and to whom they offered an inferior kind of sacrifices. These spirits they believed to be pure, incorporeal beings, and free from human passions; and ministers of Hangs-ti, or the supreme God, it was also permitted to inferior magistrates to perform religious services and offer sacrifices to them; yet none but the emperor

himself was allowed to offer sacrifices to the supreme God, whose worship alone was the established religion of China. Although the inferior magistrates were allowed to consecrate temples and to offer sacrifices to the tutelary spirits, whom from all antiquity the Chinese worshiped and believed to be ministers of divine Providence, and to have power from God to do good to pious and righteous men and to punish wicked and perverse men; yet they were not allowed to make any image either of the supreme God or of the inferior ministering spirits. Acting upon these principles, we are told that Fohe, the first emperor offered sacrifices of six sorts of animals kept for that purpose, twice a year, at the two solstices, to the supreme spirit of heaven and earth. It is added that his people called Fohe, "The son of Heaven."

Shing-nong, the second emperor, added two other animal sacrifices, which were offered at the two equinoxes, that in the spring to implore a blessing upon the fruits of the earth; and that in the autumn, after harvest to offer the first fruits to God. We learn that Hong-te, during his reign, having fixed his imperial residence at Cho-long, in the province of Pekin, built a temple of peace there, which he dedicated to the supreme God and presented sacrifices to him in it, which before were offered in the open air.

We see in these notices of the primitive religion of China, perfect accordance with the testimony of the scriptures. They contain proofs that the existence of a supreme God and the immateriality and immortality of the soul, the final reward of the good men in heaven, and the efficacy of atonement through sacrifices, were doctrines fully recognized and acted upon. It is also clear that the people of China at the time we are reviewing, believed in the existence of angels, and were also tainted with some of that superstition which Maimonides says led to Idolatry in antediluvian times, (and as we shall soon see in other nations and other times besides,) namely the supposition that angel powers were connected with and exhibited to mankind by the stars and planets. And although during all of this period, the Chinese may be regarded as free from gross idolatry, it is nevertheless, sufficiently manifest, that the offering of sacrifices to angels, and pouring out libations to deceased ancestors, would soon produce this result. We have in fact every evidence of the quiet but steady progress of this great evil. We will allude to one instance: Fo-hee soon after his death, was called, as we have seen the son of heaven, a near approach in sense, to the Baal of central and

western Asia. Yet so far as our investigations have extended, to China belongs the great distinction of having first reared a temple for the worship of God. This was built in the time of Hoang-te, who began to reign according to Jackson 2438 B. C., (or just 800 years after the flood,) but according to M. D. Guiges 2698, and this last number at least synchronizes better with the settlement of Egypt. The first of these dates would place the events in the time of Reu, and the last in the time of Peleg. Either would carry us back many centuries beyond the time of Abraham who worshiped under an Oak.

#### THE RELIGION OF PERSIA.

Says Mr. Smith in his Patriarchal Age, to which reference has heretofore been made: "The ancient Persians, at this time believed that religious truths were communicated by divine inspiration. In the ages to which we have just referred this tenet is principally applied to the Zendavesta, but there can be no doubt that it had equal reference to religious truth communicated in preceding times. They also held, as one of their principal religious doctrines, a belief in one God, all powerful, all good, beneficent, merciful and just, who was supposed to be the center of all things. This creed or set of religious doctrines continued as the faith of the ancient Persians until the time of the first Zoroaster, about B. C., 2350, or 150 years after the time of Job. After that their religion became corrupted.

#### THE RELIGIOUS SENTIMENTS OF INDIA.

So far as can be known, the inhabitants of India during this period held to the existence of one God. Says Smith, "The cosmogony of the Hindoos is equally striking, and affords similar points of coincidence with the Mosaic narrative. From the laws of Menu, one of the oldest oriental records, we extract the following: "The universe existed only in the first divine idea, yet unexpanded, as if in darkness, impenetrable, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep. Then the sole, self-existing power, himself undiscerned, but making this world discernable, with fire, elements and other principles of nature, appeared with undiminished glory, expanding his idea, or expelling the gloom.

He whom the mind alone can perceive, whose essence eludes the external organs, who exists from eternity, even he, the soul

of all beings, whom no being can comprehend, shown forth in person.

He, having willed to produce various beings from his own divine substance, first with a thought created he the waters. The waters are called Nara or the spirit of God; and since they were his first agana, or place of motion, he hence, is named Naga-agana, or moving on the waters.' (Certainly here is the spirit of God moving upon the dark abyss of Moses' narrative.

'From that which is, (The I am that I am,) the first cause, not the object of sense, existing everywhere in substance, (omnipresent), not existing to our perception, without beginning or end, produced the divine male.' (The second man the lord from heaven.)

'He formed the heaven above, and the earth beneath; in the midst he placed the subtile ether, (air,) the eight regions and the permanent receptacle of waters.' (When he divided the waters from the waters, in the Mosaic account.)

'He framed all creatures.'

'He, too, first assigned to all creatures distinct names, distinct acts, and distinct occupations.'

'He gave birth to time and the divisions of time; the stars also and to the planets, to the rivers, oceans and mountains; to the level plains and uneven valleys.'

'Having divided his own substance, the mighty power became half male and half female.'

The last mentioned article is almost the only one that does not harmonize with the Mosaic narrative, and even that does in substance, for 'male and female created he them.' Says Smith, 'The accordance which exists between the general tenor of these passages and the scripture account is rendered still more remarkable by the following text from the Vedas, which is selected for especial use in devotional exercises: 'The Supreme being alone existed; afterward there was a universal darkness; next the watery ocean was produced, by the diffusion of virtue; then did the Creator, Lord of the universe rise out of the ocean, and successively framed the sun and moon, which govern day and night, whence proceed the revolutions of years; and after them he framed heaven and earth, the space between and the celestial regions.'

We will now introduce a series of quotations from Mr. Max Mueller's Chips from a German Workshop, vol i, page 13; "This collection of hymns again contains, by its own showing ancient and modern hymns, the hymns of the sons together with the hymns of their fathers and earlier ancestors; so that we cannot well as-



sign a date more recent than 1200 to 1500 before our era, for the original composition of these simple hymns, which up to the present day are regarded by the Brahmins with the same feelings with which a Mahomedan regards the Koran, a Jew the old Testament, a Christian his Gospel."

These Vedas are the sacred books of India. I shall insert a few quotations as translated by Mr. Mueller.

"In the beginning there arose the golden child. He was the one born Lord of all that is. He established the earth and this sky; Who is the God to whom we shall offer our sacrifices ?

He who gives life. He who gives strength: whose command all the bright gods revere, whose shadow is death; whose shadow is immortality, who is the God to whom we shall offer our sacrifices.

