

# BIBLE EXAMINER.

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

VOL. V.

PHILADELPHIA, JULY, 1850.

No. 7.

GEORGE STORRS, EDITOR AND PUBLISHER.

PUBLISHED MONTHLY,

AT 198 MARSHALL STREET, THIRD DOOR ABOVE BROWN,  
PHILADELPHIA, PA.

TERMS.—Single copy, for one year, one dollar; six copies, \$5; thirteen copies, \$10; ALWAYS IN ADVANCE.

☞ This paper is subject to newspaper postage only.

## "THE PNEUMATOLOGIST."

The second number of that periodical came to hand after our last went to press. It is double, containing 44 pages. It opens with the announcement that "The invisible rappers have taken quite a spread," and "have perpetrated some strange acts of physical violence;" and that "They still insist that in a few months from now, they will make an extraordinary manifestation, by a general appearance in various places, and be in nearly every house;" and, says the "Pneumatologist,"—"We are not at all surprised at these new developments, but, on the contrary, we should, in these last days, look for just this movement, to seduce men from the truth and turn them to fables."

It looks very much as if our brother of the Pneumatologist was an early victim; for he certainly has gone to these and other "fables" for proof that there is "*knowledge in sheol*"—the state of the dead—in the face of the plain testimony of the Bible: Eccl. 9: 10. Our brother adds—"Whoever will take the pains to watch their movements [the "rapping spirits"] and the tendency of their teaching, will find that their aim is to bring the Bible into disrepute, and undermine its prominent doctrines." Very true! and one principal "aim" is to prove that the spirits of dead men are in a state of consciousness, and in this aim the Editor of the Pneumatologist is in *perfect agreement* with them. We may, perhaps, as well resume our *Dialogue* with our old friend in his new and hard name.

BIBLE EXAMINER.—What tidings do you bring us at this time Br. Pneuma.?

PNEU.—"We are happy to learn that several ministers, who had been led into the materialist views, have of late seen and renounced their error. There is a decided reaction taking place on the subject."—*Cover.*

EXR.—I am glad to find any body "happy;" and I certainly desire not to cause you any unhappiness. As to the "reaction," I am persuaded that

is like all other "*ghosts*"—it exists but in *imagination*. But I will hear what you have to say of the veracity of familiar spirits.

PNEU.—"We are commanded not to believe every spirit, but to try the spirits whether they be of God; because many false prophets are gone out into the world. If we deny all existence and action of spiritual agents, there can be no trial of them. But if they prove, by indisputable evidence, as they have done in Rochester, that they do exist, the way is open to investigate their character."—p. 34.

EXR.—You have presented us a strange mixture of truth and error in these remarks. You have assumed that the apostle John, in his first epistle, fourth chapter, first verse, had in his mind *disembodied* spirits; or such spirits as you suppose the *rapping* spirits at Rochester to be. This is evidently a mistake. John is clearly speaking of men *in the body*, whom he denominates "*prophets,*" or *teachers*: not dead men, but living ones. In the fifth verse he says of them, expressly, "They are of the world; therefore speak they of the world, and the world heareth them." He then adds—"We are of God: he that knoweth God heareth us. \* \* \* Hereby know we the *spirit of truth* and the *spirit of error.*" The contrast is between two classes of preachers—men alive—one preached truth, the other error. To bring forward this text to prove the conscious existence of dead men is certainly an "error," if not "the *spirit of error.*" Your insinuation that we, who take the ground that *man's* future existence depends on his resurrection from the dead, "deny all existence and action of spiritual agents," is ungenerous. You can but know that we only deny the conscious existence and action of dead men, who have yet had no resurrection. Your insinuation that the rapping spirits at Rochester have *proved*, "by indisputable evidence," that they are the spirits of dead men, disembodied—for if that is not what you mean there is no force in what you say—is stronger meat than I can digest. Or, that there is any likeness between them and the spirits John speaks of, I do not believe. But how are we to know whether the testimony of these rapping spirits can be depended on?

PNEU.—If they prove themselves either ignorant or vicious, no matter which, it is unsafe to depend on their testimony."—p. 34.

EXR.—But you have shown from the "History" of these "knockings" that some of these spirits are extremely "*ignorant,*" and that others are equally "*vicious;*" and yet, strange to tell, you believe their testimony so far as it relates to their being *disembodied men*. Do you not so far "depend on their testimony?" and receive it for truth? "*unsafe*" as it is.

PNEU.—"We do not charge these spirits with being the devil, we do not believe they are, but are *willing* to accord to them the character they claim, of being human spirits; and receive the facts related of their sayings and doings as true."—p. 35.

EXR.—Thus, by your own confession, you receive “unsafe testimony as true.” After this I shall not be surprised to find you receiving *ghost stories* “as true.” When we can make up our minds to receive “as true” manifest lies,—lies by which the plain language of the Bible is contradicted—as I have already shown—we can easily believe in ghosts, and see them too.

PNEU.—“There are many houses in the city of Philadelphia which we have good authority for believing to be disturbed by the same means.”—p. 35.

EXR.—Very likely! There are plenty of houses here where it would not take even a Lorenzo Dow “to raise the devil,” as some of your boasted converts to the belief of disembodied spirits, could testify if they would speak.

PNEU.—“It is evident the art” [of dealing with familiar spirits] “is now practiced the same as it was in the days of Saul, king of Israel. The woman to whom he resorted had a familiar spirit. \* \* \* By means of that familiar spirit she used divination, and also practiced necromancy, or called up and had communion with the dead.”—p. 36.

EXR.—“The art,” bro. Pneuma, “is” not “now practiced” quite “the same” as “in the days of Saul,” for if that account is taken for a real coming up of Samuel, “the woman saw Samuel”—the “old man covered with a mantle.” What is there that is “the same” as this about the “Rochester rappers?” Poor fools! they can’t even speak; much less show their old grey heads and mantles. As to “necromancy, or calling up the dead and communing with” them, you tell us, p. 73, “the spirits of just men made perfect are in that holy city,”—“the heavenly Jerusalem,” p. 76; that they “go to heaven at death.” Pray then how came the witch of Endor to bring Samuel up “out of the earth?” Is the “New Jerusalem” in the bowels of the earth? As to necromancy, Dr. Eadie, in his *Biblical Cyclopædia*, says a “necromancer” is “one who pretends to divine future events by questioning the dead. The practice has prevailed from a very early period among the pagan nations of the East.” It was a mere “pretence;” but people who were ignorant, or superstitious, were deceived by it, just as many are now by ghost stories. Dr. Kitto, in his *Cyclopædia of Biblical Literature* says, “A necromancer is one who, by frequenting tombs, by inspecting corpses, or more frequently by the familiar spirit, like the witch of Endor, pretended to evoke the dead, and bring secrets from the invisible world.” It was all “pretence;” not reality. But by these pretences they deceived the ignorant, and such as had been abandoned of God to “strong delusions” for their sins, like Saul; whom God refused to answer by any means, as the context expressly declares; and hence Saul sought to a necromancer, and fell under her fraud as a judgment for his wickedness. Saul did not see Samuel: there is not one word in the text that says any such thing. “A consulter of familiar spirits,” says Kitto, “rendered by the Septuagint *eggastrimuthos*—a ventriloquist.” Hence the Septuagint, in Isaiah 8th, a text you so much rely upon, reads, “If they should say unto you, ‘Apply to the belly speakers, and to them that cause a voice to proceed from the ground.’ Those vain babblers who speak from the belly: should not a nation apply to their God? Why consult they the dead concerning the living?”

These ventriloquists pretended to consult the dead, and to make the voice proceed from the ground, and ignorant or superstitious people, such as the pagans were, supposed they actually had communications from the dead. King Saul, when forsaken of God, became the dupe of one of these impostors. But further, this case of the witch of Endor is fatal to your theory, which supposes the information given to come from the familiar spirit. The information in this case, if real, came from Samuel’s spirit: and he it was that the witch pretended to call up. If she really did so, then it must inevitably follow that she had power over Samuel’s spirit, and so Samuel is one of her “familiar spirits,” and consequently in league with her. A pretty position truly to place that old prophet; after God had refused to answer Saul either “by dreams, by Urim, or by prophets,” verse 6th, that Samuel’s spirit should join with a “belly speaker”—a “necromancer,”—to do what God had absolutely refused to do!! Why resort to this case?

PNEU.—“We have a parallel to what is daily transacted in western New York.”—p. 36.

EXR.—What then! Does that prove that the “belly speakers” in western New York are actually the spirits of dead men? And have you no objections to these shameful impositions? You believe they are realities, and yet I see you have objections to what you are pleased to call “these spiritual developments.”—p. 36.

PNEU.—“Our first objection to the practice is, that it is in itself a palpable violation of God’s commandment, and is a sin against him.”—p. 36, 37.

