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

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THE KINGDOM OF CHRIST.

BY G. T. NOEL, A.M.—EXTRACT No. II.

I have already stated a decided opinion that the language of Scripture suggests the expectation of a kingdom to be established upon the earth, under the *personal* and glorious sceptre of Jesus Christ. The great mystery revealed to man is "God manifest in the *flesh*," and as such vested with the high commission, "to destroy the works of the devil." These works have been manifested in the seduction of our first parents from their allegiance to God; in the usurpation of that dominion with which Adam had been invested; and in the overthrow of order, justice, and charity in the world. Except, then, Revelation should assert the contrary, would it not be natural to suppose that "to destroy these works," cannot imply less than to *retrieve* the apparent ruin; to restore the allegiance of the earth to its Creator; to remove the curse under which it labors; "to abolish death" introduced by sin; to replace the crown upon the head from which it has fallen, and thus to realize the original purpose of God in the creation of Adam? The more *limited* interpretation, that *holy principles* shall one day very generally prevail in the world, but this still under the penalty of death, and beneath the original curse; the more limited assurance that after this spiritual triumph of Christ over a depraved race, a final judgment shall be instituted, and under His righteous sentence separate the wicked from the good, annihilate the earth by fire, and translate the righteous to another region, *there* to enjoy, in the presence of Christ, an eternal blessedness; this assurance, cheering and glorious as it may appear, would not at least seem to fulfil the prediction that Christ should "destroy the works of the devil." This work of rebellion and malice would still be visible in the victory he had gained over a once happy world.

The simple fact of the *earth annihilated*, and of a chosen race rescued indeed from ruin, but transferred to another scene for the enjoyment of their happiness, this fact would appear to be at variance with the original record of the creation. "Let us make man after our image, that he may have dominion over the earth, and subdue it." The original scheme would appear in a great measure to be frustrated; the holy Sovereignty given to Adam upon the earth would be swept away; and the malice of Satan would in part have realized its impious aim. But if in the person of the Saviour Christ the guilt

of man at length be removed; the curse be taken from the earth; death be abolished; allegiance be restored; Paradise be renewed in all its innocence, fruitfulness and joy; and if the *perpetuity* of all these blessings be secured under the agency of the Holy Spirit, and through the eternal union of the believer with Jesus Christ, then indeed will the works of the devil, gigantic and mature in evil as they have appeared, at length be destroyed, and the Saviour amply justify his prophetic name, "the second Adam," "the Lord from heaven." Then will his conquest be complete, and this world exhibit the very excellence and the very happiness which was implied in the approbation of Jehovah, when in the survey of his finished work he declared it to be "very good."

Will Jesus Christ return to the earth to establish a *visible and personal* kingdom?

In reference to the predicted return of our Lord to the world, there is, I believe, amongst true Christians, no difference of opinion. All believe him to be the constituted Judge of quick and dead; nor do I believe there to be any difference of opinion, either as to the expectation that his religion will one day be the prevalent faith of the whole earth, or as to the belief that during the *intermediate period* he exercises an unseen and kingly authority over the church and the world. On these points I imagine all pious men to be agreed. The difference of opinion lies, *first*, in the *time* of his advent, and *secondly*, in the *nature* of his ultimate kingdom. In reference to the nature of his kingdom, the received opinion in modern times asserts it to be *exclusively spiritual*, the *reign of holy principles*. The following pages affirm it to be *personal* as well as *spiritual*; to be *visible* as well as *holy*. In reference to the *time* of his advent, the received opinion places it at the *end of the world*, in order to hold a final judgment; the following pages affirm it to take place at the *commencement* of his *reign*, in order to *introduce* the millennial period.

It might be expected that the language of Scripture, delineating a prospective view of the dispensations of God, however plain and simple in itself, would still bear a shade of obscurity as to its actual import, on account of the *various* subjects which it condescends to explain. It unfolds subjects *external and temporal*, as well as subjects *spiritual and eternal*. The difficulty—the ambiguity—will lie less, perhaps, in the *words* than in the *subjects* which those words explain. I do not here refer to prophetic emblems, but to prophecies simple and direct in the terms in which they are announced. At the time of the *first* advent of our Lord this ambiguity was very apparent. The Scriptures foretold a *kingly Messiah*; and they foretold likewise a *suffering Saviour*. The pride of the Jewish nation readily separated these two subjects of prophecy; and hence the whole *ground of the controversy* between Christ and the Pharisees rested upon his actual claims to be the predicted *King of Israel*.

A similar ambiguity in our own day arises from the *twofold* character of prophecy. The Scriptures announce a *spiritual dominion* in the human heart; but they also announce, as it appears to me, a *local and glorious kingdom* upon the earth. The *first* subject of promise, I think, has been made the occasion of excluding the *last* from the general observation of the Christian Church. In the *double* meaning of which the words of prophecy are capable, lies their ambiguity.

In this ambiguity lies also the *occasion* for candor, humility, prayer, and mutual charity. Our duty is to examine, not to dogmatise: to compare Scripture with Scripture, and to supplicate the guidance of a heavenly light in all our researches after truth.

While representing, then, to the Christian reader, the various passages of Scripture to which I shall refer, I am perfectly aware, that from his early and familiar intercourse with the idea of a *spiritual dominion*, they may seem to him to have no direct and necessary connexion with a local and terrestrial sovereignty: they may seem even to limit the promises of the future, to an interpretation entirely spiritual. This limitation, however, I cannot hesitate to aver, increases tenfold the difficulties of Scripture. Let the idea of a *local and visible kingdom* be added to the other, and the language of revelation becomes lucid and precise; at once accordant with all the analogies of the past, and declarative of a *definite* object to be realized in the momentous connexion of Jesus Christ with the world.

Let us commence the examination of Scripture in reference to the kingdom of Christ, with the Book of Psalms.

Psalm ii. 6. "Yet have I set my King upon my holy hill of Zion." Ver. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Again, (Psalm viii. 4.) "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have *dominion over the works of thy hands*; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field: the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Governor, how excellent is thy name in all the earth!"

I would pause here to inquire whether this Psalm be fairly capable of a *spiritual* interpretation? Does it not refer, in the whole texture of its language, to the *original dominion over the earth* which God gave to man? In confirmation of this assertion, I beg the reader to turn to Heb. i. 2. In this verse Jesus Christ is styled "the appointed heir of all things." He is also described to be greater than the angels, and to have the promise of the dominion *over the world to come*. This subjection "of the world to come" to his sway, is explained by the apostle to be *precisely the original grant of the heirship of the earth* to Adam, as described in the 8th Psalm: a circumstance which identifies Jesus Christ, in a sense truly emphatic, to be the "second Adam," the true heir of this earth, in its *restored state* called the "world to come:" an expression I deem to be *identical* with the "new heaven and new earth," both of St. Peter and of the Apocalypse. The term, "world to come," in the original, gives a precision to the idea which is not suggested by our translation. The words trans-

lated "world to come," is an expression which can only mean, "the habitable earth to come." Thus speaks, then, the apostle; (Heb. ii. 5.) "For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels, thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God might taste death for every man."

If I mistake not the meaning of the apostle, our blessed Lord is here described to be the antitype of Adam, and, as such, to have the ultimate *dominion of the earth*, not *spiritually* but *locally*, vested in his hands. But though he be king in fact, and though he now exercise a regal and spiritual authority while inhabiting the unseen world, yet he is not king in *actual and visible* dominion: "We see not yet all things put under him."

This Psalm I am unable to explain by any spiritual interpretation; and the comment of the apostle appears to me, to place beyond a reasonable doubt, the *local sovereignty* of Christ "in the earth to come;" even in the new condition of a renovated world. In this point of view, the 8th Psalm sheds a bright and steady light upon the nature and character of Christ's kingdom, by identifying that kingdom with the original grant of dominion made to Adam.

I beg here to remark, once for all, that this view of the kingdom of Christ in no sense whatever *excludes the prevalence* of a spiritual and holy dominion: rather it *presupposes* it; but it connects this momentous dominion with a *local* and external sovereignty. This important Psalm, to my mind, thus incapable of a spiritual interpretation by any fair use of language, is one of those *MASTER KEYS* which unlock the intricate wards of many a prophetic record.

Again, the 22d Psalm, a Psalm ever deemed prophetic of the humiliation of Christ, and beginning with those affecting words extorted from him by the final anguish of the cross, "My God, my God, why hast thou forsaken me!" this Psalm refers in strong terms to his *KINGLY* exaltation. (Ver. 26, 27, 28.) It is here stated, that "the meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live for ever. All the ends of the world shall remember and turn to the Lord; and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's, and he is the Governor among the nations." In a spiritual and providential manner he has always been king; but he is not yet king in the *manifestation* of his glory. Is not this kingdom, in fact, the same dominion spoken of in the 8th Psalm? It is not, indeed, as yet *established!* *All things are not yet put under him*; but at his second advent he will come to take possession of the crown, to which he is the heir.