He who through his power is the one king of the breathing and awakening world. He who governs all—man and beast—who is the God to whom we shall offer our sacrifices.

He, whose greatness these snowy mountains, whose greatness the sea proclaims, with the distant river. He whose these regions are, as it were, his two arms, who is the God to whom we shall offer our sacrifices.

He, through whom the sky is bright and the earth firm—he, through whom the heaven was established—nay, the highest heaven; he who measured out the light in the air, who is the God to whom we shall offer our sacrifices.

He to whom heaven and earth, standing firm by his will, look up trembling inwardly—he over whom the rising sun shines forth: Who is the God to whom we shall offer our sacrifices ?

Wherever the bright water-clouds went, where they placed and lit the fire, thence arose he who is the sole life of the bright gods: Who is the God to whom we shall offer our sacrifices ?

He who by his might looked even over the water-clouds, the clouds which gave strength and lit the sacrifices; He who alone is God above all gods;—Who is the God to whom we shall offer our sacrifices ?

May He not destroy us,—He, the creator of the earth; or, He, the righteous, who created the heaven; He also created the bright and mighty waters;—Who is the God to whom we shall offer sacrifices ?

The next hymn, which is taken from Atharva-Veda, will show how near the language of the Bible, the ancient poets of India approach :

"The great Lord of these worlds sees as if he were near. If a

man thinks he is walking by stealth, the gods know it all.

If a man stands or walks or hides, if he goes to lie down or to get up--what two people sitting together whisper, king Varuna knows it, he is there as a third.

This earth belongs to Varuna the King, and this wide sky with its two ends far apart. The two seas, (they and the ocean,) are Varuna's Loins; he is also contained in this small drop of water.

He who would flee far beyond the sky, even he would not be rid of Varuna the King. His spies proceed from heaven toward this world, with thousand eyes they overlook this earth.

King Varuna sees all this--what is between heaven and earth and what is beyond. He has counted the twinkling of the eyes of men. As a player throws the dice he settles all things.

May all the fatal nooses which stand spread out seven by seven and three fold catch the man who tells a lie, may they pass by him that tells the truth.

Says Mr. Mueller, "Another idea defined in the Veda is faith. They say, 'destroy not our future offspring O, Indra, for we have believed in thy great power.'"

#### A HYMN TO VARUNA.

Do not deliver us unto death, nor to the blow of the furious, nor to the wrath of the spiteful.

He who knows the place of the birds that fly through the sky, who on the waters knows the ships;

He the upholder of order, who knows the twelve months with the offspring of each, and knows the month that is engendered afterwards;

He who knows the track of the wind, of the wide, the bright, the mighty; and knows those who reside on high;

He, the upholder of order, Varuna, sits down among his people; he, the wise, sits there to govern.

From thence, perceiving all wondrous things, he sees what has been and what will be done.

May he, the wise Aditza, make our paths straight all our days; may he prolong our lives!

Yearning for him, the far-seeing; my thoughts move onward as kine move to their pastures.

O, hear this, my calling, Varuna, be gracious now; longing for help I have called upon thee.

Thou, O, wise God, art Lord of all, of heaven and earth; listen on thy way.

From the following it will be seen that the Vedas teach the immortality of the soul :

“He who gives alms goes to the highest place in heaven, he goes to the Gods.”

A PRAYER TO SOMA.

“Where there is eternal light, in the world where the sun is placed, in that immortal imperishable world place me, O Soma!

Where king Vaivasvata reigns, where the secret place of heaven is, where these mighty waters are, there make me immortal!

Where life is free, in the third heaven of heavens, where the worlds are radiant, there make me immortal!

Where there is happiness and delight, where joy and pleasure reside, where the desires of our desire are attained, there make me immortal!”

Professor Roth, after quoting a number of passages from the Veda, in which a belief in immortality is expressed, remarks with great truth: “We here find, not without astonishment, beautiful conceptions of immortality expressed in unadorned language with childlike conviction. How beautifully and forcibly has Daniel’s prophecy, or rather the Angel’s reply to Daniel, been fulfilled, “Shut up the vision to the time of the end. Many shall run to and fro, and knowledge shall be increased.”

Thus we have briefly traced the religious faith of this first period, and, we must say, with much satisfaction.

We pass on from this first period after the flood, comprising about (for certainty cannot be obtained) six hundred or seven hundred years, and now come to the second, commencing with the scattering abroad as the result of the confusion of tongues. This period lasts about five hundred years to the settlement of Abraham in Canaan, as the rightful occupant of that land originally allotted to the sons of Israel, when the Almighty divided to the nations their inheritance. No portion of sacred history since the flood is more scanty in historic records than the period we have just passed, except perchance it might be the one into which we are now entering. But we shall find that even this period will throw reflective light on that period already past.

## CHAPTER XIX.

## JOB—HIS TRIAL—HIS FAITH.

We have already quoted from the writings of Josephus, where he states that a colony or company of the descendants of Cush stayed with Nimrod and with him tyrannized at Babylon. We have also traced the ancestral line of Abraham, except an omission, which is not in our version of the Old Testament, but is in Luke's genealogy of Christ. I mean Canaan the son of Arphaxad. Luke quoted, as did Jesus, and all the apostles, from the Septuagint or Greek Version. Then the descendants of Shem would be: Arphaxad, Canaan, Salah, Eber, Peleg, Reu, Serug, Nahor and Terah, the father of Abraham.

The flood is definitely expressed in one work of some value. (Randall's Handwriting of God,) at 666 before the confusion of tongues. This leaves from the confusion to Christ, according to the Septuagint, 2572 years. But we find two branches springing from Eber. He had two sons, Peleg and his brother whose name is Joktan. He had 13 sons, and it is not probable that the last of them, Jobab, was born before he was 150 years old. This would bring us to about 800 years after the flood, and Job (Jobab) and his trial about 900. Now, for various reasons it is supposed that Job and Jobab son of Joktan, are one and the same person. We have just seen that he was born about 800 after the flood, and we see by reference to the genealogical tables of his time, that his contemporaries lived: Peleg 239 years, who would be contemporary with his father Joktan. So, too, Reu who would be contemporary with himself, lived the same number of years, 239; and there would be no reason to doubt Jobab also might live as long. We are told in Job xlii, 16; that after this, (his trial) lived Job an hundred and forty years. Now, if Job lived before his trial 75 or 80 years he would be from 220 to 225 years old at his death. This is probably rather below than above the truth. Then there is a necessity for his living about this time. But says Mr. Smith, "We notice first, the name of Job or Jobab. It has been supposed that these names were originally the same; but however this may be, an appendix to