EXR.—And yet you believe that the spirit of Samuel, that holy man of God, was actually concerned in this sinful business, and thus acting in “palpable violation of God’s commandments!” For, if it is a sin to consult familiar spirits, it is equally a sin in them to be consulted. But I see you have another objection to the “practice.”

PNEU.—Yes, “Our next objection is, that either on account of their ignorant or vicious character, those spirits cannot be depended upon.”—p. 27.

EXR.—Yet you do “depend upon” them; for you “accord to them the character they claim, of being human spirits,” p. 35. Thus you “depend upon” them to prove that dead men have knowledge, while some of these pretended spirits of dead men are “so ignorant that they do not know but they are the ones called for, when another is meant,” p. 35. But I see you apprehend “dangers” from these “knocking spirits.” How is that?

PNEU.—“‘What they say does not,’ say our authors, ‘always correspond with facts!’ Who, then, will jeopardize his own or his neighbor’s interest by consulting agents of a character so doubtful.”—p. 38.

EXR.—Really, Br. Pneua, you seem to be coming to a right view of the matter. Their “character” is truly “doubtful;” and we wonder you could have been deceived at all by this lying “art.” It seems however, you are alarmed because they do not go the whole of your “theological” creed; as far as they agree with you, you are “willing to accord to them the character” of speaking truth, p. 35; but when their “theological teachings” clash with your notions of “hell,” then they are dangerous spirits! They say “hell is man’s own body, and when he escapes from that he escapes from bondage.” What have you to say to that?

PNEU.—“Jesus Christ taught that a man who had

his good things in his life time, died, and was tormented in a flame, in view of a state of blessedness, which he was not permitted to enjoy. \* \* \* According, therefore, to our rule, Isaiah viii., there is no light in them."—p. 38, 39.

EXR.—True! Why then appeal to them in proof of the conscious existence of dead men? It would seem you are "willing" to admit they have some "light in them," by allowing their "claim, of being human spirits." By the same rule in Isa. 8th, I know they lie when they claim to be the spirits of dead men; for the spirit of God hath declared there is "no knowledge in sheol"—the state of the dead. The "authors of the History of the Rochester knockings" say, these spirits are "George Fox, W. E. Channing, John Wesley, Lorenzo Dow, &c.

PNEU.—"But how do you know, gentlemen, that they are the veritable spirits of these men?"—p. 39.

EXR. That is a home thrust, Br. Pneu.; and I will follow it up by another. "How do you know" that they are "human spirits" at all? You have utterly failed to give us any evidence of that fact that does not fall before your own rule of Isa. 8th. But I see you are hard pressed by their "theological teachings."

PNEU.—"They are manifestly seducing spirits, and every Christian should flee from them, and resist their influence."—p. 39.

EXR.—A noble confession; truly. We hope all who read your remarks will realize that one work of these seducing spirits is to try to make men believe that they have immortality out of Christ, and without a resurrection from the dead: in other words, that sheol, the state of the dead, is a state of wisdom and knowledge, when the Spirit of God has declared the reverse of this is true; that "there is no work, nor device, nor knowledge, nor wisdom in the grave [in sheol, the state of the dead] whither thou goest." Eccl. 9: 10; therefore these "seducing spirits" are devils, or the spirits of wicked men and women in the flesh.

PNEU.—"In the Divine prohibition, Deut. 18: 9-12, necromancy, as well as consultation with familiar spirits is positively forbidden. \* \* \* Necromancy is derived from the Greek word, *nekros*, dead, and *mantis*, a diviner. The Greek, *Nekromantia*, is thus defined: 'The revealing future events by the communication with the dead; necromancy.' *Nekromantis*, is defined as follows: 'One who reveals future events by communication with the dead; a necromancer.' We appeal to all who profess reverence for the Bible as the word of God, would it not be solemn mockery for the Divine Being to pass a prohibition of a thing that does not and cannot in the nature of things exist? And yet, if the dead have no intelligent spirit which remains in a state of consciousness, the thing is impossible."—p. 39, 40.

EXR.—Your last remark is a pure assumption, and without foundation in truth or the oracles of God. That necromancy was practiced I have never denied—that it was a pretended consulting the dead I have also admitted; but I have shown that it was a mere pretence, so far as it relates to the spirits of dead men. The Divine Being prohibited his people from practicing the superstitions of the ignorant heathen, one of which was their pretence of holding communications with the dead; which was just the same, in fact, as to consult a stock, or a stone; each being alike incapable of communicating knowledge, because they had none. The fact that God

prohibited his people worshipping the gods of the heathen might as well be urged in proof that all those gods had intelligence, as to assume from his prohibition to practice necromancy that the dead have "intelligent spirits in a state of consciousness." The dead were often the gods of the heathen, and in their minds were intelligent; but Jehovah stamps them as "*lying vanities*;" and by the mouth of Jonah says—"They that observe lying vanities forsake their own mercies." Jo. 2: 8. The Psalmist says—"I have hated them that regard lying vanities: but I will trust in the Lord." Psa. 31: 6. The Lord by the mouth of a prophet says:—"My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God." Hosea. 4: 12. If your logic is true, the "staff" that "declared unto them" must have an "intelligent spirit," or it was "solemn mockery for the Divine Being" thus to address them. Again, in Ezk. 21: 21, the king of Babylon, it is said, "consulted with images, he looked into the liver:" that is, sought information from the viscera, or entrails of dead animals. Had these viscera of dead animals and images "intelligent spirits?" Just as much as dead men have. Dr. Eadie, under the head of "Divination," says, "The Jews had a peculiar superstition which they termed Bathkol, daughter of the voice, which consisted in interpreting in certain circumstances, any casual sound or echo into an intimation of the will of heaven. Sometimes, too, impostors professed to invoke the dead, and at other times they deceived the unwary by the tricks of ventriloquism." Here I leave this part of the subject.

PNEU.—St. John was conscious out of the body. \* \* \* John's record of himself is, that he was *in spirit*, or his spirit was freed from his body, and in that state he was shown a variety of facts or symbols, which were explained to him. He was in spirit, and yet he was conscious. If John could be in spirit, as he says he was, and yet be conscious, so, also, might Mrs. Mary Goffe, and also many others. \* \* \* The spirit of John was conscious while absent from the body."—p. 42.

EXR.—If you had proved that John was *dead* this reference to him would have weight. But he was *not* dead: nor have you even proved that his spirit was "*absent from the body*," in your reference to Rev. 1: 10, and 4: 2. It is all pure assumption: you have with a dash of your pen settled a point that an inspired apostle could not solve; viz: Paul; 2 Corth. 12: 2-4. What have you to say of that?

PNEU.—"John positively testifies that he was in spirit: but Paul is equally certain of being in paradise, but uncertain whether he was in the body or out of the body."—p. 43.

EXR.—John does not "positively testify" that he was "out of the body," though you have assumed it; and Paul is against your assumption that a man must be "out of the body" to be in paradise, or the "third heaven."

PNEU.—"These passages together prove that a man can be as conscious in spirit out of the body, as he can in the body."—p. 43.

EXR.—But they prove nothing as to man's consciousness when *dead*. The question to settle is—*What state are dead men in?* It is *not*—What state may God place men in while alive. Far be it from me to limit the power of God in that matter; but it is most clear in the case of John and Paul, that the

connection with their bodies was not dissolved. How the manifestations was made to them is unexplainable; but certain it is, neither of them were dead. If you could only prove that point you might well triumph, and talk about your "argument" being "invulnerable;" p. 40. And now I wish to say, what I have ever said, it is not a question with me, whether a dead man's spirit can be preserved in a conscious state; for I dare not limit the power of God; but it is a question of *fact* whether God has not made a resurrection from the dead essential to a future conscious state of existence. I maintain that he has, and that so far as we have information from the Bible a man *actually* dead is *without knowledge*; and yet, for ought I can tell, there may be, in some cases, a continued consciousness prior to the actual cessation of all life, though the person is apparently dead. I make this remark, because some thus supposed to be dead have revived after several days, and had been in a state of consciousness; which fact, however, goes to confirm my view, that where actual death has taken place consciousness ceases; their return to life showed that it was but a suspension of apparent life, while yet it had not actually become extinct, it was not entirely at an end. What length of time such a state may continue, in any given case, I pretend not to determine; but when it ceases, at that point, without a special intervention of God—which I have no authority for assuming—consciousness ceases.

PNEU.—"The testimony of thousands is, that in a state of clairvoyance, the spirit leaves the body, and goes to the place described, sees, hears, and apprehends."—p. 44.

EXR.—Were their *bodies* dead? If not, this statement avails you nothing. If the statement is true it proves quite too much—it proves that a man's body may be alive without his "spirit," which in these cases you say "*leaves the body!*" But this testimony of clairvoyants is all moonshine: for, while their spirits are *absent* from their bodies, their bodies often talk and tell what their "*spirits* see and hear!" My bump of marvellousness is large, but it must be greatly excited before these palpable contradictions can be reconciled to me.