We refer next to the 45th Psalm, on which Bishop Horsley remarks: "This Psalm relates to the *second* advent. The Bridegroom is the *conquering*, not the *suffering* Messiah; the *marriage* is

celebrated after his victories; and the bride is the church catholic." In this Psalm, the expression occurs in the 6th verse, as addressed to the Messiah at the time of his second advent: "Thy throne, O God, is for ever and ever, the sceptre of thy kingdom is a right sceptre." In similar language the 50th Psalm thus speaks: (ver. 3:) "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him: he shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice, and the heavens shall declare his righteousness, for God is judge himself." Again, let us observe the 72nd Psalm. It is called "A Psalm for Solomon;" but for him surely only as a type of the kingly power of Christ, when manifested at his second advent. The whole Psalm is a beautiful delineation of his peaceful sovereignty over the earth, under which, (as in the 8th verse,) "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth. All kings shall fall down before him, all nations shall serve him." "And blessed," (adds the Psalmist, in the 19th verse,) "And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

Let us consider next the language of the 93rd Psalm. "The Lord reigneth, the world is established that it cannot be moved. The floods lift up their waves, but the Lord is mightier." In similar strains his advent and glorious dominion are described in the 96th, 97th, 98th, 99th and 100th Psalms. Indeed, these Psalms ought to be read together, (vid. Horsley in loc.) for they are descriptive of one and the same subject—the victorious coming of the Son of Man. I will only cite one or two passages. (Psalm xcvi. 5.) "The hills melted like wax at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory." (Psalm xcvi. 1.) "O sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory." (Psalm xcvi. 8, 9.) "Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth with righteousness, and the people with equity." I beg the reader ever to recall to mind the language of the 8th Psalm, as explained by the Apostle to the Hebrews, as the true key to all these magnificent expressions of dominion and sovereignty. Can they be fairly limited without wresting them from their direct meaning, to the spiritual victories of the great Comforter? They include, indeed, his hallowed influence; but are they not literally descriptive of the personal glory of Christ, when he returns as the second Adam, to possess and govern the earth?

I would here remark that the expression so often used, *to judge*—"to judge with equity," is not merely to pass sentence or judgment upon character, but to *sway the sceptre, to protect and bless*. To sign a death warrant, or to confer a favor, is not the entire office of a sovereign. To *guard, to cheer, to regulate* by the sceptre of power, is a far nobler exercise of kingly authority.

The whole number of these Psalms, from the 96th to the 100th inclusive, is thus descriptive of the Messiah's reign of truth and gladness. They describe, in glowing terms, the overthrow of idol-

atry, the destruction of every anti-christian confederacy, the restoration of Israel, and the triumph of the gospel among the heathen; and all this beneath the *visible rule* of the Redeemer. The 145th, 146th and 149th Psalms, celebrate also in similar strains the ultimate conquest and triumphant sway of the redeemed saints.

In closing these citations from the Book of Psalms, I beg the reader to consider, whether the *personal advent of Christ with his saints, to rule with equity and love upon the earth*, be not the idea which explains almost all the difficulties of these Songs of Zion. The frequent allusions to *foes, and slander, and blasphemy*; the awful demonstrations of *vengeance to the ungodly; the solemn imprecations*, from which many turn away as if scarcely consistent with the delineation of Christian charity; all these, if referred to the *great day*, will harmonize with our ideas of the triumphant advent of our Lord. They are not descriptive of *personal conflict*, and of *individual animosity*; they are all prophetic of the great controversy of the Messiah with the *infidel, the impious and the licentious*. They are prophetic of the ultimate intentions of God with respect to the *impenitent*, in that approaching day, when the agony and scorn, under which the Saviour first became "manifested in the flesh," will be exchanged for the honour, the glory and the victory of his return to the world.

IMMORTALITY.

THE TESTIMONY OF JESUS CHRIST RESPECTING IT.
No. II.

BRO. STORRS,—In a former communication, I endeavored to present the doctrine of immortality, as taught by Jesus Christ. Perhaps a few additional remarks on this subject may be acceptable to your readers.

John 10: 27 and 28. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." We have before seen that the word "*perish*," as used in the New Testament, means "to die; to be destroyed; to cease to exist." To *perish*, is here placed in contrast with eternal life; from which it is evident that the words, eternal life, are here to be understood to signify everlasting conscious being.

That the word "*life*" is here to be taken in its primary sense, is evident from the context. "I am the good shepherd: the good shepherd giveth his life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again." No one understands the Saviour to mean, that he gave his *happiness* for the sheep. He gave his *life* for the sheep, and by so doing he redeemed them from the curse of the law, which is *death*. For them he hath abolished death, and brought life and immortality to light. After fulfilling, in his life and death, the good pleasure of the Father, he was raised to life again: and because he lives, his people shall live also. If they abide in him, their immortality is secured by the glorious promise, "I give unto them eternal life, and they shall never perish."

John 11: 23—26. "Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the

resurrection and the life : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die. Believeth thou this ?”

Here we have a case of death—not a figurative spiritual death, but a real natural death. The resurrection and the life here spoken of, are evidently placed in contrast with natural death, and must be literally interpreted. To talk about a spiritual life, a spiritual death, or a moral resurrection, here, would be worse than nonsense. What then do we learn from the passage ? We learn these great facts : That those who in this world believe in Jesus shall not die for ever ; but they shall be raised from the dead to immortal life. And 2d. This restoration to life will be effected by the power of Jesus Christ. The words “yet shall he live,” “shall never* die,” are restricted to believers. To them, *and to them ONLY*, is the blessed promise of a resurrection to immortality given. It follows then, that although the unbeliever shall be raised, he will not be raised to immortal life : on the contrary he will die ; he will “lose his life,” and be no more forever.

Some refer to the words, “And whosoever liveth and believeth in me shall never die,” to prove that the soul is immortal. Now, if we admit that the Saviour designed these words to apply exclusively to the soul, the advocates of eternal torments will gain little or nothing by the admission. If the exemption of the soul from death be intended—if the uninterrupted and eternal consciousness of the soul is here affirmed, still it is manifest from the passage, that such souls *only* are immortal as believed in Jesus. When the Saviour says, “He that believeth shall be saved,” we are surely not at liberty to conclude that we shall be saved, whether we believe or not. And so in relation to the words before us. If Jesus meant to teach the immortality of the soul, by the words, “shall never die,” he limits the language to such as believe in him. It follows, then, that the souls of unbelievers are not immortal. As immortality can only be secured by faith in Christ, and as many do not believe in him, such will not receive the glorious boon.

John 12 : 25, 26. “He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am there shall also my servant be : if any man serve me, him will my Father honor.”

Let the reader take, in connexion with this, Matt. 16 : 25, 26. When Jesus uttered these words he well knew that his disciples would be exposed to terrible persecutions, for his name's sake. He told them they would be as sheep among wolves ; that the world would hate them, and persecute them, and put them to death. He well knew that they would be tempted to abandon him and his cause, that by so doing they might preserve their lives. Some professors of Christianity, in the primitive age, did curse Jesus Christ, and by so doing escaped martyrdom. In view of these persecutions, which he foresaw, he told his disciples, that if they should forsake him to save their lives, viz : to prolong their lives on earth, that the final consequence of such conduct would be, *a total loss of life*. They might deny him, and thus escape the dungeon, the

rack, and the cross—they might become great and rich in the world, but they could not avoid the threatened doom. By denying him, they would have to sustain a loss of life which would be *total* and *eternal*.

Very different was to be the destiny of those who, in this world, hated their lives for Christ's sake ; or, as Matthew and Mark have it, *lost* their lives. Their bodies might be burned to ashes, be devoured by wild beasts, or be cast into the sea, but death should not reign over them for ever. “Whosoever will lose his life for my sake, shall find it,”—shall keep it unto life eternal. Whoever would make the word “*life*,” in these passages, mean *happiness*, affords sad proof that he is wedded to a “vain tradition,” which flatly contradicts the doctrine of Jesus Christ.

I may here remark, that the word which is rendered *soul*, in Matt. 16 : 26, is the same word which is translated *life* in the preceding verse. In relation to this, Dr. Clarke says : “On what authority many have translated the word *psuchen*, in the 25th verse, *life*, and in this (the 26th) verse, *soul*, I know not ; but am certain it means life in both cases.” So I fully believe. The doctrine of the text, then, is, that such as deny the Lord shall finally lose life ; they shall cease to be the subjects of conscious existence ; but those who die for Christ's sake, shall find their life again, and shall live eternally.

John 14 : 19. “Yet a little while, and the world seeth me no more ; but ye see me ; because I live ye shall live also.”

Here Jesus teaches that our future life is connected with, and dependent upon *his* life. But if men are immortal by *nature*, and not by the donation and conservation of God, through Jesus Christ, I cannot see how our future life can be a consequence of the resurrection and life of Jesus. The following is Clarke's note on this passage : “As surely as I shall rise from the dead, so shall ye. My resurrection shall be the *proof* and *pledge* of yours. And *because* I live a life of *intercession* for you at the right hand of God, ye shall live a life of *grace* and *peace* here, and a life of *glory* hereafter.” According to the Doctor, believers are dependent upon the Saviour for three things—grace and peace here, a resurrection from the dead, and glory hereafter. Now, as the gift of eternal life is identified by Jesus, in John 6th, with the resurrection ; and also by Paul, in 1 Cor. 15 : 32, it plainly appears that Christians are not immortal by nature ; on the contrary, they will be made immortal by “Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.”