the Septuagint version of this book (Job) states that 'This man is described in the Syriac book as living in the land of Ausites, on the borders of Idumea and Arabia, and his name before was Jobab.' Nothing then appears clearer than that Uz, or Ausites mentioned in the ensuing poem, (the book of Job,) must have been situate in stony and not in sandy Arabia. It only remains to be observed, that allowing this chronography to be correct, there is no difficulty in conceiving that hordes of predatory Chaldeans and even the Sabeans of Ptolomy, should have occasionally infested the country of Idumea, and carried off the camels of Job, unlimited as they were in their roving, and addicted to general plunder, perhaps, as Bishop Lowth conjectures, over the whole extent of country from the Euphrates to Egypt. Thus, then, we think, very clearly has the location of Job's land of Uz, been found right where alone it can be found, on the south-west border of the Dead Sea, identical with the land of Idumea as referred to by Jeremiah, in Lamentations ii, 21; and as defined by the nations surrounding him, mentioned in that book. As clearly defined is the same country by the customs and manners of the people. An author already often quoted says: "In the manners and customs which are here described, we have a vivid picture of human life, and one that is as opposed to the skeptical Philosophy which has so extensively prevailed, as inconsistent with the dictates of common sense. Here we have nothing of barbarism. With all the simplicity of the age, we find a sterling and enlightened manliness characterizing the various usages of society. The slavish homage of prostration to princes and great men which afterward so generally prevailed in the East, was at this period unknown; yet the absence of this was not accompanied with any lack of due respect for superiors. "Job was the greatest of all the men of the East." Yet he received nothing of this profane and foolish adoration, but the marks of respect manifested toward him are minutely described. Hear him: 'Oh that I were as in months past, as in the days when God preserved me. When I went out to the gate through the city, when I prepared my seat in the street! The young men saw me and hid themselves; the aged arose and stood up. The princes refrained talking and laid their hand upon their mouth. The nobles held their peace and their tongue cleaved to the roof of their mouth.'

All this was highly respectful, and bespoke a cultivated state of society, but it was manly and showed no cringing or servile adulation.

Job acted as high priest in his own family; and minute as are the descriptions of the different classes and usages of society in this book, we have not the slightest allusion to the existence of any priests or especially appointed ministers of religion; a fact which shows the extreme antiquity of the period, as priests were in all probability first appointed about the time of Abraham, and became general soon afterwards. Thus we find in the days of Abraham, Melchisedec, a priest of the most high God in the land of the Canaanites. Moses married a daughter of the priest of Midian, and Joseph, a daughter of a priest in Egypt.

Dr. Hales quotes from Sir William Jones' Asiatic Researches, where he says in speaking of the Arabs: "They are a majestic race who were never conquered, and who have retained their primitive manners, features and characters, with scarcely any alteration. Their eyes are full of vivacity, their speech voluble and articulate, their deportment manly and dignified, their apprehension quick, their minds always present and attentive with a spirit of independence appearing in the countenance of the lowest among them."

Men will always differ in their ideas of civilization, each measuring it by the habits and prejudices of his own country; but if courtesy and urbanity, a love of poetry and eloquence, and the practice of exalted virtues be a juster proof of perfect society, we have certain proof that the people of Arabia, both on the plains and in the cities, in republican and monarchical states, were eminently civilized for many ages before their conquest of Persia. And we learn also from the writings of Sir William Jones, that the people of Yemen, (Arabia), very soon fell into the common but fatal error of adoring the sun and the firmament; for even the third in descent from Joktan who was, consequently, as old as Nahor, took the surname of Abu-Shams, or servant of the sun and his family paid divine honors to that luminary. Other tribes worshipped the planets and fixed stars. Sabianism, therefore was actually introduced into Arabia in Job's days or a little before. Job was contemporary with Reu. The only species of idolatry noticed in the book of Job is Sabianism, or the worship of the heavenly bodies, which is also the earliest on record, and thus an additional proof of the high antiquity of the composition, especially as it is mentioned with abhorrence, as a crime deserving judicial punishment. Thus, as we conceive, having sufficiently settled the two questions of locality and time, and considered the fact that idolatry had been already introduced, it is time to turn our thoughts to the trial of Job and the religious

faith which that trial developed. Bear in mind that Job and Reu were contemporary. The book reveals to us a good man, perfect and upright and one that feared God and eschewed (According to Webster eschew means to flee from to shun,) evil, by divine permission put into the hand of Satan, that old serpent, the devil, for the trial of his faith and fidelity, and to settle the question whether there was profit and safety in trusting in God under trial, and whether religion was more than mere outward conformity to right. In fact to settle by a divinely appointed experiment whether true religion, (as represented by Job,) was natural or super-natural. This indeed is the grand question of that book. Arguments were brought on both sides, but arguments were not permitted to settle the question. Christian experience, and God's support must be permitted, nay forced to make the decision. Satan is permitted to try this man of God. A pure article must be produced. The world at this stage, must see whether God would take an interest in those that trusted in Him, and it must be seen whether there was efficacy in the simple promise of God to sustain the afflicted and sorrowing soul: so here comes the trial:

There was a man in the land of Uz whose name was Job, (or Jobab) and one that feared God and eschewed evil. He had seven sons and three daughters. He had 7,000 sheep, 3,000 camels, 500 yoke of oxen, with abundance of other property. It seems to have been a custom in the family to keep their birthdays in a festive manner, all the children uniting, as we are told that their three sisters were called to eat and drink with them.

And it was so when the days of their feasting was gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings, (atonement for their forfeited lives,) according to the number of them all—that is, atonement for each of his children. For Job said, "It may be my sons have sinned and (in their festivity) have forgotten God in their hearts." Both Dr. Hales and Dr. Conant say, that the idea of cursing is not in the text. But a fear that they might have forgotten him. Thus did Job continually. Now there was a day when the sons of God came to present themselves before the Lord and Satan came also among them. (Probably in some visible form.) We are told of another time and scene when Satan stood at the right hand of God's servants to withstand him.

An attempt has been made to allegorize this passage to make it teach great truths, without the scene actually occurring. Well, if the book of Job and the character and person of Job can

be allegorized, then of course we must allegorize the meeting, we must allegorize the country, the sheep, the camels, the oxen, the three friends, and in fact all the objects presented in the poem. Then we ask, did Jobab or Job ever exist or live in the early ages? That such a man did actually live God asserts. We do not mean simply in the book of Job. But God told Jeremiah that if these three men: Noah, Job and Daniel stood before Him, they should only save their own souls. So James asserts that he (Job) was a man and had patience, and as a man of patience he was an example to others. We think there are a great many more difficulties in the way of understanding it as an allegory than of understanding it as the truth. And it is a rule of interpretation, always to take the simplest and easiest method if it has no more difficulties than a more complicated one.