PNEU.—"We have already presented the scriptural evidence that the spirit is the intelligent principle or agent in man."—p. 45.

EXR.—You have truly: and yet when this "spirit" has "left the body," on a clairvoyant voyage, *the body sometimes talks!* An age of wonders, really!

Our time and space forbid our going on with our *dialogue* this month; and perhaps our readers will think we devote quite too much space to the Pneumatologist: but they may not know that there has been a whole brigade of artillery brought into the field against our views, within a few months past, in the shape of new periodicals. Some of these we will not notice at all. There are some men that we have no confidence in, and will not have any controversy with. The Editor of the Pneumatologist we regard as a sincere Christian and an upright man, and have the highest esteem for his integrity: still we are at the utmost remove from some of his theological views; and we must say, we are grieved that he should fill so large a portion of his periodical

in vending stories about "apparitions;" which originate in a mere disordered imagination. We venture the assertion that a perfectly sound mind never saw an "apparition;" or if it did, it is no proof that dead men's spirits are conscious or immortal. We can easily produce persons who have seen the "apparitions" of dogs and other animals that were dead: yea, that these things have been seen at sea, when no such animals were on board the vessel. Does that prove that dead dogs are conscious and have immortal spirits? Just as much as the "apparitions" of dead men, supposing them to be seen, proves that they are conscious or immortal. The truth is, there is a manifest deception in all these fancied appearances. They appear, according to the statements, with the *clothing* they wore when alive, and are known by their *hair* and other "*material*" things which we know a "*disembodied spirit*" does not possess. Here then is *demonstration* that a part of the supposed appearance is a *deception*. If a part is so, we have a right to assume that the whole is: that it is a mere illusion. Although we may not be able to explain how it is that the person supposed to see these appearances is imposed upon, yet they are *not* realities. The Pneumatologist, in quoting from Mr. Wesley's account of some of these "apparitions," introduces him as saying—"It is true that the English in general, and indeed most men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables." So far as "*apparitions*" are concerned, we say—*truth*: they are "old wives' fables," in our judgment. We conclude our remarks on this "*disembodied spirit*" business, for the present, with the following from "Noah's Weekly Messenger," New York. True, it is a little ludicrous; but, at that, those should not complain who deal in *ghost* stories.

#### THE RE-CONSTRUCTION OF A SOUL.

The "Great Harmonia," a work said to have been written by Jackson Davis, of Poughkeepsie, (the humbug who, some time ago, advertised to prescribe cures for diseases on receiving a lock of the patient's hair,) portrays with great minuteness the manner in which the soul leaves the body, its appearance after death, and the locomotive process by which it emigrates to Elysium. Mr. Davis says that he had the good luck to be present at the decease of one of his patients, a lady of sixty summers, at a time when he was "fortunately in the proper state of mind to induce the superior condition." He "induced" it accordingly, and proceeded to make his observations. His story, divested of its poetry, is that the old lady's spiritual essence evaporated a little at a time, like steam issuing from the safety valve of a locomotive, and as it was evolved, proceeded to arrange itself into an improved and illuminated copy of her physical organization. This electrolyte edition of the old lady was in fact a very flattering likeness of the original, the wrinkles being left out, and the com-

plexion rendered as bright and beautiful as if it had been rejuvenated by medicated soap, and finished up with Spanish lily white and liquid rouge. There was even a manifest renovation of the heart, stomach, liver, and lungs, all of which Mr. Davis critically examined, and found to be "improved and beautified." This corrected and improved spiritual duplicate of the deceased was not, however, produced at once; but was built up piece by piece, like the harlequin in the Ravel pantomime, and when completed it walked off in a similar manner. During the process of construction, the unfinished old woman was attached by a luminous elastic tube (vulcanized India rubber, probably,) to the *finished* old woman who was giving up the ghost. Through this tube the spiritual material passed, just as a column of water passes into a cloud in the phenomena of the water spout; and when the figure was complete and began to mizzle, the tube elongated until its elasticity was exhausted, when it snapped short off. Mr. Davis calls this tube the umbilical cord, but as it appears to have been attached to the lower extremities the term is a misnomer. He also says that in witnessing the spirit-building process, he "learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete." It would therefore appear that death is merely a spiritual accouchement, only differing from the physical process in being common to all ages and both sexes. It is farther stated by the author of the *Harmonia*, that when the cord or tube snapped as aforesaid, a small portion of the spiritual element returned to the dead body and diffused itself through it. This was to prevent immediate decomposition; the spare gas, not wanted for the completion of the duplicate old woman, operating as a sort of extra-refined spiritual pickle to keep the body sweet for a day or two.

Finally, the newly-constructed, ethereal individual walked through the doorway into the street, where she was met by a couple of moonshiny friends from kingdom come, "and the three, in the most graceful manner, began ascending obliquely," to parts unknown. So ends the "Tale of a Grandmother"—a mere elaboration of the Egyptian or Greek legend of Psyche; the butterfly and the chrysalis myth on an enlarged scale. But Davis did not write it—mark that! What says Professor Bush upon the subject?

### THE FIRST AND SECOND RESURRECTION.

THE RIGHTEOUS AND THE WICKED—ONE TO LIFE, THE OTHER TO SHAME AND CONTEMPT.

When the penalty of the Eden law was denounced on Adam, viz., "Thou shalt surely die," a promise was appended, that the serpent's head should be bruised. This could have been no consolation to fallen man, unless he had understood that Jesus Christ would restore him again to life.

By the one offence of Adam, all men are therefore under sentence of death, and so death passes upon all men. But Jesus Christ, by virtue of the "promise," is the Savior of all men (from the penalty,) but the special (eternal) savior of them that believe (the gospel.)

God having *saved* the Israelites out of the land of Egypt, (all of them,) *afterwards* destroyed them

*that believed not*, is demonstration, in type, that he will save all Adam's race from the land of death, and *afterwards* destroy them that believe not—"In that day when God shall judge the secrets of men by Jesus Christ, according to" Paul's "gospel."

It being God's purpose to raise all from the death consequent on Adam's eating of the tree of death, and to save eternally only those who in this life turn away *personally* and *individually* from wickedness, whether he be a father or a son, God saith, "he is just, he shall surely live," (eternally.)

But "the soul that sinneth," (personally and individually,) "he shall not live," (eternally;) "he shall surely die, his blood shall be upon him," (not for Adam's *one* offence,) but, "because he hath done all these abominations." Ezek. 18: 13.

Here, then, is a second death threatened the wicked. The first death is on account of Adam's *one* offence. The second death is on account of his own wickedness—his own *many* abominations.

Therefore, as in Adam all die, even so in Christ shall all be made alive. But every one in his own order; Christ the first fruits, afterwards, (when?) at his (second) coming (who?) they that are Christ's. (The righteous believers of the gospel who are blest and holy, and have *part* or *lot* in the first resurrection, and on whom the *second* death shall have no power.)

Then cometh the end, (of the resurrection) when? When he (the *special Savior* of the believer) shall have (given his people eternal life in the kingdom, and) surrendered up the kingdom to the Father.

The resurrection of the wicked is "THE END OF THE RESURRECTION." These have no *part* or *lot* in the eternal inheritance, and are not exempt from the power of the second death. They gnash their teeth, weep, and lament when they see Abraham, Isaac, Jacob, all the prophets, and all the heirs of the kingdom, who have come from the North, from the South, from the East, from the West, and set down with their glorious Redeemer at his table in the kingdom of his Father, and are heirs of God and joint heirs with *Him*.

The punishment of the wicked people of Sodom at the judgment will then be *more tolerable* than the punishment of the wicked of Capernaum, because the latter saw mightier works than the former, and yet believed not.

The punishment of Sodom was a type or example of the suffering of the vengeance of an eternal fire, which shall consume all who are not counted at the judgment worthy to take the kingdom *under* the whole heaven, and possess it for ever, *even* for ever and ever.

The wicked (last resurrected) shall hear the *curse*, "Depart ye cursed into everlasting fire prepared for the devil and his angels." (*The second death.*)

Jesus preached these two resurrections. The resurrection of all men, the just and unjust, and the two conditions in which all men shall be placed, saying, "Marvel not at this, *all* that are in the graves" (from Adam) shall hear the voice of God, and come forth, (be born again,) some to everlasting life, some to shame and everlasting contempt—the resurrection of life, (eternal,) and the resurrection of condemnation, (eternal.)

He said, Marvel not at this, except you (Nicodemus) be born again, you cannot see the kingdom of God, and except you be born of water and of spirit, you can not *enter into* (or be an heir of) the kingdom of God. Here some rise to see only, and

others rise not to *see only*, but to *enter into and possess the kingdom*.

Again. "I am the *resurrection* and the life." Here are the two ideas of which some persons make but one, and that the least, viz., *the resurrection*.