The Doctor confirms this view of the subject in his comment on 1 Cor. 15 : 32 ; part of which I transcribe. He says : “What the apostle says here, is a regular and legitimate conclusion from the doctrine, that *there is no resurrection* ; for if there be no resurrection, then there can be no *judgment* ; no *future state of rewards and punishments* ; why, therefore, should we bear crosses, and keep ourselves under continual discipline ? Let us eat and drink, take all the pleasure we can, for to-morrow we die : and there is an end of us for ever.” The remainder of the note is to the same effect. Beyond all doubt the Doctor teaches that there can be no future life without a resurrection. The notion that the soul is naturally immortal is flatly contra-

* Never is plainly a compound of *not* and *ever*, so that the meaning is “shall not ever die.”

dicted, by Paul and the commentator, while they both affirm future existence, solely and exclusively on the ground of a resurrection. How perfectly this agrees with the words of Jesus in John 6: 39, 40, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

John 15: 6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

This passage should be read in connexion with the preceding verses. The Saviour teaches that we must be in union with him, in order to bear good fruits. We can feel and speak and act in harmony with God, only so long as we abide in Christ. When the believer ceases to live by faith in the Son of God, he ceases to be a holy being. In this state of separation from Christ, he is as destitute of real holiness of character, as a broken withered branch is of life. Being without the Son, he has no access to, nor communion with the Father; for, says Jesus, "no man cometh to the Father but by me." "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." From which it is plain, if a man does *not* love the Son, he has no interest in the Father's love,—no communion with him. "Whosoever denieth the Son, the same hath not the Father." Thus separated from God—destitute of the divine unction, the man is a barren, withered, useless existence. God made him not merely *to live*; but *to live* according to the laws of his physical, intellectual, and moral nature—to live in moral harmony and union with the great fountain of life for ever. But the sinner does not thus live; he does not answer the end of his being. What, then, shall be done with him? The answer of the Son of God, is, "he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are *burned*." As the withered branch, when cast into the fire, is utterly consumed, so shall the wicked "consume away;" "be burned," and then "be no more" forever.

Such appears to me to be the testimony of the great witness who came from heaven. Since I came to understand and believe the doctrine of Jesus, I can truly say, my mind has been relieved from a terrible burden. Often, when reading such statements as Wesley's, Saurin's, or Pollock's, respecting hell and the damned, I have asked the question—If these things are true, then what is God—the righteous governor, or the infinite tyrant of his universe? The monster gods of heathenism loved human blood, and Moloch seems to have been pleased with the groans and shrieks of his victims, when they were roasting in the fire. But does the living God delight in yet keener sufferings, and that to all eternity? Will he keep in life, countless millions of beings, through infinite ages, to plunge them deeper and deeper in a world of fire? Perish for ever the unreasonable, unscriptural idea! God is just in judgment; not malicious and cruel. In the Saviour's doctrine of immortality and retribution, my reason can discern the perfect and eternal rectitude of God. But when I am told that he will keep millions of his creatures in being for ever, to

torture them for ever, my reason is staggered—utterly confounded. I find it very difficult to believe that Jehovah's throne is established in truth and equity, and that his righteousness endureth forever: I can see no proportion between a course of sin in the short period of this life, and an eternity of torment. But in the Saviour's doctrine of life and death I can see a just proportion. And it is by the proclamation of that doctrine, that we must vindicate the eternal rectitude of God, against the terrible implications of a false theology. If the few men and women who are advocating the Saviour's doctrine, shall continue faithful. I believe their labors will not be in vain. The doctrines of Eternal Torment, the Horrible Decrees, and Infant Damnation, shall be classed together, and denounced as vile misrepresentations of the ever blessed Father, and of his Son Jesus Christ. So let it be. Amen.

West Brewster, Mass.

JOHN TATE.

THE COVENANTS.—NO. I.

BY THE EDITOR.

While the Scriptures speak of several covenants that God has at sundry times entered into with men, there are *two*, in particular, that we design to dwell upon in our remarks. These, for the sake of distinction, we call the covenant of works, or *universal obedience to positive law*, and the covenant of grace, or *of the free favor of God to sinners*, or transgressors of law. These are the two grand divisions of God's proceedings with men. Each of these covenants has had a gradual development, with various modifications.

I.—THE COVENANT OF WORKS.—This, in its first development, was with Adam. It granted to him dominion over all the earth, and the various animals, &c., which were made; also, the free use of all the fruits of the earth, with one exception. It was a covenant in which *life and death* were involved. The signs, tokens, or seals of this covenant were *two*; both symbols—one of life, the other of death. One "the tree of life," the other "the tree of knowledge, of good and evil." The latter was the sign, or pledge, on man's part, of obedience, and the test of his subjection to his Maker; and while untouched, was the evidence of his faithfulness in the covenant. The tree of life was the sign, or pledge, on God's part, of life to man while he continued in obedience. This covenant, then, was a covenant of works, conditioned life or death, according as the parties were faithful or otherwise in it.

This covenant was renewed through Moses with Israel, when they came out of Egypt, with amendments adapted to Israel, as transgressors. From Adam to Moses there was no covenant of works, strictly speaking—that is, none of like character with that made with Adam. Paul tells us, Rom. 5: 13, 14, "For until the law [by Moses] sin was in the world; but sin is not imputed [unto death] when there is no law;" [of works, as was the case from Adam to Moses;] "nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;" thus showing that men, since the offence of Adam till Moses, had not been, by God's appointment, under a covenant of works. But now, by Moses, the covenant of works was "added because of transgression, till the seed should come to whom the promise was made," or in whom the covenant of

grace was to be ratified. See Gal. 3: 19. In this law covenant, or covenant of works by Moses, every transgression and disobedience received a just recompense of reward; Heb. 2: 2; and there was no escape, except by resort to the continual offerings appointed in this covenant, without which the nation would have become extinct, by the penalty of death. This covenant, like that with Adam, had two signs, seals or tokens, by which it was ratified, viz.: *Blood* and the *Sabbath*. "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: And they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."—Ex. 24: 4—8. See also Ex. 31: 12—17. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work on the sabbath-day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever."

This covenant was especially contained in the "ten commandments:" see Ex. 34: 27—29. "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee, and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, that Moses wist not that the skin of his face shone while he talked with him." See, also, Deut. 9: 9—11.

The covenant, when made with Adam, was without promise of *forgiveness*, on any conditions; or, there was no remission of sin: one offence was death; hence, to the covenant with him there was no sign or *seal of blood*. When this covenant was made with Israel, in the day they came "up out of Egypt," as forgiveness would be extended in certain cases, the *blood of animals* was used as a sign, and it must be offered as often as any sinned—that is, the covenant, which was broken by every transgression, must be *renewed*, or the transgressor must suffer the penalty, death, "without mercy."—Heb. 10: 28. This covenant was truly the "first covenant," for the reason assigned, viz.: It commenced with Adam at his creation, but is specially called the first to the Israelites, as made with them when

they came out of bondage in Egypt, and as having reference to another to be made with them in the future, of which we shall speak by-and-bye.

II.—THE COVENANT OF GRACE; OR, "NEW COVENANT."—This was first *intimated* to Adam, Gen. 3: 15; after he had broken the covenant of obedience, or works: it was done in these words—"It [the seed of the woman] shall bruise thy [the serpent's] head." A work not to be done by Adam, but by one whom God in his favor, or grace, would send into the world. A work, therefore, not depending upon man, but upon the mercy and faithfulness of God. This new covenant, doubtless, had signs, seals, or tokens, which, however, are not specially mentioned, though strongly intimated, by the "skins" with which they were clothed, and the fact that "Abel brought of the firstlings of his flock and of the fat thereof," for an offering unto the Lord. Blood, then, was most likely the sign, seal or token of this new covenant. This covenant was afterwards more distinctly confirmed with Noah: Gen. 8: 20—22, and 9: 8—17. All this, however, was but a shadow, till it was still more explicitly opened and confirmed with Abraham, in this language: Gen. 12: 2—3. "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, And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." And again, chap. 17: 3—5. "And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee." Also, chap. 22: 18: "*And in thy seed shall all the nations of the earth be blessed.*"

The new covenant, as ratified with Abraham, had two signs, seals or tokens, viz.: *Circumcision* and *blood*. See Gen. 17: 9—12. "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."—Verses 13, 14. Circumcision implied the shedding of blood, so that this sign was two-fold; but Abraham also offered in sacrifice the blood of animals: See Gen. 22: 13. Our Savior expressly says, Circumcision is not of Moses, but of the fathers: See John 7: 22. It is not, therefore, of the signs or seals of the law, or covenant of works, as some seem to suppose; and Paul testifies, Rom. 4: 14, that Abraham received it as "the sign" or *seal* "of the righteousness of the faith which he had," &c.; which faith, of course, had relation to God's promises in the covenant of grace or favor he had been pleased to make with Abraham.

The covenant of grace had a further and more complete development and ratification by our Lord

Jesus Christ, at his first advent; and from these new developments and this new mode of ratification, it is, by way of distinction, denominated "a new covenant;" not because now for the first time made known, but for the reason we have just assigned. These new developments were the subject of prophecy, by types and explicit declarations. See Isa. 53: 10—12; Jer. 31: 31—34; and Ezk. 36: 24—27.