To take it as a simple narrative, all is natural and easy. Just what would be expected on the supposition that it was what it purports to be a simple narrative of facts. It just says there was such a man, tells where he lived, that he was an earnest, devoted and godly man; that when such men met together they were called the sons of God. That they frequently met, and at a certain one of their gatherings Satan, came into the assembly. Perhaps he came in the form of a spiritual medium; but it was no less Satan for all that. God said to him: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and fleeth from evil? Satan, then, in perfect accordance and harmony with his character as detailed in a former chapter, commenced to accuse God of hypocrisy. Yes, he says, I have well considered the whole matter and I find that you have bribed Job to play the hypocrite before men; to pretend that he has a religion that is supernatural in its nature and support, but, withdraw your special favors from him and you will find what sort of a man he is, and his hypocrisy will be exposed, and he will curse thee to thy face.

"Try it," said God. So Job's prosperity was stripped from him and his children killed, and he, with his wife, left in lonely sadness. Satan's object was not accomplished. He was defeated and as usual resorted to subterfuge once more: Though Job's property was gone, and his children cut off; yet there was such a secret league between him and God that he still looked for and expected redress, and in the enjoyment of life and the promise of health he still held out a little while.

But again the sons of God gathered, and with all his insolence,



impudence and effrontery to God, Satan was there. He had seen one after another of those props on which he told God that Job's piety rested, swept away, firm still the pillar of his piety stood forth, (as Gibbon remarks in regard to Philadelphia,) "A monument amid ruins." The earthquake shocks of fearful calamity that came upon him, in rapid succession closing with the sudden and certain death of all of his children at one fell blow. Satan seemed to think that when the news should be carried to the patriarch, his anger would be unrestrained and he would only find vent in cursing God. But the storm had spent its force. The hurricane devastated his fields, the hordes of depredators had taken the most valuable of his wealth, and last of all the tornado had desolated his hearth-stone; the smoke had died away and there the pillar stood, as tall as ever and much more prominent than before.

And God said to Satan: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth (flees from) evil, and still holdeth fast his integrity, although thou movest me against him, to destroy him without cause." How insulting to God is Satan's reply: "But put forth thy hand now and touch his bone and his flesh and he will curse thee to thy face." And the Lord said: "Behold, he is in thine hand, but save his life." We cannot follow through his entire trial, it is familiar to all Bible readers, but two things we must not forget: The grand lesson that this wonderful scene was calculated to teach humanity, in all ages, that no man ever trusted in the Lord and was confounded. And that there is a radical difference between the righteous and the wicked.

The trial of Job has been a legacy to the people of God in all ages. "Ye have heard of the patience of Job," has hushed many a murmuring soul and humbled many a proud one. Another important thing to notice is the condition of religion, and the religious faith of that particular period. Let us, then, turn to consider the visits of his three friends. He was now smitten, as able expositors suppose, with the leprosy, a most loathsome and by human skill, incurable disease. His wife had tauntingly and ironically told him still to bless God and die, for that was all he would get for his faith and fidelity. And at this point, his three friends, (friends of his prosperity,) came to comfort him as they had heard of his affliction. And so changed was he that not recognizing in him the same appearance as formerly, they lifted up their voice and wept. Each one of his friends came

from his own peculiar province. They had mutually appointed this conference and now so changed was he that they could not refrain their sympathy, but lifted up their voices and wept aloud. They showed signs of deep and earnest grief; they rent every one his mantle in token of bitter lamentation, and even this was not enough, they put dust on their heads. After these expressions of grief they sat down seven days and seven nights or an entire week in solemn meditative silence. None spake! What a long quaker meeting!

It is a pleasure to turn away from what we know was at least the tendency of the human mind as seen in this second apostasy—when idolatry was so fast creeping in—and to find four or five men, gathered from different provinces, who all so fully and clearly announce a faith in the Almighty, as is found in this book. In the Fifth chapter and seventeenth verse, we find that Eliphaz, the Temanite, thus expressed himself: "Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty."

And Job says in chapter vi, 4; "For the arrows of the Almighty are within me."

So, also, Bildad the Shuhite, chapter viii, 3; "Doth God pervert judgment, or doth the almighty pervert justice?"

Likewise, Zophar, the Namathite in chapter xi, 7; "Canst thou by searching find out God; canst thou find out the almighty unto perfection?"

Elihu the Buzite, brings up the rear, and uses language fitting for the lips of any christian; chapter xxxii, 8; "But there is a spirit in man and an inspiration of the Almighty giveth it understanding."

In no age of the world has there been any clearer announcement of faith in the Almighty God. But there is also a clear announcement of faith in his overruling providence. Eliphaz says: "Even as I have seen, they that plow iniquity and sow wickedness, reap the same. By the blast of God they perish and by the breath of his nostrils are they consumed." Bildad says: "If thou wouldst seek unto God betimes, and make thy supplication unto the Almighty." Here God is represented as being accessible and directing his providence to answer and bless his true worshippers. And when we say that there is scarcely in the whole word of God a more sublime view of God, than is presented in the language of Zophar, which has been already quoted. He continues: "It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof

is longer than the earth, and broader the sea. For He knoweth vain men. He seeth wickedness also. Will he then consider it?"

Elihu's address is said by writers on the sublime to be one of the most lofty and beautiful specimens of composition in any language. I need not reproduce it here. The same sentiment is clearly expressed by the Apostle Peter, where he says: "For the Lord knoweth how to deliver the godly out of temptation and reserve the unjust unto the day of judgment to be punished." "He disappointeth the devices of the crafty so that their hands cannot perform their enterprise." Thus in this sacred poem, God is recognized in the clearest and fullest possible manner, as the Almighty, Sovereign, Creator and Ruler, full of goodness and justice, and yet a God of mercy. Who makes a wide distinction between the righteous and the wicked. That he rules in providence over all the affairs of earth. And while he is repeatedly and by all the writers recommended as hearing the cry of the lonely in distress and coming to the aid of suffering humanity, He is also represented as in no case clearing the guilty. Let it be remembered that this book was written only a few hundred years after the dispersion, and about 200 before Abraham was called out of Chaldea, and that it supplies us with the knowledge of the religious sentiment and faith of that age, of the greatest possible importance. Yet, it would be a very imperfect analysis of the faith of the period did we leave out of view Job's faith in two essential particulars: First in time and importance, his faith in a living Redeemer. "I know that my Redeemer liveth." This faith is thus clearly expressed, within two generations of Shem. It becomes, therefore almost certain that that faith had been handed down from Noah and Shem and Arphaxad and Canaan, and Eber and Joktan.