Paul made two of it, saying, There shall be a resurrection both of the just and of the unjust, but only they who receive *abundance* of grace shall reign in life by Jesus Christ. The unjust, therefore, receive too little of the grace of Jesus Christ to reign in life—lack "abundance of grace," and get no gift of righteousness to reign in life.

Even that good man, Lazarus, was raised to *life*, but not to *eternal life*. Jesus Christ was raised to die no more, but all men must die again, (a second time,) unless they get access to the fruit of the tree of life, to eat and live for ever.

Jesus Christ comes the *second time* to restore Paradise, and plant the tree of life on each side of the river of the water of life, and *only* those who have access by him to the tree of life can live for ever.

This will be *abundance* of grace, and Peter's *abundant* entrance into the everlasting kingdom which God, that cannot lie, hath promised. The wicked will see, but get no abundant entrance.

Richmond, Va.

WM. H. JONES.

P. S. Logicians and philosophers presume to alter the holy Scriptures, to abandon the *ancient rule of faith*, and to form their *opinions* according to the *subtile* precepts of *logic*. (See Guizot's Gibbon, vol. 1, p. 180.) And they corrupt the precepts of the gospel by the refinements of human reason.

"THE PRESENT AGE: OR, *Truth Seeker in Physical, Moral, and Social Philosophy*." We have received the fourth number of this Periodical from Dr. Lees, F. S. A. Leeds, England. We regret not to have received the previous numbers. This number contains a Review of "*The Rationale of Religious Enquiry*," by James Martineau." We suppose the Review is by Dr. Lee, under the head of "*Principles of Religious Enquiry*," from which we make the following extract:

In some passages of the '*Rationale*,' opinions are advanced that are no more striking for their novelty than their seeming discrepancy with both fact and philosophy. On these we shall venture a few strictures.

In the first Lecture on '*Inspiration*,' the author observes as follows:—

"It is obvious, that a truth announced from heaven in one age, may be discovered by man in another. A truth is [the expression of] a real and actual relation of things, subsisting somewhere,—either in ideas within us, or in the objects without us,—and capable therefore of making itself clear to us by evidence, demonstrative or moral. We may not yet have advanced to the point of view from which it opens upon us; but a progressive knowledge must bring us to it; and we shall then see that which hitherto was sustained by authority; resting on its natural support; we shall hold it indeed in the same light in which it has all along appeared to the Superior Intelligence who tendered it to our belief. Thus, *Revelation is an anticipation only of Science*, a forecast of future intellectual and moral achievements;—a provisional authority for governing the human mind, till the regularly constituted powers can be organized."

But may there not be facts which neither science nor philosophy can discover? viz. a future life and a state of future retribution? These are not 'capable of making themselves clear to us by evidence, either demonstrative or moral.' Doubt and scepticism prevailed amongst the wisest Heathens as to their reality, while the most scientific amongst the moderns have made no approach to the demonstration of them. Many of the latter as well as of the former, have also been very sceptical as to their existence. Though Newton and Locke were decided believers in them, their belief was the result of *faith* in the Scriptures, and though the discovery of science or philosophy might reveal to them a God, the Creator and Governor of the universe, the revelation went no farther:—it unfolded not to them the laws of His moral government, or the future destiny of His intelligent creatures; and even what it did unfold, ought to be considered rather as the confirmation of a previous faith, founded on other evidence, than as the basis of that faith. 'Many,' as one of these great men justly observes, 'are beholden to revelation who do not acknowledge it. It is no diminishing to revelation, that reason gives its suffrage too to the truths revelation has discovered. But it is our mistake to think, that because reason confirms them to us, we had the first certain knowledge of them from thence, and in that clear evidence we now possess them.\*' What reason unaided by a revelation of these facts may infer, can be proved only from what it did infer from the light of nature exclusively, previous to the coming of Christ. That was little indeed. 'Before our Savior's time,' observes the same admirable author, 'the doctrine of a future state, though it were not wholly hid, yet it was not clearly known in the world. It was an imperfect view of reason, or perhaps the decayed remains of an ancient tradition, which rather seemed to float on men's fancies than sink deep into their hearts. It was something, they knew not what, between being and not being. Something in man they imagined might escape the grave; but a perfect, complete life of an eternal duration after this, was what entered little into their thoughts, and less into their persuasions. And they were so far from being clear herein, that we see no nation of the world publicly professed it; no religion taught it; and it was nowhere made an article of faith and principle of religion, till Jesus Christ came, of whom it is truly said, that he, at his appearing, 'brought life and immortality to light.'" These observations are true, not only of the Heathen populace, but of the most enlightened men in the Heathen world: some doubted of every thing, others supposed that the soul at death was finally absorbed in the soul of the universe, and others again believed in its utter extinction.

In the last period of Heathen philosophy, as Dr. Priestly observes,† "all the sects, without exception, had abandoned the belief of a future state of any kind: and yet, with respect to mental ability, the founders of these sects may be classed amongst the first of the human race, sagacious, thoughtful, and laborious in the extreme. What prospect was there, then, of the world's ever becoming more enlightened by human wisdom? And the experiment was continued a sufficient length of time, from Pythagoras to Marcus Antoninus, a space of about seven hundred years." It is pretty evident, then,

\* Locke's *Reasonableness of Christianity*.

† See close of "*The Doctrines of Heathen Philosophy compared with those of Revelation*."

that all the philosophy in the world could not 'make clear to us,' a future life by 'natural evidence, either demonstrative or moral.' Experience has proved that this is an 'intellectual achievement' which 'progressive knowledge' will not enable us to perform. Our knowledge is limited as our faculties, which are confined to the investigation of the *present* and the palpable:—the *future*, as lying entirely beyond the range of our observation, is a sphere into which human science cannot penetrate, and of which we can learn nothing but what Infinite Wisdom may please to communicate. The revelation of a future life, then, is not simply 'an anticipation of science'—it is, on the contrary, the announcement of a fact which science, even when carried to its utmost possible extent, does not appear to possess *the means* of discovering.

Were the principle correct which assigns to science and philosophy the power of *discovering* revealed truths; why, it may be asked, were they not employed instead of revelation? If these truths may be discovered by reason alone, is it not probable that they would have been so discovered; and that the Deity, instead of using *supernatural* means to produce a belief in them, would have caused the *natural* evidence in support of them to be displayed by *minds* created for the express purpose, and endowed with powers *capable of discovering and developing* it? Hence on the general acknowledged principle, that the Deity does not employ *supernatural* to effect what may be produced by *natural* means, we have reason to conclude that revelation is *not* a mere 'anticipation of science.'

THE ADVENT HARBINGER, edited and published by Eld. Joseph Marsh, Rochester N. Y., commenced a new volume June 22d. The Editor addresses his Patrons as follows:—

In commencing the volume, we deem it proper to say a word in reference to what you may expect of us, and what we desire of you in the future. And

1. You need *not* expect the columns of the *Harbinger* to be filled with personal controversies and unholy bickerings of any description.

2. You need not expect, that the columns of the *Harbinger* will be *exclusively* devoted to but *one* subject. This would be unwise, and detrimental to the *free investigation* of all Bible truths. But

3. You may expect that due attention will be paid to *all* the doctrines of the Bible. On this point, we have long been settled; and in these last days of turning unto fables, we see no good reason to change our purpose. The Bible must be investigated.

4. You may expect that we shall spare no pains to make the *Harbinger* interesting and profitable to every lover of Bible truth.

5. You may expect, that the *Harbinger* will be an uncompromising opponent of Error and Sin, in all forms and degrees, in high and low places, in and out of the church. We have no fellowship with the unfruitful works of darkness.

Finally. You may expect that we shall do the very best we can to subserve the cause of our soon coming LORD and Glorious KING. We feel to gird ourself anew for the work of our calling; believing not only that we are in the way of our duty,

but, if we continue faithful a short time longer, we shall receive a rich reward at the hand of our LORD.

A few things we want of you. And

1. We want your prayers 'Pray for us!' said the inspired Paul: if he needed the prayers of his brethren, surely we do, of ours. Will you be mindful of this request? We trust you will.

2. We want you to bear with our many imperfections: we are yet fallible, like others, and expect to be, while in this mortal state. In casting our eye over the past, we see many defects in our public labors. We shall try to profit by them, and do better in the future. Our object ever has been, and still is,—to do right; but should we again err, as possibly we may, do not judge us hastily, nor rashly; but remember—

"To err, is human; to forgive, divine"—

and that, as the wisest and purest are not faultless, even you may possibly sometimes err.

3. When new subjects are introduced into the *Harbinger*, do not let sectarian prejudice close your eyes to their investigation, and thereby disqualify you to discriminate between truth and error. Refusing to examine, you are in imminent danger of rejecting important truth. It is *free investigation* that elicits truth, and exposes error. Beware, therefore, lest you, like multiplied thousands before you fall upon this fatal rock.