Here, again, we have *two signs*, or seals, that ratify this new development of the covenant of grace, viz.: *The Blood*, or death of *Christ*, and *Baptism*. Concerning the first, our Lord saith, Matt. 26: 28, "This is my blood of the new testament, [covenant,] which is shed for many for the remission of sins." That is, as we understand our Lord, the wine, used in the Supper, represents his blood which was shed for many in confirmation or ratification of the *new covenant*, [for that is the meaning of the word *testament*,] a principal promise of which is, "the remission of sins." This blood ratifies all the promises contained in the new covenant, and makes them certain to faith: because, "He that spared not his own Son, but delivered Him up for us all, [to demonstrate His love and give us a sensible proof of it, and of his purpose fully to carry out all the promises he had made in the new covenant, or covenant of grace,] how shall he not with him *freely* give us all things?" Especially all things promised in that covenant: See Rom. 8: 32, &c. These promises are summed up from the prophets, Heb. 8: 10—12, thus, "I will put my laws into their minds, [or, I will adapt my laws to their understanding,] and will write them in their hearts; and I will be to them a God, and they shall be to me a people: I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Blessed promises: such as we could hardly have credited, had not the author of them demonstrated His sincerity by giving "His own Son" to seal this new covenant by his blood or death. This covenant is one of recovery from sin and its consequences; or, a covenant of redemption. Christ's blood is not only the sign, seal or token of it, but He is the mediator of it: Heb. 8: 6.—"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Better promises than the first, or law covenant, which was, originally, without a mediator and without any promise of forgiveness; and even in its secondary form, *i. e.*, by Moses, there was nothing in it, of itself, that could ever "take away sins:" see Heb. 10: 11: "for by the works of the law [covenant] shall no flesh be justified:" see Gal. 2: 16.

SCRIPTURE PROOF,

Against the Common Theory of the Inherent Immortality of the Human Soul.

ARRANGED, ETC., BY HENRY JONES.

I. The soul of man represented as being like the souls of beasts, creeping things, &c.

Gen. 1: 30, "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the face of the earth wherein there is life," (or "a living soul," see margin).

Gen. 1: 20, "And God said let the waters bring

forth abundantly the moving creature that hath life," (or "soul," see margin).

Job 12: 10, "In whose hand is the soul (or "life," margin,) of every living thing."

NOTE. If there be then as truly a "soul," or "living soul," in all the "beasts," "fowls," and "creeping things," as was in man, even before the fall, as is here shown, how can the souls of men be naturally immortal *since* the fall, unless, on the same ground, the *souls* of creeping things, &c., are immortal also?

II. The soul of man represented as dying, slain, expiring, &c.

Num. 23: 10, "Let me [or "my soul, or my life," margin,] die the death of the righteous."

Judges 16: 30, "Let me [or "my soul," margin,] die with the Philistines."

Job 7: 15, "My soul chooseth strangling and death, rather than life."

Job 36: 14, "They [or "their soul," margin,] dieth in youth."

Ps. 56: 13, "For thou hast delivered my soul from death."

Ps. 33: 19, "To deliver their souls from death."

Ps. 78: 50, "He spared not their souls from death."

Jer. 2: 34, "Also, in thy skirts is found the blood of the souls of the poor innocent."

Ezek. 18: 20, "The soul that sinneth it shall die."

Ezek. 13: 19 "And will ye pollute me—to slay the souls that should not die?"

Acts 3: 23, "And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed," &c.

James 5: 20, "He that converteth the sinner from the error of his way, shall save a soul from death."

Rev. 16: 3, "And every living soul died in the sea."

NOTE. Considering this inspired testimony that human souls are actually subject to "death, dying, expiring, being slain," &c., how can these souls be also immortal, or not subject to death at all, except they seek and obtain immortality, at the resurrection, by a previous "continuance in well doing?" (Rom. 2: 7.)

III. The soul of man represented as going or descending into the "grave," or "pit," at death.

Job 33: 22, 28, "Yea, his soul draweth near to the grave—He will deliver his soul from going into the pit."

Ps. 30: 3, "Thou hast brought up my soul from the grave."

Ps. 35: 7, "For without cause, they have digged a pit for my soul."

Ps. 49: 15, "But God will redeem my soul from the power of the grave."

Ps. 89: 48, "What man is there that liveth and shall not see death? shall he deliver his soul from the hand of the grave?"

NOTE. How can human souls thus draw near to the grave, go down to the pit, and be redeemed from the hand of the grave, and be, also, naturally immortal, or subject to no such bondage of the "grave?"

IV. The soul of man represented as subject to destruction.

Matt. 10: 28, "Fear not them which kill the body [or commit murder] but are not able to kill the soul, [in the second death, Rev. 20: 14, 15,]

but rather fear him who is able to destroy both *soul* and body in hell," (at the last day).

Lev. 23: 30, "The same *soul* will I [the Lord] destroy from among his people."

Josh. 10: 28, "And that day, Joshua took Mak-kedah, and smote it with the edge of the sword, and the kings thereof he utterly destroyed them, and all the *souls* that were therein."

Ps. 35: 17, "Rescue my *soul* from their destruction."

Ezek. 22: 27, "Her princes are like wolves that destroy *souls*."

NOTE. According to this testimony, it naturally appears, that the souls of men are, in a manner, said to be destroyed in their temporal death, besides their being further subject to be destroyed finally by the Almighty himself. How then can they be actually immortal, or living, while under the power of either of these two kinds of destruction?

And now, in conclusion, may I not respectfully call on my readers who are believers in the soul's inherent immortality, to show, if they feel able, wherein the preceding testimony of Holy Writ should not be understood as literally as I have now done it; or wherein these passages, naturally understood, do not prove the *mortality* or *death* of "*souls*." And will they not also present other passages, if they have them, which directly, clearly and positively show, that the human soul is *immortal*,—shall *never* "die"—*never* enter "the grave"—*never* "be destroyed, or never experience any such thing. Having now given none but positive testimony myself on the subject, it appears as though mere *inferential* passages should not be considered as valid against those which are now given, and are positive.

New York, November, 1849.

BIBLE EXAMINER.

PHILADELPHIA, FEBRUARY, 1850.

BIBLE EXAMINER.—We are happy to announce to our friends that the support which has been received and pledged for the Examiner for 1850 has now made it certain that we shall have no occasion to ask or receive donations to complete this volume. We discontinued acknowledging pledges, publicly, for 1850, with the last number of Vol. 4. Neither do we acknowledge letters or remittances in the paper. If our friends receive what they send for they know their letters and money are received: If they do not receive what they order, and are in doubt as to the reception of their funds, they may write us at *our expense*.

We are sometimes delayed in sending off books and papers by absence from the city, or from not having the books on hand; though we do not intend to be out of Dobney or the Six Sermons. The sale of these two works is constantly increasing.

The "Bible Examiner *Extra*" is nearly all exhausted. Near five thousand copies were printed. We can, however, supply any amount at short notice. *Price, two cents* per copy.

We say once more, ALL *remittances* and communications designed for the Examiner, or relating to Books in our published list, must be addressed—"GEORGE STORRS, Philadelphia, Pa." We cannot be responsible for anything sent us, unless this direction is *strictly* attended to. We have no *agent* in this city: *let these things be remembered*.

NEW YORK.—Since the last Examiner was issued, we have preached three Lord's days in New York city. Our friends procured for us the "Apollo Rooms," in Broadway. That is the finest and most central location in the city. The first day we preached three times to large and deeply attentive congregations, and scattered several hundreds of the Examiner, and of the "*Extra*;" which were eagerly sought for, and we trust will be carefully read.

At the close of our discourses, Arnold Buffum, formerly a Preacher in the Society of Friends, arose and confessed his belief in the general view that had been taken on the subject of immortality;—said he came to the conclusion, forty years ago, in reading the Bible alone, that man has not immortality out of Christ; and that the phrase *death*, in the *scriptures*, has the same meaning it would have in a newspaper; he had propounded the question to eminent ministers, to know by what rule the meaning of that phrase is made to differ when used in the latter from that in the former; but had sought in vain for an answer. He stated, that this was the first time in his life that he had publicly avowed his belief in the views presented that day, but felt willing to let it be known that he was on this side of the question, and wished that some concerted action might be had, by which the friends of these truths could more effectually spread and sustain them.

Friend Buffum is about 68 years old, but still speaks with a strong and clear voice, which gives deep interest to his words. They produced intense feeling in the minds of those who heard them.

During the week we learned that one who has been studying at the Oberlin Institute, Ohio, with a view to the ministry, has come to the conclusion that he has lost all his labor there, in studying theology. He has read, recently, our Six Sermons and Dobney on Future Punishment; and after hearing us the first Sabbath, concluded he had something to do besides going to Oberlin to lose any more time poring over immortal-soul-ism.

Another interesting circumstance also developed itself to us that week. We were visited by a Local Preacher, of the Methodist E. Church, who heard us on the Sabbath, and who has been a minister near twenty years. It seems a company of these preachers have been in the habit of writing essays

on different subjects, and reading them together. His topic happened to be the Intermediate State between Death and the Resurrection. This document he left us to read. We find he takes precisely the ground we advocate. For maintaining these views, he has been brought before the authorities of the M. E. Church, and suspended from all *official* relations. It remains to be seen whether they will exclude him from their church on this ground. We hope he will be enabled to bear being "cast out of the synagogue," if need be.