The other peculiar sentiment is as revealed in this book, the resurrection of the body. "And though after my skin, worms destroy my body, yet in my flesh shall I see God; whom I shall see for myself and not another, and mine eyes shall behold and not another, though my reins be consumed within me, (or my physical body destroyed,) in my flesh shall I see God. This quotation brings forward the last peculiar sentiment necessary to be noticed, that of a future state in connection with the immortality of the soul. Says Sir William Jones as quoted by Hales, "If an inscription, said to have been found on marble in Yemen be authentic, the ancient inhabitants of that country preserved the religion of Eber, and professed a belief in miracles and in a fu-

ture state. We may safely declare that before the Mahomedan revolution the noble and learned Arabs were theists. Because we have Arabian verses of unsuspected antiquity, which contain pious and elevated sentiments on the goodness and justice, power and omnipresence of God. But that a stupid idolatry prevailed among the lower order of the people. How nobly Job protested against the growing idolatry of his age and country: Job xxxi, 26; "If I beheld the sun when it shined, or the moon walking in brightness; and my heart has been secretly enticed, or my mouth kissed my hand: this also were an iniquity to be punished by the judge, for I should have denied the God which is above."

In Job's time idolatry was a capital offense to be punished by the judges. Said the very learned Bishop Butler on this subject "Whenever the book of Job was written the scene of it was laid in a time when idolatry was in its infancy, an acknowledged novelty essentially destructive of their religion, arising perhaps from mere wantonness of imagination. In these circumstances the greatest of all evils, which afterward laid waste true religion over the face of the earth, might have been suppressed at once without danger of mistake or abuse. And one might go on to add, that if those to whom the care of it belonged, instead of themselves embracing the prevailing superstitions, had in all ages, continued to oppose them in their rise, and adhered faithfully to that primitive religion, which was received of old since man was upon the earth, there could not possibly have been any such difference of opinion concerning the Almighty Governor of the world, as could have given any pretense for tolerating the idolatries that spread over it; on the contrary, his universal monarchy must have been recognized and the general laws of it more ascertained and known than the municipal ones of any particular country can be. So it could not but have been manifest that idolatry in these determinate instances of it was plain rebellion against Him and therefore, might have been punished as offense of the highest sort against the supreme authority of nature."

What was the religion of the contemporary nations during this period, we have very scant means of knowing. But we have a few fragmentary expressions showing to a slight degree. We find after Abraham had left his kindred and his countrymen and settled in Canaan, after his journey to Egypt and back, and the battle and slaughter of the Kings, that Abraham found at Salem, which signified Peace, a priesthood was established. For when the King of Persia and his confederate Kings came against the five

Kings of the cities of the plains and conquered them, and the people away and took with them Lot also, and on his return return he was met by Melchisedec, King of Salem, and Priest of the Most High God. And Melchisedec brought forth bread and wine. And he (Melchisedec) blessed him (Abraham) and said, blessed be Abram of the Most High God, which hath delivered thine enemies into thine hands.

Thus at the city of Jerusalem, God was worshipped in spirit and in truth. There was no chance for idolatry there. Let it be remembered this was about two hundred and fifty years after the time of Job. But if we find at any point the worship of the true God maintained at this time we may be assured it had been from the beginning.

It will be remembered that we assumed as the most probable that a number of the families descende from Noah, settled in their divinely appointed places before the confusion of tongues and directly after the remainder. This period we are now contemplating we said occupied about 500 years. Let us now look at their condition civilly and politically. The Chaldeans, as we saw in Job's history, were composed of predatory bands, robbing and plundering their neighbors, and so far as we know had not yet grown into national importance, even in Abraham's time, the Egyptians were fully settled and were enjoying the benefits of a civil government. A kingdom with a king and order and, so far as we know, prosperity.

The cities of Sodom and Gomorrah, and other cities of the Canaanites, had organized civil governments. So, also, in Genesis xxiv. we find a king ruling over a confederacy. Tidal, king of nations, supposed to be the mixed families, or nations of Joktan's sons confederated together for both offensive and defensive warfare; and now we see them confederated with Elam, or the Persians, as Elam, the first son of Shem, was the father of the Persians; but it should be specially remembered as Mr. Smith has said, that the original Arabs claimed Joktan as their ancestor. And held that Ishmael's descendants, as also the descendants of Abraham, by Keturha, who also mixed and in after ages mingled, were adopted Arabs, not original Arabs. We see that thus early Persia takes the lead among the nations, as the leading sovereign power, for as subject kingdoms, or auxiliaries, we find with him Arioch, king of Ellassar, in Mesopotamia, Amraphiel, king of Shinar or Babylonia, and Tidal, king of the confederacy, or nations originally in both sandy and stony Arabia. The king of Persia then subdued the kings of Sodom and Gomorra and the ad-

jacent kings, still he does not seem to have made any attempt upon the king or kingdom of Jerusalem, then called Salem or Peace. At that time the northern Canaanites must have been a well organized and highly civilized people, from the fragments of Sanconiatho, their very ancient annalist, portions of whose writings are quoted by Smith in his Patriarchal Age, Newton, in his work on the Prophecies, and Hales in his great work on the Prophecies. Damascus was then the seat of a kingdom and there can be no doubt of the existence of China and India at this second period after the flood, reaching to the call of Abraham 1132 after the flood, when he was about sixty years old. Thus early we see almost all the ancient nations organized. Though they were in their infancy, yet from these infants grew up the future men. It is perfectly plain what other and subsequent nations were introduced after Abraham's day, and how they came. Those ancient nations that existed before Abraham's day, continued long after as matured and ripened nations; and Persia and Egypt have continued to the present time. Our enumeration of the antique nations would not be complete without mentioning the Philistines. Leaving, then, those nations at this point, let us remark that they are moral agents, having remaining, as is clear, a few scattered rays of the original Revelations from God, with here and there a monument to his praise, as at Salem, Gerar and in the land of Uz, in the country of the Ausetes, the ancestry, friends and descendants of Job, or Jobab, with the Book of Job as a pillar of light in the midst of the dark and gloomy surroundings of incoming idolatry, which threatened to sweep away the last bulwark of virtue, and flood the world with universal wickedness. In the midst of this dark scene of things God interposed, and, in the family of Eber, called out Abraham from his country and his kingdom to go into a land he would afterwards give him. We are told by a very ancient annalist that Terah Abraham's father was a statuary and made images to sell. God bade Abraham go out from his country and kindred. Abraham however took with him his father's house and went into the land of Haran, still in Chaldea, but did not go into Canaan. There he remained fifteen years. and during that time his father died. Then God called him again and bade him go into a country he would show him. And it is recorded that he obeyed and went out, not knowing whither he went.