4. We entreat all, especially ministers, not to be hasty in rejecting the fundamental principles of the doctrine we advocate on the age to come. In some of the details, we may be mistaken—it would be strange if we are not; but, in the general outlines, we have the strongest assurance that we are correct. Still, we do not feel like pushing the matter, nor casting off others for differing from us. But we do feel to urge upon all, the importance of a careful investigation on this subject; hoping that none will contend against or oppose it before they have become fully acquainted with it. Have you done this? Have you, without looking into its merits, spurned it from you? O be careful! It may be the truth of God you spurn. Look and see.

We hope all the friends of the cause of Bible truth, and especially of the truth of immortality in Christ alone, for man, and the speedy coming of our Lord to confer that glorious reward upon those who have suffered with him, will subscribe for the *Harbinger* immediately. The terms are \$2 per year, or \$1 for six months: published weekly.

The following note is from Br. Pritchard, of Mocksville, N. C. He is a Baptist minister. "The doctrine" referred to, is that of the "Six Sermons;" or the immortality question.

BR. STORRS,—I think we are gaining ground here. Many of the ministers think better of the doctrine taught than formerly; though in one quarter the Presbyterians are in an uproar about it, and have been preaching against it; and will likely have some of their members to task. Those who have

read, are of opinion that the preachers who have preached against it have not touched the subject, and think they know but little about it.

---

## BIBLE EXAMINER.

---

PHILADELPHIA, JULY, 1850.

---

TOUR TO ROCHESTER, N. Y.—Since the last Examiner was issued, we have visited Western New York. We left home Monday morning, June 10th, by rail road. When about half way to New York city, the *locomotive* ran off the track just before reaching a high bridge; and on reaching the bridge instantly plunged over into the mud and water some 20 or 30 feet below, dragging after it the *tender* car, which fell with it into the gulph; but at this moment the *passenger* cars were arrested and brought to a stand without being thrown off the track, or any one in the least being injured. We had only time just to know that disaster had befallen our train and all danger was past. Had the locomotive been only a few seconds more in advance, and proceeded on the bridge a few feet farther before falling over, we must have been all precipitated into one mass of ruin. But our Father in heaven ordered it otherwise, and to His name be all the praise. So far from feeling any less secure in the cars after the event, we felt an increased happiness and safety in trusting in God, assured that our life would be preserved as long as His glory required; beyond that period we have no desire to remain in this state. How important that we should always commit ourselves into the hands of God, and not count ourselves our own, but His; to be used and preserved by Him according to His infinite wisdom and knowledge. Thus may we rest without disquietude, for God is our preserver and owner. Happy he who can thus trust our Father in heaven.

After spending one day in New York city we set out, Wednesday morning, 6½ o'clock, June 12, on our Journey thence for Rochester, by the Erie Rail Road. Passing up Hudson river 24 miles we took the cars at Piermont; and after passing over a somewhat wild route, interspersed with some beautiful places, we arrived at Seneca Lake, 304 miles from New York city, at 8 o'clock, P. M. Here we took the steam boat, and passing down that beautiful body of water, snuffed its refreshing breezes and arrived at Geneva, 36 miles, at 10½ P. M. Next morning at 5 o'clock we took the cars for Rochester and arrived there at 7; 50 miles. There we were met and welcomed by Bro. Marsh, Editor of the Advent Harbinger. We were also greeted by many other brethren who had assembled to hold a Conference to comfort one another, and to

combine their efforts to spread abroad the truth of the speedy coming of "the Prince of the kings of the earth," and those other truths of the resurrection of the dead by Christ, and immortality only through the Son of God. There were brethren from Vermont, Mass., Ohio, Mich., Pa., and Canada, as well as from N. Y. All of them seemed to have come from an atmosphere impregnated with the glorious truth, "*God is love.*" Though there was a difference of opinion on some topics, there seemed to be an entire unanimity on two points, *viz*—Our Lord Jesus Christ will soon return from heaven; and there is no immortality to any man except in Christ *alone*. The cheering accounts they gave of the success and progress of each of these two grand doctrines of the gospel, as leading men to repentance and bringing them to rejoice in hope of Eternal Life, truly rejoiced our heart; and we felt, while we listened to this relation of facts, that we were abundantly rewarded for all our labors, sufferings and toil. It was good to be there—it was consoling; and we thanked God and took courage. We could not but wish our brother of the Pneumatologist had been there; he must have been convinced that he fell into a mistake when he said there was a "decided reaction on the subject." The evidence was fully before us that the doctrine of immortality *only* in Christ was rapidly on the increase, and that its proclamation was productive of the most glorious results in turning men to God, and leading them to love the appearing of Jesus Christ.

Though we took no part in the business transactions of this Conference, we were present at nearly all their meetings. Much time was spent in giving a statement of the progress of the truths before spoken of, and of the glorious results of their proclamation; and we felt like weeping tears of joy at the glad tidings we heard; and earnest prayer proceeded from our heart, that God would send forth laborers into the harvest that seemed ready to be gathered in all quarters from which tidings came.

The proceedings of the brethren were characterized with the spirit of love and good will which gave evidence that the mind of Christ was among them. Never did we feel greater joy;—truly, it was "unspeakable and full of glory." To that assemblage we can but look back with thanksgiving to the God and Father of our Lord Jesus Christ for the abundant grace that was upon the brethren.

At that meeting we had an opportunity not only of renewing our former acquaintance with some present but of forming one with many whose faces we had never before seen: for which privilege we desire to give praise to the Lord. We felt indeed that we were in the midst of the friends of Christ whose hearts gushed out with love. It was a heavenly season. O that God may attend these dear



saints in all their labors, now that they have returned to their fields of toil; and may they be sustained in whatever of suffering they may be called to pass through, and finally gathered into the Kingdom of God at the coming of His Son.

The Conference continued from Wednesday evening to Monday following. During that time we preached four discourses on the Kingdom of God—the Coming Age, and the question of Immortality, to large and deeply attentive audiences. There was preaching each day, afternoon and evening; and well attended. We had the pleasure of listening to the discourses of Brethren Geo. W. Burnham, Z. Campell, — Wendall, L. D. Mansfield, and E. R. Pinney. We remained in Rochester and preached two evenings after the Conference adjourned.

At that Conference we offered to send to any person, without charge, the Bible examiner for '49, in sheets, if they would furnish us with their Post Office address. We received a large number of names; and are happy to say, quite a number of them subscribed for the present year and paid us for it. Several brethren told us they had desired to see and read the Examiner, but had been so straitened in their circumstances that they had been unable to subscribe for it. To such we offered to send it without charge for this year also. And now we say, to all persons, everywhere, if you wish the Examiner, in sheets, for yourselves, or friends, for 1849, send us the name and Post Office address free of expense, and we will send the entire volume for last year to you *without charge*: and if you want the Examiner for *this* year, and are really unable to pay for it, we will send it to you at the *same rate*, provided you will do the best you can to send new subscribers. Now let us hear from you immediately; because the "first that come will be the first served;" and the edition for both years may be exhausted before your name arrives, though we can furnish several hundred sets.

IMMORTAL-SOULISM.—The *last* and *improved* edition of immortal-soulism is found among the foreign news announcing the death of the Emperor of China in the following language:—

"His Majesty the Emperor had departed upon the great journey, and had mounted upwards on a dragon to be a guest on high."

"So they wrap it up." Most likely he rode the "ghost" of a dragon for a dragon *bodily* would be quite too "material" for such a ghostly rider. Thus, it seems, dragons must have immortal souls as well as the *would-be* Gods of Adam's race.

WM. GLEN MONCRIEFF, Scotland, has sent us his "Dialogues on Future Punishment." It is a deeply interesting work, and well adapted to convince

candid minds that immortality is only through Christ. We shall issue a re-print of this work as soon as we can get it stereotyped. It will be put up in the same size page as Dobney's work; and, we judge, make about 60 pages. The price we cannot now state definitely. There are "seven dialogues:" a *perfect* number; and we think they will do a "perfect work." Let them be scattered by thousands. The fields are white for the harvest. Of this we have been more than ever convinced in our late visit to Rochester Conference.

Bro. Moncrieff has also sent us his "Reply to the Rev. J. Kirk's pamphlet, entitled 'The Warning, or the Future Punishment of the Impenitent Considered.'" He will please accept our thanks for his early attention to our request. From this last work we intend to give extracts if we do not publish it as a tract, which we hope to do soon. Truly the cause of *Gospel* Immortality is onward.

"PROGRESS."—Our articles in this number of the Examiner, noticing the statement of the True Wesleyan, that "Mr. Storrs' views are making very little, if any progress;" and also a statement of the Pneumatologist that "There is a decided re-action taking place on the subject" of the state of the dead, and end of the wicked, were written before our late visit to Rochester. For the correction of the judgment of those worthy brother Editors we will now inform them, that in addition to *fifty thousand* copies of our "Six Sermons," circulated prior to August 1849, and six thousand more circulated since last August, we had orders for fifteen hundred while at the Rochester Conference.