Some preachers in New York and vicinity have recently been preaching against the views we advocate; but, so far as we could learn, with no other effect than to drive over some to our side of the question. The pool there is somewhat stirred up; and ministers in that city and elsewhere, must meet the question. Their course will lead them to *Rome* to seek weapons of defence; and we venture the suggestion that this question will do more to develop the real character and condition of organisms, called *churches*, than any one topic that has arisen in this century. If the doctrine of the natural immortality of man is demonstrated to be a fable, Romanism, with all its idolatry and saint worship, purgatory and blasphemous usurpations, falls. To sustain immortal-soulism, the Protestants must go to Romanism for weapons—it is by that "*dunghill of decretals*" alone any one can sustain it. This borrowing from Rome will carry Protestants there to market, and so will lead them to a "Treaty of Commerce" with that power, and thus constitute an affinity which will end in multitudes of Protestants becoming identified with Romanism, and so slide into that church.

The congregation was as large or larger the second Lord's day as the first; but we defer what we have further to say of our visit there, as well as some interesting facts from Scotland, which we received from a brother recently from that country, till next month.

THE DIFFERENCE.—If a man's opinion is formed under the influence of a love *for sin*, he is guilty for that opinion, and his error has no excuse—he has "no cloak for his sin." But if he is honestly inquiring after truth, with a purpose of heart to obey God, and seeking the aid of the Holy Spirit, and falls into some error, he must, nevertheless, act and speak in accordance with his honest convictions of the truth of what he has embraced. Not to do this, is to sin against his own convictions of what God has taught him; and, *to him*, it is sin. So that, two persons, on points not clearly, and beyond a doubt, settled in the word of God, may come to a different conclusion, and yet neither of them can act or speak different from their convic-

tions without sin. It is the *intention* that gives character to the act or word. If a person speaks or acts contrary to his convictions of what God requires of him, he commits sin, even though the act, in itself, is right.

This principle, we conceive, is clearly laid down in the 14th chapter of Romans. "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned" [condemned] "if he eat, because he eateth not of faith," [a firm persuasion that it is right] "for whatsoever is not of faith is sin." See the whole chapter.

While meditating on this subject, neighbor B. came into our study, and the following DIALOGUE occurred:

Ourself. I believe you have not heard my discourses on the inquiry—"Are the wicked immortal?"

B. No, I have not—though I am sometimes inclined to think favorably of your views, having read your pamphlet on the subject. But the prejudices of my education have been strong in favor of the common theory; and then your views are very unpopular with the churches who have long held the notion that the wicked will continue in eternal conscious being in hell torments.

Self. True, my views are somewhat unpopular; but, I suppose, that is no reason why I should refrain from preaching them. My own convictions are, that they are true; and to refuse to preach what I honestly believe is God's truth, would be to sin against my own conscience.

B. I know if a man acts at all, he must act according to the light he hath; but you know that great and good men have thought the theory you oppose is true, and have preached and written much on that subject; and we cannot doubt but they were, and are, honest.

Self. I have no doubt of that; and with their convictions they could not preach otherwise and maintain a good conscience, and I do not therefore attach any blame to them, though, I believe, the theory, *itself*, is *blasphemous*; and, with my present convictions, if I should attempt to preach it, I should feel as if I was *blaspheming*, and sinning against God; because I do honestly think, to represent him as exercising his almighty power in sustaining in being, and by his presence eternally superintending their torments; or, as Mr. Benson expresses it—"His fiery indignation *kindles*, and his incensed *fury feeds* the flames of their torments, while his powerful *presence* and operation maintains their *being*, and renders all their powers most *acutely sensible*; thus setting the *keenest edge* upon their pain, and making it cut most intolerably deep!" I say, I honestly believe, that such doctrine is a libel on the gospel, invented by the "father of lies," and fathered upon *Christianity*, to drive men into universalism and infidelity; and, I do not wonder that men do reject Christianity, when once the idea is fixed in their minds that it teaches such a doctrine.

B. Could you not, however, use the language of Scripture, and say nothing about your views of the meaning of those texts that speak of the final punishment of the wicked, and in that way save yourself from the reproach that now falls upon you?

Self. I thought, for a time, I could; and for a long time adopted that course; for, it was no small trial to let it be known that I had given up the old theory; and especially to preach on the subject; but, I could not satisfy my conscience in that way. I found I had too much regard for my *reputation*; and that I was not quite willing to be esteemed a "fool" by the "wise and good," whom I loved.

B. Well, I suppose you must act according to the convictions of your own mind; but, I hope you do not call those who adhere to the old theory, and preach it, *biasphemers*.

Self. By no means. I once did the same thing myself, and was honest; and I have no doubt the advocates of that theory, in general, are so: and so long as they believe it, they must preach it, or their consciences will condemn them; and if they neglected to preach it, it would show a *want* of honesty. All I ask of them is to give me the same credit for honesty in *my* preaching: and if we cannot "see eye to eye," on this subject, we can "love one another."

B. That is right—I believe so too. Good bye. I will see you again soon. [*Exit.*]

THE CHRISTIAN'S HOPE.—NO. I.

BY THE EDITOR.

What is the Christian's hope? It is usual first to state the *negative* and then the *affirmative*. We shall, however, take the opposite course, and first show what the hope is. Let us then look at 1 Pet. 1: 3 to 5, 13—"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept up by the power of God through faith unto salvation, ready to be revealed in the last time. . . Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here Peter states that by the *resurrection* of our Lord from the dead we have a *lively hope* to an inheritance *reserved*, and to be revealed in the *last time*; or at the revelation of Jesus Christ. This hope, then, is not of going to heaven at death, but of a resurrection from the dead into the incorruptible inheritance. Compare this with 1 Corth. 15: 17-19—"For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Here again the Christian's hope is in the resurrection from the dead. The same thing is expressed Rom. 8: 22-25—"For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doeth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for it." The resurrection is here looked to as the consummation of the hope of the lover of Christ.

When is this hope to be realized? (See Phil. 3: 20, 21.)—"For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ. . . . Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." At the revelation of our Lord Jesus Christ, then, the hope is to be consummated, and these *vile* bodies are to undergo that change which will prepare us for the incorruptible inheritance.

Again, 1 John 3: 2, 3—"Beloved, now are we the sons of God, and it doeth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." Here the period when the christian's hope is to be realized is clearly stated to be at the appearing of Christ, when we shall be made *like* him: and the effect of this hope upon us, in the present time, is fully brought to view, viz: *purity*, "as he is pure."

See also, Col. 3: 4—"When Christ, *who* is our life, shall appear, then shall ye also appear with him in glory." Here we see the Christian's hope is to be realized at the appearing of him who is our *life*: then, and not till then, will the saints appear with Christ in glory.

Let us now examine 1 Thess. 4: 13-17—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Bring with him," from where? Not from heaven, as some suppose; but, from *the dead*. Paul says, Heb. 13: 20—"The God of peace brought again *from the dead* our Lord Jesus." In the text under consideration he comforts Christians with the assurance that as certain as God brought Jesus from the dead, so all that sleep in Jesus will he bring with him. It is the certainty of their resurrection that the apostle is teaching; and he goes on to tell *when* that event shall take place.—"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here then the Christian's hope is fully stated. It is clearly not a hope that those who have died in the Lord have *gone to heaven*, but a hope in the coming of the Lord to raise the dead and change the living saints. We wish to make this point distinct before the mind, in order that we may *see and feel* the importance of the Advent of Christ and the Resurrection of the dead.

If the doctrine, that when a man dies he enters at once into a state of conscious blessedness is true, we should have a right to expect that it would be *explicitly revealed*—the same as the being and attributes of God—the work of creation—the fall of man—his recovery by a promised Messiah—man's subjection to death—his resurrection—the new heavens and new earth, &c. But, is the doctrine of going to heaven at death, or consciousness after death, before the resurrection, as clearly revealed as either of the

aforesaid doctrines? We think not. Let us examine, at present, the Old Testament. We take the position, then, that there is not a single text in the Old Testament that clearly teaches any such doctrine; and, but three or four that can be even tortured to sustain such a theory by *implication*; while several *positively* declare the opposite doctrine.

The text Eccl. 12: 7, has often been quoted in proof that there is in man a spirit that remains conscious when he is dead,—“Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it.” Now, this is as true of the wicked man as of the good; and it just as truly proves universal salvation as it proves that a man is *alive* when he is dead. But we repeat, what we have often said, until it can be proved that this spirit, whatever it is, had consciousness *before* God gave it to man, it never can be proved, from this text, that it has consciousness *after* it returns whence it came. The natural inference is, that the spirit returns to the same state that it was before man had consciousness. Every man knows he has no consciousness prior to his present organization; yet his spirit—life, breath—came from God and returns to God, as his body came from the ground and returns to the earth: and there is nothing in this text that can prove that that which returns to God has consciousness any more than that the body has life and feeling when it returns to the earth. But to settle that point, the same writer, in the 9th chap. 5th verse, *positively* declares, “the dead know not anything; and a mere *inference* drawn from the language of a writer, must fall before a *positive* declaration of the same writer that the inference is *false*. Such is the case under consideration.

Another view, however, of Eccl. 12: 7, may be taken, which is this. “The spirit,” which “returns to God who gave it,” is *God’s* spirit, and not *man’s*. By turning to the discourse of Elihu, Job 33: 4, we find the following sentiment:—“*The spirit of God hath made me, and the breath of the Almighty hath given me life.*” He afterwards says, chap. 34: 14–15, “If he (God) set his heart upon man, if he (God) gather unto himself HIS SPIRIT and HIS BREATH; all flesh shall perish together, and *man* shall turn unto dust.”