"Now the Lord had said unto Abraham, get thee out of thy country and thy kindred and from thy father's house unto a land that I will show thee, and I will make of thee a great nation, and

I will bless thee and make thy name great, and thou shalt be a blessing." Again in the Acts of the Apostles it says: "Then came he out of the land of the Chaldeans and dwelt in Haran. And from thence, when his father was dead, he removed him into this land wherein ye (Jews) now dwell." This brought Abraham into the Land of Canaan. "And Abraham passed through the land unto the place of Sychem." The Septuagint is said to read that Abraham passed through the whole breadth of the land from north to south, even to the Oaks of Moreh. And the Canaanite was then in the land.

The first part of the book is devoted to a general  
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 world. It is divided into two parts, the first of  
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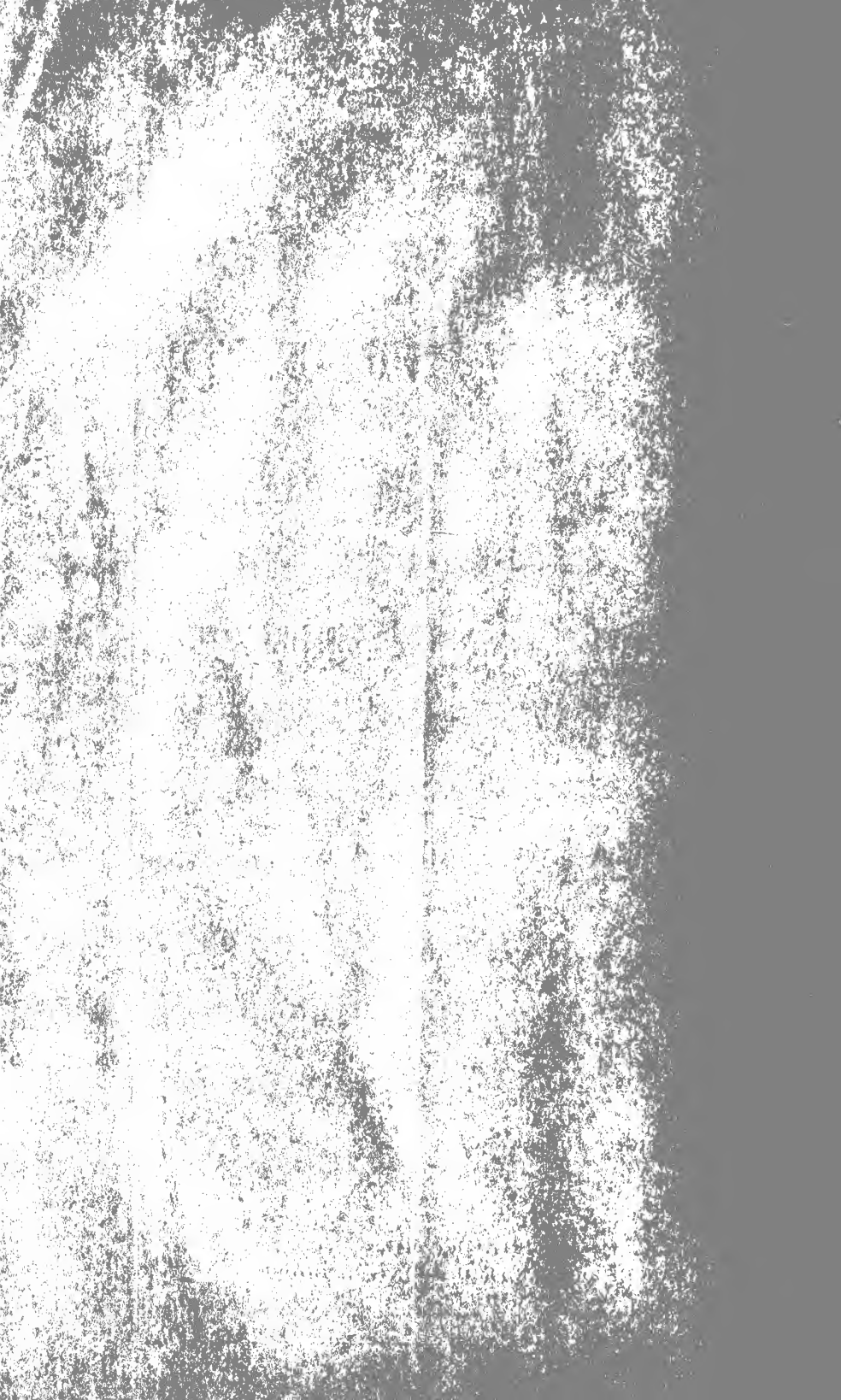
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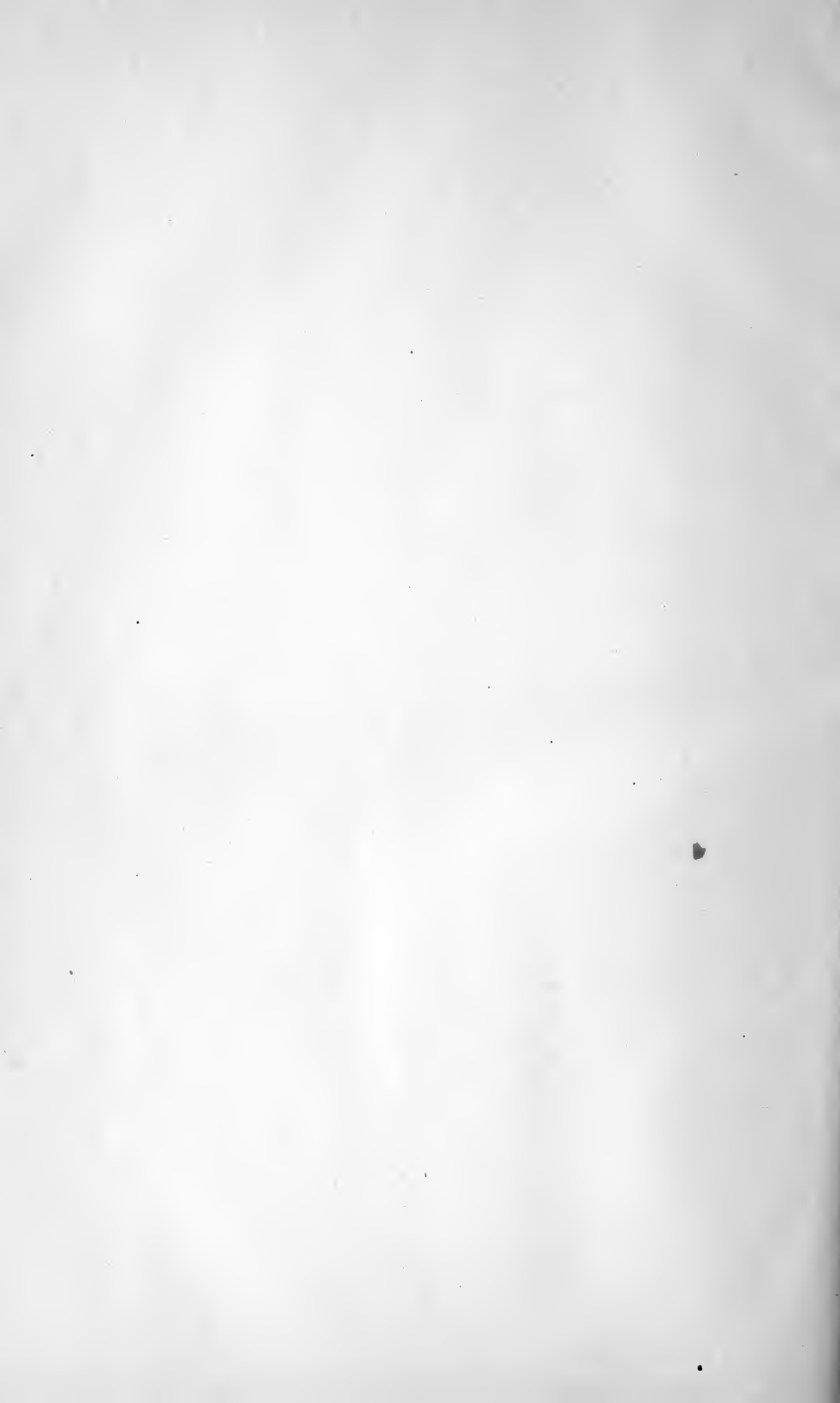
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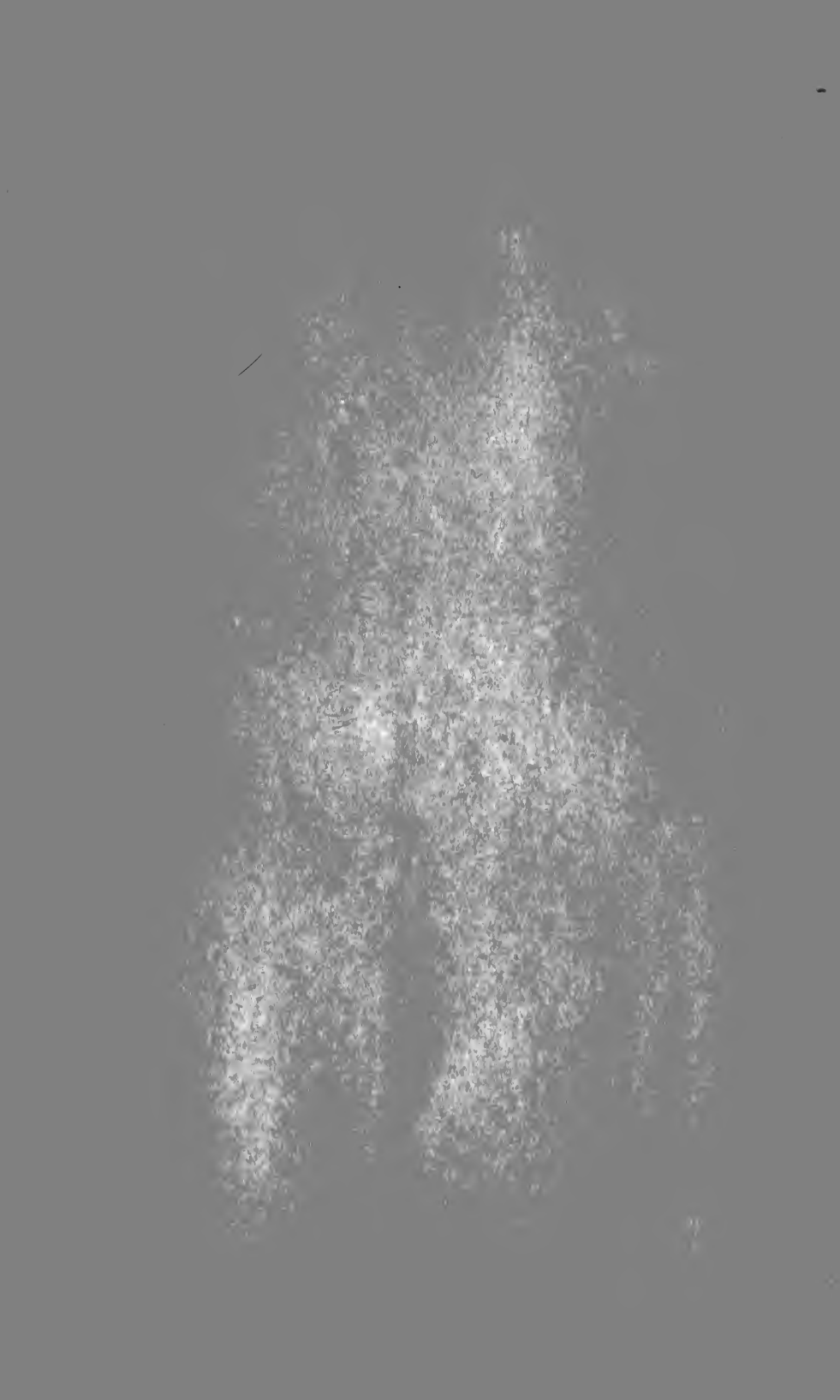
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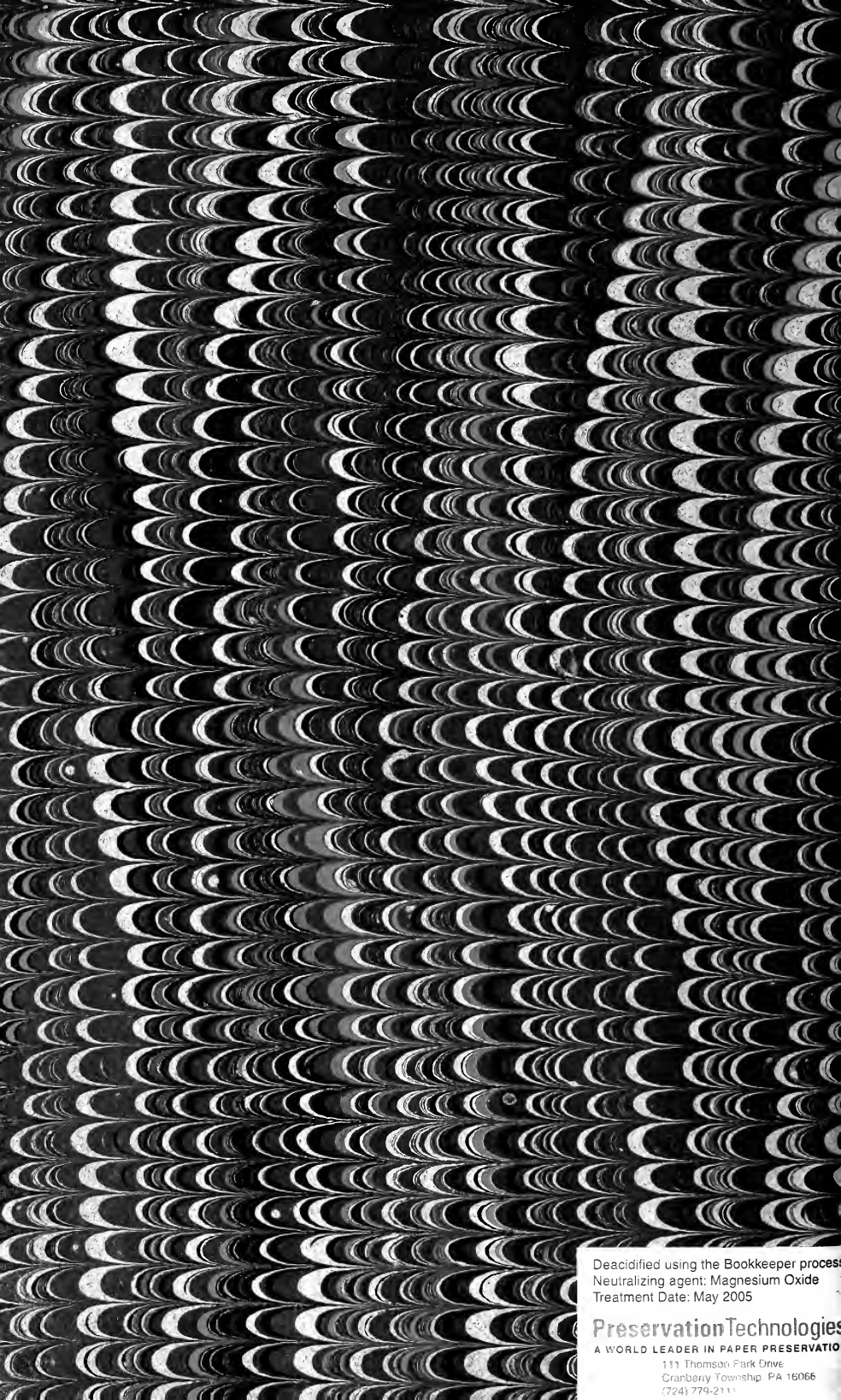