We wonder if all this looks like "a decided re-action" and "very little progress." We are satisfied there is neither a "re-action" nor any lack of "progress;" but that the truth of immortality in Christ *alone*, for man, is spreading with a power that no other truth is at this time. While multitudes are led away with "rapping" and *lying* "spirits," let us who stand on the Bible be diligent in our work of giving heed to the law and the testimony, and shedding its light on the darkness around the land; in which a false theology has shut up multitudes. That darkness is being overthrown by the glorious rays of truth shining from the Sun of Righteousness as the true and only source of immortality.

"OUR ISRAELITISH ORIGIN."—We have completed the re-publication of this work, and it is now ready for delivery. We are sure no one who has any love for Bible knowledge will grudge the price of the book for the privilege of reading it, even though they may not approve all the sentiments, or endorse

the general theory. We confess we do not now see how the general theory can fail of being correct; and it clears up some of the most difficult portions of prophecy. It presents the only ground, so far as we have seen, on which we could possibly meet those who so strenuously remove nearly all God's promises from *literal* Israel to a *spiritual* one. It is true, that to meet on this ground, both parties must make some concessions. Mr. Wilson's view is, that spiritual Israel are nearly all, *also, literal* Israel. This view seems to make a harmony of the Bible. Let all read the work. Price, bound, 75 cents; or six copies for three dollars sent us *free of expense*. For the convenience of those who can obtain it only by mail it is put up in paper covers at *fifty cents*; or, three copies for one dollar sent us as above. The work is already attracting considerable attention; and we hope it will be universally read.

The work can be had in New York city of Henry F. Johnson, 327 Hudson St.; and of Marsh and Pinney, Rochester, N. Y.

"THE UNITY OF MAN, *or, Life and Death Realities: A Reply to Rev. Luther Lee: By Anthrosos.*"

—Such is the title of a work to be published in a few days, in which the views of Br. Lee are thoroughly refuted relative to man's *double entity* and natural immortality. This work embraces all that was valuable in a recent "*Review of Luther Lee,*" while its errors are excluded. It will contain 122 pages, put up in the same manner as the Six Sermons, and sold at \$8 per hundred, *for cash*, ten copies for \$1, and fifteen cents single,

Let this work have a wide circulation. We may as well say here, that we are issuing cheap publications on the immortality question; and have put them so low as to place them in the reach of all, and we are perfectly willing that any body, friends or foes, should know that while they cannot be published without money, they are not a money making business; but we trust it will be a business that will "*save souls from death.*"

SUBSCRIBERS IN ROCHESTER, N. Y.—All persons in that city who subscribed for the Examiner for this year, or to whom we gave it for 1849, will find the numbers at the Advent Harbinger office; but hereafter it will be sent by mail. For the back numbers the expense will be less in the way we have sent; but do not forget to pay Bros. Marsh and Pinney, the small sum they will be subjected to on your account.

BOOKS, &c.—For a list of these, and the prices, at the office of the Bible Examiner, see last page of the June number.

THE TRUE WESLEYAN, in noticing the "Change of Views" of one who has been an advocate for the doctrine of immortality in Christ alone, to that of the Pharisees, says—"What proportion" he "will carry with him of those who read and sympathised with the Bible Examiner" \* \* \* "we cannot say." But, Luther, the first one you hear of being "carried with him" let us know it. We think we may safely say that we will present you with a new subscriber for every one of that class. We have yet to learn of the first individual in or out of this city that has been "carried" or moved by his Pharisee notions.

The Wesleyan goes on to say—"We are satisfied, however, that Mr. Storrs' views are making very little progress, if any."

We might retort—"We are satisfied that" Wesleyan Methodism, or the "views" of Br. Lee, "are making very little progress, if any." But all will see that it is only a matter of *opinion* in us both. From the best information we have, Wesleyan Methodism is weaker to day than the first year of its establishment in the United States; Br. Lee may think otherwise. So we think different from him as to the "progress" of the "views" we advocate. "We are satisfied that" the "views" we advocate "are making" much "progress in the United States and in Europe; and advancing in strength, notwithstanding an occasional apostacy. Had one in the days of our Lord judged from the "many" that "went back and walked no more with him" that his "views" were "making very little progress, if any," would it therefore have been true?

The Wesleyan further says—"Those views (Mr. Storrs') have been advocated at different periods and by different persons, and sometimes by strong minds, and yet they never prevailed to any considerable extent, and we think they never will."

Of course, you have a right to "think they never will;" but we have an equal right to "think they" will "prevail," or infidelity and universalism will sweep the nominal churches with the besom of destruction; for, we know that thinking men, who are not totally shackled or enslaved by time worn superstitions, will not much longer submit to be plied with the Moloch representations of Jehovah that have been palmed upon them by self-styled orthodoxy. They will either see and take the middle ground we occupy, or plunge into infidelity, which is the opposite extreme from the superstitions that pass for orthodox notions of God.

But, continues the Wesleyan—"They (the views of Mr. Storrs) are too much at war with the Bible, with the known phenomena of the mind, with common sense, and the mind's own consciousness, ever to sway the mass of mankind."

What a tremendous "war" the views we advocate are engaged in! Who can doubt of their defeat! What! the "mass of mankind" never be "swayed" by them! Spirit of the martyrs—do ye hear that! How certain that both you and we are wrong! "The mass of mankind" are on the other side! Therefore the martyrs' views were wrong! and therefore Mr. Storrs' views must be wrong! Very well; it may be so. But "Mr. Storrs' views are at war with the Bible!" You mean, I suppose, Br. Lee, that they are at war with *your* "views" of "the Bible." If you mean anything more, then, we meet it with a simple denial: and affirm, as an offset, that Br. Lee's views of man's natural immortality, and of the eternity of the torments of wicked men, "are at war with the Bible, with common" and uncommon "sense;" and, also, "at war" with every known perfection of God, and his most solemn oath that he has "no pleasure in the death of the wicked." Our declaration on these points is just as good as Br. Lee's, and we do not claim that it is any better: neither of them are any more than mere opinions; the value of which our readers must determine. As to "the known phenomena of mind," and the "mind's own consciousness," they are high sounding phrases, but put in the balances of truth do not quite exalt men into "gods," though we have partaken of "the tree of knowledge of good and evil." This deifying the human "mind" at the expense of the truth of God—"thou shalt surely die"—we think is a little tinctured with the "serpent's" subtlety.

We insert the following letter as an offset to the case of "change of views" with which the Wesleyan commenced the article we are noticing. The writer is a minister, formerly of the Baptist denomination.

Warehouse Point, Conn., June 1850.

Br. Storrs:—I am doing all I can to persuade people that Jesus Christ is the way, the truth, and the Life—That man is mortal, and that the gift of God is Eternal Life, through our Lord Jesus Christ. Time was when I spoke evil of this way, and felt to smite you with bitter curses for preaching what I considered a damnable heresy. But, my dear brother, I did it ignorantly, and I have most deeply repented, and God has had mercy upon me, and now I love you, and could even wash your feet with tears of gratitude and thankfulness for the boldness with which you have stood up in the defense of such an important and glorious truth. No man who does not see that life and immortality are brought to light in the gospel through Jesus Christ, is qualified to preach that gospel, and present to men the true plan, and grand system of redemption. May the Lord continue to bless you, and all others that are preaching the truth; for I have no greater joy, than to hear that the children of God are walking in the truth. "For in vain do they worship God teaching for doctrine the commandments of men."

Your friend and brother,

S. C. CHANDLER.

We also add the following that our Br. Wesleyan may be more "satisfied."

Br. Storrs:—As I cast my eye over the last Examiner it fell on Luther Lee's paragraph on Br. Tate's defence. I do not know when I have been so delighted: my whole soul rejoiced; the Wesleyans had to listen to the truth five long hours! That was rich, Br. Storrs; that was good. I thought of "a sower" who "went forth to sow;" pity if there was not some good seed in five hours sowing! and that it fell on some good ground. May God grant it to be fruitful is no doubt your prayer as well as mine.

Yours, ever,

FRANCIS A. BRONSON.

New Haven, Conn.

### A PLAIN STATEMENT.

The Pneumatologist says:—"There is a decided reaction taking place on the subject" of immortality; and that "several ministers, who had been led into materialist views, have of late seen and renounced their error." So far as those "ministers" have been in "error," we are glad they have renounced it. We fully believe one of them was in great error, and we warned him of it; but when he found he could not sustain himself he plunged into *Phariseism*; and this the Pneumatologist calls seeing and renouncing error! The Savior said of the Pharisees—"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." A further trait in their character he sets forth Mat. 23: 15; which the reader may examine at his leisure. As to the "reaction," that is a mere matter of opinion, except in one or two solitary cases, so far as we have any knowledge.