Here, certainly, the language warrants us in concluding that it is God’s spirit that he gathers unto himself; the doing of which causes “*man* to turn again unto dust.” By that spirit men are “*made*” and sustained in life; when God withdraws it, or it “returns unto God who gave it,” man sinks back into dust from whence he came, and “in that very day his *thoughts* perish.” Psal. 146: 4. There is good reason, therefore, for thinking that “*the spirit*,” Eccl. 12: 7, is the spirit of God and not of man. But if it is man’s, we have shown there is proof positive, out of the same writer’s testimony, that it knows “not anything,” and that “there is no knowledge in the grave”—in “*sheol*”—in the *state of the dead*; for that is the sense of the term *sheol*, in Eccl. 9: 10, translated “grave.” It is the state of the dead that Solomon affirms is one where “there is no knowledge.” Without a resurrection then, there is no hope of a future life. The hope of a resurrection was THE HOPE of all the saints of the Bible, and not a hope of going to heaven at death, for which there is not a single testimony in the Scriptures, as we shall see as we proceed in this investigation.

CORRESPONDENCE.

FROM DR. N. SMITH.

Br. Storrs,—In the July No. of the Examiner, for 1849, you introduced Micah 3: 12, to prove the return of the Jews to Palestine while in a mortal state. You thus inquire,—“Has Zion been ploughed as a field?” You answer, “Yes.” You then say—“If one part has been fulfilled, it is God’s commentary on the remainder.” But this prophecy was not fulfilled, as you will see by turning to Jer. 26: 18, 19. Hence, by your own shewing, God’s commentary is against you. You will see in this case there is a condition understood. See also 1 Samuel 23: 10–14. Note also Ezekiel’s city. It is true there is a hint to the condition in chap. 43: 5–13, which is often overlooked. So also with respect to Zechariah, chap. 14. Some things, then, may be conditional, and the condition not expressed. But in Micah 4: 1–6, I still doubt your exposition. Here the Lord tells us what “many nations” say; and, of course, the people composing those nations say it. You know that the pulpit teems with all that is said till you come to the sixth verse. The peace and safety preaching of the present day is in almost these identical words. See Dr. Cox’s late sermon. After delineating the “good time ahead,” he then tells us that the “mouth of the Lord hath spoken it.” But when you ask him where? he refers you to Dan. 7: 27. It takes even a Dr. Cox to see an inference in this text, to prove his peace and safety doctrine.

We, of this place, now wish to ask you a few questions. Paul says,—“Behold, I show you a mystery, we shall not *all* sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” If I understand you right, this takes place when the Lord comes to reign over the nations of the earth, and by the raised and changed saints acting as missionaries to those that are left of the nations, salvation will be offered to them, and many will be converted to God, and finally saved.

Question 1st. Will they be as we are now in Adam’s flesh and blood, or mortal?

2d. If this is the case, how will they be changed to immortality?

3d. Will there be another trump after the last, at which *all* are to be changed?

4th. Will there be another changing process? If so, where is so important an event recorded in the word of God?

In your answers to questions relating to the wheat and tares of the field, you tell us that the field is the church. Jesus says it is the world—*kosmos*. You say that the tares are false professors. Jesus says they are the children of the wicked one. You say the harvest is the end of the Church. Jesus says it is the end of the world. Jesus says, “The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity.”

Question 1st. Will God give the kingdom under the whole heaven to the saints or children of the kingdom, before he clears out of it *all* those that offend or do iniquity? Jesus says he will remove those first that are symbolized by the tares.

2d. Whose explanation of this parable would you advise us to believe? yours, or the son of man’s?

Will you please answer these questions in a plain Bible manner? There is none of us with you on these questions.

But with respect to the state of the dead, and the end of the wicked, there are but few in this section of country but what believe that the "dead have no knowledge," and that the final punishment of the wicked will be the second *death*; and if this second death is a punishment, it will be an eternal or everlasting punishment, unless they are to be restored to life again, which would be a third resurrection, for which there is no promise. We believe that the opinion some hold, that the wicked will have eternal life or consciousness in hell after death, has made more infidels and universalists than all other opinions put together. The Lord says, "As I live, saith the Lord God, I have no pleasure in the *death* of the wicked;" and then for him to give them eternal *consciousness* in misery, or always dying and never dead, is more than we can think of him. We are still called by names we do not own, by those of opposite opinions, and at the same time requested to express ourselves by using *Bible language*. If they would be as modest as they request us to be, there would be no difficulty. We should think it imposing upon *good nature* to tell them to "take a *name* and go off and leave us to ourselves." But you have to share in the same unjust appellations.

Yours, &c.
Maine. NICHOLAS SMITH.

—
REPLY TO DR. SMITH BY THE EDITOR.

Br. Smith's reference to Jer. 26, in proof that "Zion has" *not* been "ploughed as a field," we think he will be satisfied, on a careful examination, is defective. That Zion *has* been ploughed as a field, since the prophecy of Micah was uttered, is undeniable—facts of history abundantly establish this. All the text proves, is, that the Lord did not, in the days of Hezekiah, cause the evil to come; see 2 Chron. 32: 25, 26; but it did afterwards come in all the fulness of the threatening.

Br. Smith, or any one else, may "*doubt*" our "exposition," without giving us any offence; and we certainly "*doubt*" the correctness of his exposition of Micah, 4th chap., though we once thought as he does on that text; yet we were long since satisfied that "*the mouth of the Lord hath spoken it,*" and that an attempt to set it aside by ascribing it to ministers or churches in this age, is an error. The construction of the prophecy will not allow such an interpretation; and Zechariah confirms the construction we put upon Micah. He says, expressly, "The word of the Lord of hosts came unto me, saying—There shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days *it shall*

come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard *that God is with you.*" —Zech. 8: 18—23.

This is plain enough to our mind, and confirms us fully in the views we published in July last, from which Br. Smith dissents.

In Br. Smith's introduction to his questions, instead of the term "missionaries," we use the terms "*kings and priests.*" With this alteration, we let his introduction pass, and come at once to answer the questions.

We answer to "question 1st"—Those "left of the nations" will undoubtedly be in "flesh and blood," and liable to *mortality*; and the sinner, under that dispensation, will be visited with "plagues" and "punishment;" [see Zech. 14: 16—19.] and, as "the wages of sin is death," there may be deaths in that age. Isa. 65: 20 makes it probable there will be.

To Br. Smith's 2d question, viz., "How will they be changed to immortality?" we answer—In the same way, probably, as at the advent. If he can tell "*how*" that is done, he may have answered his own question.

To his third question, viz., "Will there be another trump after the last, at which *all* will be changed?" we reply—The "*last trump*" of this age brings the change of "*all*" *the saints* "who are alive and remain unto" that time; and hence can prove nothing as to those who are "left of the nations," who had not previously "heard" his "fame, nor seen" his "glory." See Isa. 66: 15, 16, 19.

Question 4. "Will there be another changing process? if so, where is so important an event recorded in the word of God?"

We answer simply by saying—That each dispensation has its peculiar developments. There was no "changing process recorded in" the revelations made to those under the Old Testament as is now made to us, nor did our Savior, personally, announce it in the full manner Paul has. The manner in which those who are "left of the nations" are to be changed, if they, after trial, prove worthy, is a matter no way essential to us in this age; but will, doubtless, be made known in that age; yet we are not even now left entirely in the dark, as Br. Smith may see if he will read Rev. 22: 2. The leaves of the tree of life are to be "for the *healing* of the nations."

Having thus replied to Br. Smith's first class of questions, we come to notice what he says of our remarks on the parable of the wheat and tares. Surely Br. S. is mistaken as to what we said on that subject. We did not say, "the *field* is the church;" nor did we say, "the harvest is the *end*

of the church." Both of these positions are Br. Smith's inferences; and inferences are often incorrect, and especially so in this case. All we said on that point, to which Br. S. refers, is contained in the following extract, found in Vol. iv., p. 124.

Our Lord, Matt. 13th, is speaking only of a specified class of wicked men, symbolized by "tares," and those too in a specified location, viz. "AMONG the wheat;" and they grew "TOGETHER" with the wheat; and so nearly resemble it, that men, in the present age, have not sufficient judgment to be entrusted with the work of rooting them up. The original word, "tares," signifies "bastard wheat;" it resembles genuine wheat, and is scattered among it. The symbol therefore shows the class of wicked persons spoken of are professors of religion, and that they are in the nominal churches; the parable relates to them, and to them only. In relation to such wicked professors, with which the devil has filled professedly christian churches, from various motives, such as respectability; to get on better in business; and to cover up their wickedness under the cloak of religion, we have no idea that they will be of the number "left" of whom Zechariah speaks. They are "children of the wicked one"—his offspring, or the fruit of his producing: "the harvest" for them "is the end of the world"—*aionos*—age: the end of the age that precedes the second advent, or personal reign of Messiah. Then they who have imposed upon true christians, and been a "scandal" to the cause of pure christianity, will meet with judgment, symbolized by being cast into a furnace of fire: their hypocrisy and wickedness exposed, and themselves cut off under circumstances of shame and anguish, which will be a standing monument of God's abhorrence of all such characters. All this has nothing to do with those not included in this specified class; and the fact that our Lord adds—"Then shall the righteous shine forth as the sun in the kingdom of their Father;" shows there is somebody "left" for them to shine upon; and we are not left in the dark as to whom they are to enlighten, viz. "Every one that is left of the nations," contradistinguished from the nominal churches who have been judged.