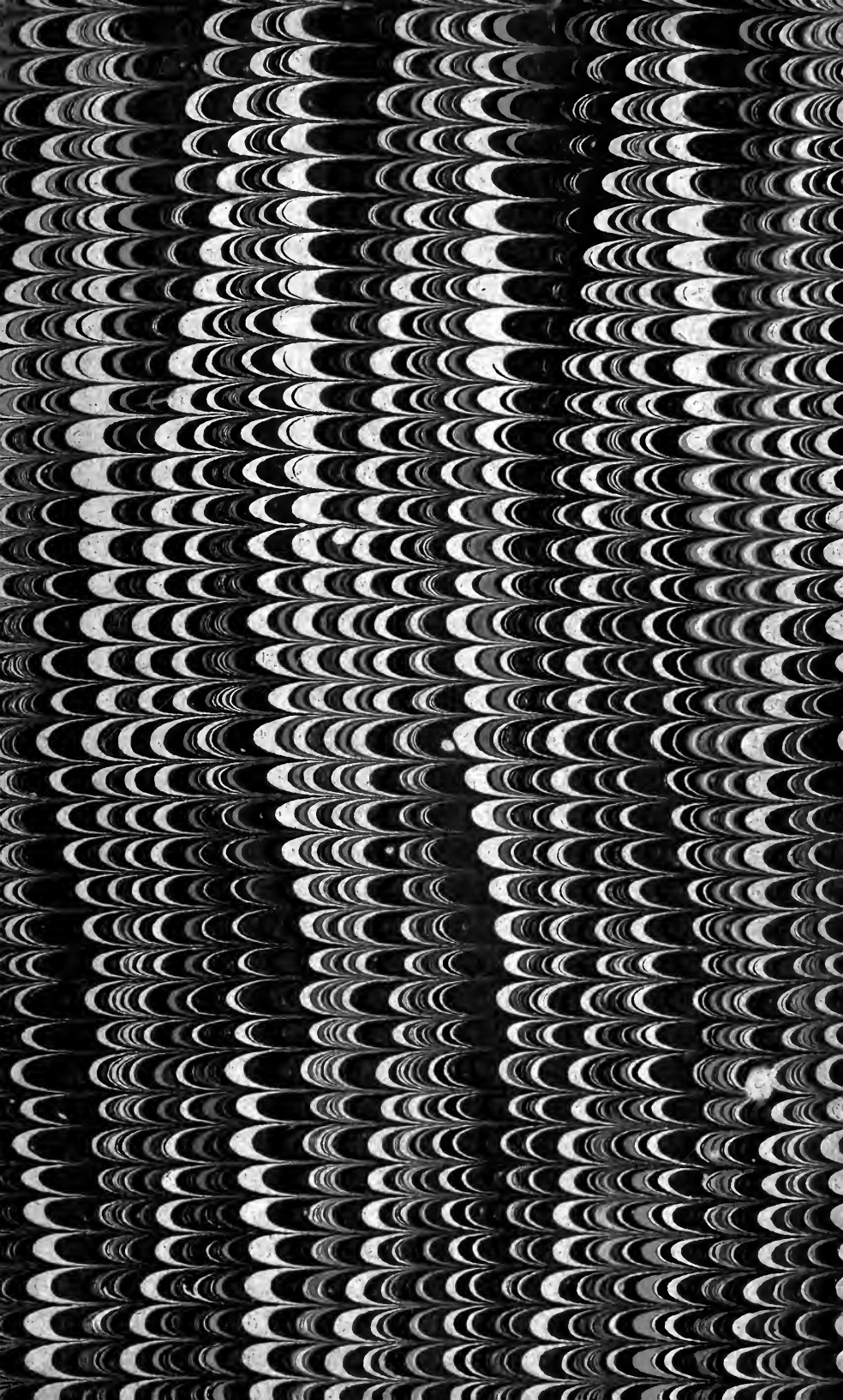


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