The True Wesleyan has an echo, and says—"We are satisfied that Mr. Storrs' views are making but very little progress, if any." We refer to these two opinions, viz. of the Pneumatologist and Wesleyan for the purpose of giving a brief statement of the rise and progress of the immortality question, so far as we have been connected with it. In doing this we shall use the personal pronoun in the singular number.

#### ORIGIN OF THE SIX SERMONS.

In the spring of 1837 my attention was first called to the subject under consideration. This was by means of a tract, without the author's name, but which was written by Eld. Henry Grew of this city, who had for several years entertained the view that the end of the wicked was destruction, and not endless life in torment. This tract was the first thing, and the only thing except the Bible, I ever saw on the subject till I openly espoused that side of the question about four years after. At the time of that tract falling into my hands, I had been in the ministry about fourteen years, and was at the same period of life that Moses was when he "refused to

be called the son of Pharaoh's daughter:" that is— I "was full forty years old."

I read the tract, and was astonished that an argument could be made from Scripture that would give plausibility to that theory. It put me to thinking as I had never thought before; but I had no idea that I should ever enter into that belief. It would, however, come up to my mind unbidden, often; and occasionally it was made a subject of conversation when in company with a brother minister—not with laymen, for fear a thought might be suggested that would lead them into error. Thus matters went on between two and three years. I found some eminent ministers were staggered as to the truth of the doctrine of endless misery, though silent on the subject. At length I fully resolved to investigate the subject in all its length and breadth by a careful examination of the Bible, and commenced reading the Scriptures, noting every text that related to the subject. When this investigation was ended, I had become satisfied that immortality in sin and suffering was not taught in the Bible, however prominent it might stand, or had stood, in the creeds of human invention. The next step with me was, to write three letters to a prominent and able minister of the Methodist E. Church, with whom I had been intimate. In reply, he acknowledged that he could not answer my arguments; and he never undertook it. On the contrary, after a few months, he came to my house, and we examined the subject together, which resulted in his advising me to publish the letters I had written him, but with a request to withhold his name. Accordingly, in the spring of 1841, four years after my attention was first called to the subject, two thousand copies of the "Three Letters" were issued from the press and sent abroad. This was not done without counting the cost. I expected to be shunned and rejected by all the churches, and nearly all their ministers: and the thought of it was no small trial; yet believing it was the truth of God, I determined to hazard all, and did so. I never expected to be invited to preach for any of the churches any more; nor to see the views then put forth spread, during my life, to any extent; but I believed the day would come when the old theory would as universally be rejected as the abominable theory of "infants in hell not a span long;" assured that it belonged to the same system of theology.

Contrary to my expectation, a few months after those letters were published, I had an invitation to preach to a small church in Albany, N. Y.; and I consented to become their preacher on condition that their old organization be disbanded, and they come together with the understanding that we were to receive all who gave evidence that Christ had

received them. To this they assented. I commenced my ministry among them in August 1841. Up to the spring of '42 I had not preached directly on the immortality question; but contented myself with using Scripture phraseology as to the final destiny of the wicked—avoiding those stereotyped phrases—"endless misery"—"always dying but never dead"—"going into eternity"—&c.

Early in the spring of '42 I felt pressed in spirit to come out plainly on the subject, and could have no rest till I did so. I determined to give one sermon that should embody all that might be desirable to present in relation to it. The appointment was made one week before hand, and public notice given in the city papers. Monday previous to the time appointed I went to my study, and there spent the entire week in investigation, meditation, and prayer. Thus was the "First Discourse" prepared. Never had I a deeper and sweeter sense of the Divine presence and blessing; and of being engaged in a work well pleasing in His sight; and I can as well doubt any other part of my christian experience as to doubt that.

I found before the first week in my study was ended, that two discourses at least would be necessary to present the subject in a proper light. The time came for the first discourse to be delivered: it was Sabbath evening, and the house, for the first time since my ministry there, was full.

I informed the congregation that as my subject was a peculiar one, and I was liable to be misrepresented in what was said, I had determined to do what I had never done before—i. e. read nearly all I had to say. At the close I gave out to preach another sermon on the same subject next Lord's day evening. My second week was spent in my study in the same manner that the first had been; and thus was the "Second Discourse" prepared; but found there must be a third; and so did the matter proceed till I had prepared and preached the "Sixth Discourse;" and the history of the first week in my study is the history of the six weeks, each of which was spent in the same manner as the first. All this was without any reference to ever publishing. After the Discourses were ended, several who had listened to them desired their publication. Accordingly I spent several weeks more in revising, reviewing, and preparing them for the press, and they came forth in May or June.

Such is the origin of my "Six Sermons" as they are now called. And I have never doubted, from that day to this, but what it was of God. My opponents, therefore, may not expect me to be easily shaken, whatever "reaction" they may suppose is taking place; or though they may think the views are "making very little progress." They have made ten thousand times more progress than I ever

expected in my life time. The history of that progress I shall now as briefly as possible present.

#### HISTORY OF PROGRESS.

A few weeks after the "Six Sermons" were first published, at Albany, I was visited by a man who was preaching the views of Wm. Miller on the second advent and end of the world. I gave him the use of our "House of Prayer" in which to present his views. As the attention was deep, and the subject one of so much importance if true, I consented that he might repeat his course of Lectures in our place of worship, and became partially convinced of the correctness of the views he advocated; so much so that I solicited the services of the late Charles Fitch, formerly a Congregational minister, who had embraced the views of Mr. Miller, to visit Albany and preach to us on the subject. Accordingly a *Thank meeting* was appointed for that place, and thousands came out to hear that holy man of God, Br. Fitch, who labored unceasingly and with great power in preaching the coming of the Lord. During his ministry there I became settled that the doctrine he preached was true. Under this impression, I left my stated ministry in Albany to travel and preach; and for the next three months, in the fall of '42, preached to thousands on thousands in relation to the coming of the Lord. Thus, without seeking it, the providence of God had given me an influence over a multitude of minds, both ministers and laymen. I did not however introduce my peculiar views directly into my ministrations in public.—I had no desire to do so. But as it was known that I held these views I was constantly met with inquirers, both ministers and private christians, to whom I frankly stated my belief that "all the wicked will God destroy." The Six Sermons were sought for and read, and the truth on that subject spread while I kept silent, publicly.

At length the "organ" of Mr. Miller's views, "The Signs of the Times" came out strong against a minister who felt it his duty to preach what the end of the wicked would be as well as to preach the coming of the Lord. That paper several times published remarks censuring that minister; and I felt that as I held the same sentiments I was bound not to keep silence and let him suffer alone. Accordingly, in Dec. '42, under a deep conviction that God called me thereto, I revised the Six Sermons, and published an edition of five thousand in newspaper form, in the city of New York, where I was then preaching, and scattered them over the United States, at my own expense. A few weeks after that I gave them another revision and published ten thousand more and scattered them in the same manner. Thus was the seed sown, and it sprung up in all directions.

In the spring of '43 I was invited to Philadelphia to preach on the advent, and thousands came out to hear. It was well known what my sentiments on the end of the wicked were, and there was an evident desire to hear something on that subject. Instead, however, of preaching on the subject, I had my Six Sermons stereotyped in the quarto form, which I still use, and printed two thousand copies; these were distributed among the congregation here, to which I was then preaching; and there is little doubt but that most who then read were either convinced of the truth, or had their prejudices so far removed as to feel no opposition.

In the fall of '43 I went to Cincinnati, Ohio; and spent several months. There also and in Indiana, some five or six thousands of the Sermons were scattered by Dr. Field, who is a minister of the gospel, and myself: and we know that the seed took root in that region.

It is proper and right that I should here state that Mr. Miller uniformly opposed my views on the immortality question; but in the early part of my connection with the advent movement, in this country, Mr. Miller's "right hand man," often said to me and others—"The strength of the argument is on your side of the question," and the Editor of the Pneumatologist, at that same early period, said, of those who found fault with my holding those views, "Let them go to work and refute him, for I can't." Since that time, however, he has tried hard to do it; but I think he uttered a true prophecy in the words just quoted; others may think differently.

The views maintained in the Six Sermons, in the winter of '43 and '44 had taken strong hold of many minds; and in Jan. '44 our beloved Brother Charles Fitch, of whom I have previously spoken, wrote me a letter commencing as follows—

"CLEVELAND, Ohio, Jan. 25, 1844.

"Dear Bro. Storrs,—As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side."

He then went on to state his "thorough conversion" to the views in question. This letter was indeed a cordial to my heart. Br. Fitch was a pleasant and powerful preacher, and carried with him a mighty influence. This letter from him was a dreadful blow to the opposers of the doctrine of the Six Sermons among the advent believers. It may be seen in the Examiner for '48, p. 94.