The Church is in "the world," which is "the field." The tares are "among the wheat," and therefore in the professed church. Surely, Br. S., "false professors" are "children of the wicked one." It will be seen that we said nothing of "the end of the church." When our Lord spoke of the end, he did not say, the end of the "kosmos," but "the end of *aionos*," which change of expression is some evidence that he did not mean the end of the "field," which he calls the *kosmos*.

We will now look at the second class of questions. It appears to us that Br. Smith, by coupling together Dan. 7: 27, and Math. 13: 41, has not kept up a distinction which is manifest. The kingdom, Math. 13: 41, seems to us, clearly to import no more than those who were included in the professed church. Jesus says, Mat. 25: 1, "The kingdom of heaven shall be likened unto ten virgins; five wise and five foolish." These certainly do not include any but professed Christians, and yet they

are spoken of as representing the kingdom of heaven. Out of that kingdom Christ will cause to be gathered all them which do iniquity, and all things that offend, or "all things that cause scandals"—so the original signifies. The kingdom here, then, imports the church made up of his professed followers, many of whom have been a scandal to his cause, and have practiced iniquity. When the work of purifying his kingdom, or church, is accomplished, "Then shall the righteous shine forth as the sun in the kingdom of their Father;" and unto them, as kings and priests, will "be given the kingdom and the dominion, and the greatness of the kingdom under the whole heaven," as heirs of God and joint heirs with Christ, and "all people, nations, and languages" shall "serve and obey him:" see Dan. 7: 14.

The second question, as it is founded on a misapprehension of our remarks, needs no answer: but we would "advise" all to be cautious in inferring that a writer means what he does not express.

FROM DR. WM. WILSON.

By the kindness of a neighbor, I have had the perusal of several numbers of the Examiner and your Six Sermons, wherein I have found a most satisfactory confirmation of opinions long since formed, respecting the destination of the wicked after this life. These opinions, originally founded upon a careful examination of the Scripture, were afterwards established in my mind by a work written by the celebrated John Locke, author of the famous Essay on the Human Understanding. Not having seen in any of your numbers (in which you quote the authority of eminent men in support of your doctrine,) any allusion to this great name, and supposing that his book may be scarce in your part of the world, I give you the following extracts:

From John Locke's Treatise on the Reasonableness of Christianity. Published in 1695.

"To one that, thus unbiassed, reads the Scriptures, what Adam fell from is visible, was the state of perfect obedience, which is called justice in the New Testament, though the word, which, in the original signifies justice be translated Righteousness: And by this fall he lost Paradise, wherein was Tranquility and the Tree of Life; i. e. he lost Bliss and Immortality. The penalty annexed to the breach of the law, with the sentence pronounced by God upon it, shew this. The penalty stands thus, Gen. 2: 17. *In the day that thou eatest thereof, thou shalt surely die.* How was this executed? He did eat, but in the day he did eat, he did not actually die, but was turned out of Paradise, from the Tree of Life, and shut out for ever from it, lest he should take thereof, and live for ever. This shows that the state of Paradise was a state of Immortality, of life without end, which he lost that very day that he eat. His life began from thence to shorten, and waste, and have an end; and from thence to his actual death, was but like the time of a prisoner between the sentence past and the execution, which was in view and certain. Death then entered and shewed his face, which before was shut out and

not known. So St. Paul, Rom. 5: 12, "*By one man sin entered into the world, and death by sin; i. e. a state of death and mortality; and 1 Cor. 15: 22, In Adam all die; i. e. by reason of his transgression all men are mortal, and come to die.* This is so clear in these cited places, and so much the current of the New Testament, that no body can deny but that the doctrine of the gospel is, that death came on all men by Adam's sin; only that they differ about the signification of the word *Death*. For some will have it to be a state of guilt, wherein not only he, but all his posterity was so involved, that every one descended of him deserved endless torment in hell-fire. I shall say nothing more here, how far in the apprehensions of men this consists with the justice and goodness of God, having mentioned it above. But it seems a strange way of understanding a law, which requires the plainest and directest words, that by *death*, should be meant Eternal Life in misery. Could any one be supposed by a law that says, *For felony you shall die*, not that he should lose his life, but be kept alive in perpetual, exquisite torments? And would any one think himself fairly dealt with that was so used? . . . I must confess that by *death* here, I can understand nothing but a ceasing to be, the losing of all actions of life and sense. Such a death came on Adam and all his posterity, by his first disobedience in Paradise, under which death they should have lain for ever, had it not been for the Redemption by Jesus Christ. . . . Paradise was a place of bliss as well as immortality, without toil, without sorrow. When man was turned out, he was exposed to the toil, anxiety, and frailties of this mortal life, which should end in the dust, out of which he was made, and to which he should return; and then have no more life or sense than the dust had out of which he was made. As Adam was turned out of Paradise, so all his posterity were born out of it, out of the reach of the Tree of Life; all like their father Adam, in a state of mortality, void of the tranquillity and bliss of Paradise. Rom. 5: 12. *By one man sin entered into the world, and death by sin.* But here will occur the objection that so many stumble at: How doth it consist with the justice and goodness of God, that the posterity of Adam should suffer for his sin—the innocent be punished for the guilty? Very well; if keeping one from what he has no right to, be called a punishment, the state of immortality in Paradise is not due to the posterity of Adam more than to any other creature. Nay, if God affords them a temporary mortal life, 'tis his gift, they owe it to his bounty, they could not claim it as their right, nor does he injure them when he takes it from them. Had he taken from mankind any thing that was their right, or did he put men in a state of misery worse than not being, without any fault or demerit of their own, this, indeed, would be hard to reconcile with the notion we have of justice, and much more with the goodness and other attributes of the Supreme Being, which he has declared of himself, and reason as well as revelation must acknowledge to be in him. unless we will confound Good and Evil, God and Satan."

There is much more in this admirable treatise calculated to render Christianity acceptable to rational beings, by purifying it of the absurdities with which the folly and craft of men have defiled it, and supplied abundant materials for dissent and infidelity.

W. WILSON.

Lower Canada, Jan. 3, 1850.

The work of Locke, from which Dr. Wilson has sent us the foregoing extract, we have read, and intended, before now, to have commenced publishing from it; though we do not endorse *all* the sentiments it contains.—ED. EXAMINER.

FROM L. W. BEACH.

Br. Storrs.—I can hardly deny myself the privilege of expressing the high esteem in which we here hold your paper. My first teaching in childhood was the "*Heathen dogma*" that man was immortal, and that the dead know far more than the living; also, that the punishment of the wicked would be to writhe in endless and increasing torments, which I believed till I was about thirty-four years of age. About two years since, a friend sent me a copy of your Six Sermons, which I read again and again, and which I endeavored by sound speech to show was heresy. Never did I labor at any thing more intensely; but the more I endeavored to make it error, the more I became convinced that it was truth. I now read my Bible as a new book, and oh! what *glory, harmony and beauty* gilds its sacred pages. A multitude of texts that before were obscure to me, now appear so plain, that I am astonished that I had not, when reading them before, understood them as I now do. I envy not those who believe all men immortal, and the wicked doomed to endless sinning and suffering. Perhaps they rejoice in their supposed immortality through Adam the first, but I only glory that I can ascribe LIFE AND IMMORTALITY to the second Adam, my glorious Redeemer, who is to sit and reign on David's Throne, (not mystically or spiritually, but) in deed and in truth. And for your encouragement, and for the information of a certain brother (who asserted a few weeks since in the Advent Harbinger and Advocate, that though his inquiries had been extensive, yet he had heard of but one, and never seen one, that was convinced of the truth of the Second Advent near by the preaching of that doctrine) I wish to say, that I ascribe all the light I have since received on that great and glorious event, which I now *ardently desire and long for*, under God, to your Six Sermons. Nor need I stop here; out of twenty-seven that have made up our congregation, twenty-three were convinced of the truth of the Second Advent by the previous examination of your Sermons, or hearing that doctrine publicly preached; whilst only four embraced the Advent faith first, and before they ever heard or read any thing on the life and death question. If any of our brethren, who are opposers to the truth of the Bible that "*the dead know not anything*,"—and "*all the wicked will God destroy*," will take the trouble to traverse the West, they will get a similar account of the conversion of scores, yea hundreds; and the glorious truth is still spreading, though obstructed in a great degree by a flood of prejudice, and a most violent opposition from ministers and laymen of the popular churches; still there are those that are becoming dissatisfied with the bare assertions of the popular ministry, and are beginning to look for themselves, to know what the Bible teaches. I, for one, am well convinced, that to be successful in preaching the truth, the whole truth must be presented. It then forms a regular harmonious chain. What avails it to preach the Second Advent, and at the same time

teach a system which tends to make it of very little, if any, importance. The true Bible doctrine is the only one which presents the advent in all the force and beauty of the Scriptures,—“without it, no resurrection—without a resurrection, no future existence or reward,” as saith the Apostle, “*Then* (if no resurrection) they also, which are fallen asleep in Christ, are perished.” 1 Cor. 15: 18.

Your brother, looking for immortality at the coming of Christ,
L. W. BEACH.
Indiana, Dec. 24, 1849.

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FROM HORACE EMERY.

Br. Storrs,—I have the reading of the Herald and Harbinger, but I cannot feel willing to give up the Bible Examiner. I love the spirit in which it seems to be conducted; yet I cannot feel perfectly satisfied as to some of the doctrines therein advocated by the Editor. Yet I wish for light, and can only get it by looking on both sides of the question. I have circulated your Six Sermons considerably in this vicinity, and some seem quite engaged concerning the final end of the wicked. One Universalist preacher says, if that can be proved, his doctrine, or Universalism, is overthrown at once; and he expresses a strong desire to hear you lecture, and will ensure you the use of their house, a new brick edifice in this village. Could you come, I think you would have a good audience and a candid hearing. A visit might accomplish much good.

Yours, &c., expecting soon to see the King in his beauty,
HORACE EMERY.
Massachusetts, Jan. 7th, 1850.

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FROM H. E. CARVER.

Br. Storrs,—The subject of the second coming of the Son of God, and its attendant truths, has lost none of its force on my mind, though it may have its novelty. I am settled in the conviction that until the second appearing of Jesus and the resurrection of the dead, there is no immortality of either soul or body, except by *faith*, as Abraham dwelt in the land of promise; therefore, as a seeker after the great boon of immortality, I live in the continued desire for the coming of Him who brought it to light through the gospel; and I expect that when He comes, whose right it is to reign, I shall be clothed upon with my house which is from heaven; or, in other words, I shall inherit the kingdom prepared for the Christian from the foundation of the world. This is indeed a “blessed hope,” and, in my esteem, of infinitely more value than all the honor, and pleasures, and pageantry of earth.

That you and I may have a portion in that inheritance is the desire and prayer of your brother,
H. E. CARVER.

Ohio, Dec. 24th, 1849.

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FROM E. T. WELCH.

NEW JERSEY, Dec. 28th, 1849.

Br. Storrs,—I see by the last number of your Bible Examiner, that you suppose your intercourse will end with some of your readers. I however indulge the hope that none, after reading said number, will bid you adieu. I, for one, cannot; and though my means are limited, I think I can easily spare enough of this world's treasure for information relative to our eternal interest.

I love the doctrine of IMMORTALITY through our Lord Jesus Christ too well to consult too closely my pocket. I am glad, dear Brother, that God raised you up, though by discipline, to proclaim fearlessly, that immortality is the gift of God, through Jesus Christ our Lord, being brought to light by the gospel. I am glad also, that your Six Sermons were placed in my hands for perusal and investigation, though loaned to me by one who did not believe the doctrine therein contained. The four words, “*Are the Wicked Immortal?*” which, after careful and calm investigation of your reasoning on the subject, and minute examination of the word of the Lord, I was enabled to answer the question without fear of successful contradiction, that “he that hath the Son hath life; he that hath not the Son hath not life,”—“That the wages of sin is DEATH, but the gift of God is eternal life through Jesus Christ our Lord.” All praise be given to Christ, our Lord, for this unspeakable gift. O! that every thing that hath breath would join in one loud hallelujah to Him who died for us, and rose again, that sinful man might attain unto eternal life. Glory be to his name for ever more. It was in the year 1843 that I saw your Six Sermons. From that time to the present, I have studied and loved the doctrine of life in Christ, to be fully realized in the world to come; that “when Christ, who is our life, shall appear, *THEN* shall we appear with him in glory,” *not at death*.

I have been a constant reader of your Bible Examiner since its first publication. I have watched its doctrines and spirit throughout, both which have pleased me, with few exceptions. We cannot all see exactly alike in every particular; but still we can love as brethren,—we have no license to the contrary.

I bid you God's speed in the work in which you are engaged. Let thy voice be heard in trumpet-tones through the length and breadth of the land, that immortality can alone be had by faith in, and obedience to, our Lord Jesus Christ.

I think the Examiner is not dear at one dollar per year; the reading is fully worth it, and more.

I have lately purchased H. H. Dobney's work on Future Punishment, which I am examining with much satisfaction. I wish the work could have an extensive circulation, especially amongst the ministers of the different denominations.

God's truth is mighty and will prevail,
Though all the powers of earth do it assail.

May the Lord preserve you unto his everlasting kingdom, at the appearing of Lord Jesus with all his saints.

Yours, truly,
E. T. WELCH.

—
FROM PATRICK CANNON.

Bro. Storrs,—I believe that in sustaining your views, as it regards *life* as the gift of God, and *death* as the wages of sin, I am holding up the great fundamental truths on which the edifice of Christianity is founded.

Immortality to man, in the creation of Adam, independent of all other animated nature; consciousness or life, in the shape of a soul, when the body goes into the *grave*; and life and consciousness to the *WICKED*, after the resurrection, judgment and second death, are doctrines that shroud the Scriptures in mystery, and all the theologians in

christendom cannot make them clear. The great truths of man's salvation are plain. In consequence of disobeying the command of God, sin entered the world, and man is reduced to his original condition; as the fruit of his disobedience he dies, and becomes unconscious; and ever would remain so, had not God, through his Son, offered life, or immortality, in the Gospel. Then *life*, eternal life, a reanimation of the mortal body, that sin killed, and satan holds in the grave, is the reward that the Christian religion holds out to the human family.

I believe if those truths had been preached to the Irish Nation, some two hundred years ago, they would now hold a rank amongst the most enlightened nations of the world, instead of being hewers of wood and drawers of water to the rest of the world. For the truths of the Bible, in their plain unmistified state will exalt and elevate a people in a political point of view, as well as religious. On the other hand, the doctrine of the immortality of the *human soul*, living when you are dead, going to hell, purgatory, and heaven, in the shape of a ghost, or soul, and then, at the day of judgment, to be summoned from those places, before the great tribunal of the universe, to give an account of the sins you have already been punished for in hell, are contradictions and mysteries, that, in time, will impair the understanding, and degrade and sink a people in ignorance and slavish fear. The part of Ireland I came from, the majority of the people are afraid to be out after night! *Why?* Because they are afraid they should meet the ghost, or soul, of their departed neighbor, which might kill them! *Why* are they so weak minded and timid? Because, they were taught the doctrine of the immortality of the human soul; that when they go into the grave, their soul lives, a conscious, thinking being, and is at the disposal of the priests, to send to hell, purgatory, or retain on earth. Although the protestants do not go so far as this, yet they are on the same track, (the immortality of the soul,) on which I charge the degradation and misery of Ireland.

PATRICK CANNON.

New York, December, 1849.

FROM JOHN B. DICKSON.

Marshall County, Indiana.

Bro. Storrs,—Many here are willing to investigate, for the sake of truth, the subject of immortality, only in and through Jesus Christ. E. Miller and M. N. Catlin were the first that preached the doctrine among us. It was new to the people, but they were like the noble Bereans, searching the Scriptures to see whether these things were so. The congregation of which I am a member believe the doctrine almost universally. The church members, somewhere between forty and fifty, taking the Scriptures as a rule of faith and practice. We think the signs of the times indicate the soon coming of the Son of God, to take the kingdom under the whole heavens, on the throne of David, and over the Israel for ever.

As to the Examiner, there are a good many that think you ought to be sustained in the promulgation of the truth. The doctrine of death by Adam, and life by Jesus Christ, is in truth the foundation of the Gospel. The apostles preached Jesus and the resurrection as the only hope of future life; and,

until man is brought to see this, I think he will not accept the doctrine of the resurrection as he ought.

Your brother in hope of immortality at the resurrection of the dead.

JOHN B. DICKSON.

FROM E. W. KNIGHT.

Bro. Storrs,—A friend of mine, of Rockford, Ill., writes, "I can hardly forgive myself for not procuring a copy of Storrs' Six Sermons of you, when I was at your place;" and adds, "do not fail to send me one." He remarked, while at my house, somewhat as follows—"This work (the Sermons) seems to be in accordance with the teachings and spirit of the Saviour—with reason—with truth—with God."—This young man is not a professor of religion, but is a lover of truth—a close thinker; has failed to find satisfactory proof in the Bible that the old doctrines of endless torments, and innate immortality, are correct, and therefore is much pleased with the *Bible doctrine* of immortality only to the righteous.

Very many persons there are, who, like him, if they but had an opportunity of reading your Six Sermons, or Dobney, would be liberated from the perplexity of an unsound doctrine; would see the road to life and immortality, and gladly and quickly walk therein.

E. W. KNIGHT.

NOTICE—I have published another edition of "The Intermediate State," showing the Scriptural truth of the state of man between death and the Resurrection; also, another edition of Future Punishment, consisting in equitable suffering, and final destruction of being. I shall distribute many copies gratuitously. Will the friends of Truth aid in its circulation by sending orders, with the money, for the above?

Price.—Intermediate state, \$3 per hundred; Future Punishment, \$1 50 per hundred.

HENRY GREW.

Philadelphia, January 1st, 1850.

BOUND VOLUMES of the Examiner for '48 and '49 can still be furnished to any one who may desire the work. For the two volumes, bound in one, the price is \$1.25. Any person, however, who is a paying subscriber for 1850 shall have the work, bound as above mentioned, for one dollar; provided the money be sent us free of expense. Those who wish it should send soon, as we can furnish only from 50 to 75 copies for both years. Bound for 1849, alone, price 75 cents; but to subscribers for 1850 we will put it at 60 cents.

Any person sending us two dollars, free of expense, for two copies of the Examiner for 1850, we will give them the volume for 1849, in sheets, without charge. This offer shall apply to those who have already sent that amount, as well as to those who may hereafter do it.

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