In May of the same year he wrote me again, and

commenced by saying—"I have received a long letter from Bro. Litch touching the state of the dead, the end of the wicked, &c. It would be exceeding pleasant to me, to be able to please him, and the dear brethren who agree with him, for I love them all, and could rejoice to concede anything but truth, to be able to harmonise with them in my views. But there is a friend who has bought me with his blood, and I take more pleasure in pleasing Him, than in pleasing all the world besides. I never preached my present views touching the state of the dead, and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master." The remainder of this letter will be found in the Examiner for '48, p. 55.

He sent me a letter in July '44 giving a particular account of his "first impressions"—"the process of conviction," and his "conversion" to these views. That letter can be found in the Examiner for '48, p. 11, and is worth the subscription price of the paper for that year. In this faith Br. Fitch lived and labored a few months; but his abundant labors brought on sickness, and in October '44 he fell asleep in Jesus, in the glorious hope of soon awaking at the voice of the Son of God.

About the same time as Br. Fitch Br. J. B. Cook who was formerly a Baptist minister, came into the same views: and has ever since ably and fearlessly defended them. Also Joseph Marsh formerly a prominent minister in the Christian Connection, and now Editor of the Advent Harbinger, gave in his adhesion to the same side of the question—and his paper has since ably advocated the subject—and many other ministers in various parts of the country did the same, and their number has steadily continued to increase to the present time. If some, who never counted the cost on the subject, have apostatised from the truth, and the Pneumatologist and Wesleyan think that evidence of "a decided reaction," I can tell them both, they are much mistaken.

In '43 the "Six Sermons" were republished in England. The friend who informed me of this fact could not tell what number of copies were printed there, but judged ten thousand. These were circulated through various parts of England, and must have attracted some attention, as they are referred to by several writers on both sides of the question there. About this time Dr. Lees of Leeds broke ground in England against the endless-torture doctrine, and man's natural immortality. Near the same point of time Mr. Dobney, a Baptist minister, published his excellent work on "Future Punishment," in England, which has been republished here, and has been the means of bringing many to the truth. Mr. White, a Con-

gregationalist minister, also published his "Life in Christ," taking the same side with Mr. Dobney; and several other ministers in England are on the same ground, and among those who favor it is Archbishop Whately; and more recently we have Wm. Glenn Moncrieff, lately a minister in the Congregational church in Scotland. The work is clearly spreading on the other side of the Atlantic.

But to return to this country. These truths are spreading all through the western states, if we can depend on statements we have seen and heard; both ministers and laymen are taking hold of them, and sinners are converted through their influence that could not be reached by the old horrible doctrine—"Ye shall not surely die"—"ye shall be kept alive eternally, and tormented." In North Carolina Dr. Lee and Br. Pritchard, both Baptist ministers, are doing battle for the truth on this subject. Dr. Lee has there scattered several hundred copies of the Six Sermons.

Since the present year commenced about six thousand copies of the Six Sermons Quarto, with Bishop Whately on the 'Second Death,' have been circulated; besides, there are constant calls for those Sermons in the 18mo., or pamphlet, form; and they are ordered, too, by the hundred, and sometimes by hundreds. All this looks as if "there is a decided reaction;" and that "Mr. Storrs' views are making very little progress, if any." Let it be remembered that these expressions from the Pneumatologist and Wesleyan were uttered by the Editors just after they had attempted to enlighten their readers in their way. They doubtless kindled a light that they thought had nearly extinguished that of those who believe there is no immortality to man out of Christ.

The Editor of the Wesleyan tried his power against the "Six Sermons" in '42 or '43, when he was editing the "Sword of Truth." I was then too busy to stop to reply; and, indeed, thought that I might safely risk the Sermons in the field against all I saw, that he wrote, without strengthening them. It was said his articles sent several over to our side of the question, and I know that was the fact with some.

The Editor of the Pneumatologist tried his skill against us in '45, in his "Anti-Annihilationist;" but the result of that controversy was to carry multitudes of advent believers into the views of the Six Sermons. He is now trying it again, and to this end is raising "ghosts" from every corner of the land, and importing them from England, through Mr. Wesley's works; but as I am not afraid of "ghosts" and "knocking spirits," I shall not be alarmed. It may be however that some weak "nerves" may give way, and the "decided reaction" really appear; for there is no telling what shape

ghostly evidence may take, nor what havoc it may make with some nervous persons.

I ought to have stated that Br. Grew's tract, which first arrested my attention, has been recently more called for than ever, so that thousands on thousands of them are flying through the land doing a good work.

Now friends, abroad, take courage: we have nothing to fear from the shots of our opponents; if the cause we advocate is not of God, let it die: the sooner the better. But believing, as I do most firmly, it is of God, I am in nothing terrified by the recent renewed efforts of our opposers. After the smoke is cleared away, we shall see that the glorious truth—"NO IMMORTALITY OUT OF CHRIST"—will shine the brighter for the assaults of its adversaries. Yes, the days of superstition—the popish purgatory of a half-way house for disembodied spirits—and the popish doctrine of endless torture for "immortal souls," will share the fate, I trust, of all the other "Roman dunghill of decretals," to use a phrase of Martin Luther, who once justly placed the doctrine of an "immortal soul" in man in that category.

On a review of the whole matter, therefore, while I feel deeply humbled at the unworthiness of the instrument so much employed, I see abundant cause to praise God that he ever condescended to permit me to have a part in a work so glorious, and in the advocacy of a doctrine that so humbles man, exalts God, and puts the crown of glory on the head of our blessed Lord Jesus Christ for all our salvation, immortality, eternal life: all glory to God and the Lamb.

GEORGE STORRS,

Editor of Bible Examiner.

Philadelphia, Pa. June 1850.

P. S. In the foregoing we should have spoken of Dr. Thomas, of Richmond, Va.; who has ably advocated the same views of man's immortality and the destiny of the wicked; but we do not know at what time he first commenced in the work, nor how extensively his influence has been felt in the South, where he has chiefly labored, and published his Herald of the Future Age; and for near two years past he has been absent to Europe.

## LETTERS.

### "THE KINGDOM OF GOD."

BR. STORRS,—I noticed in the Examiner for June your friendly criticism on my tract, "The Kingdom of God, or Restoration of David's Throne." I am satisfied, on reviewing the subject, that there is at least "one defect" in the tract. This, like all my efforts in my humble ministry, is imperfect. I have often thought, after preaching at length upon a subject, if I could have opportunity to discourse upon

that subject again, I could elicit more light. I feel no mortification in thus publicly confessing my inability to teach, or preach all the truth on any subject. And I would as publicly record my gratitude to God for the benefit and comfort of advancing light.

The subject of the tract was preached among my friends in the west some two years since. At their earnest solicitations I consented to write it out for circulation. The two leading points I had in view were to demonstrate, 1st. That God would not colonize his people away from the earth; but would "appoint them a place" at home; and send his Son Jesus from heaven to dwell with them. 2d. That the people of God were not now inheriting the kingdom of heaven, but were to do so when the king returned. In my attempt to sustain this point, I adopted a course which shut out one of the elements of the kingdom entirely, viz., the *Associate Rulers*.

I knew, before writing on this subject, that God had ordained that "princes" should be associated in judgment with his Son. Still, I did not apprehend the importance of this item in its connexion with the subject. I am glad you noticed it so frankly. The point is well sustained by the quotations in your criticisms; but I will write out certain scriptural testimonies upon the subject, for the benefit of those interested. In the prophecy of Isaiah, chap. 32: 1, "Behold, a king shall reign in righteousness, and princes shall rule in Judgment." Here are "princes" to bear "rule" as clearly as the "king" to "reign."

Again, Psalm 45: 7. "Thou lovest righteousness and hatest wickedness; therefore God hath anointed thee with the oil of gladness above thy fellows." In the 16th verse these "fellows" seem to be introduced as "princes."

The Lord said, in promise, Luke 22: 29, 30, "And I appoint unto you a kingdom as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

In this text it is clearly indicated that others besides the king will be entitled to royal dignity in the kingdom. The text is also in precise harmony with that in Isaiah above quoted.

These, with other scriptural statements that might be added, clearly sustain your suggestion that there is to be "subordinate rulers" in the kingdom.

As regards the "subjects" under the "dominion" of Christ and his associates during the thousand years, I have not all the light before my mind that would allow me to speak definitely. But I will say, the light begins to shine upon this subject; and further, that I have an increasing conviction that there will be "nations" in flesh "left" and put in subjection to Jesus, as in Dan. 7: 14.

In conclusion, I will say, I think I shall claim the privilege of a revision of this part of the pamphlet, before Brs. Marsh and Pinney publish another edition, which they are entitled to do for the use of their office.

The "Six Sermons" are in my new field of labor, and I trust it will not be in vain. If it should, it will be the first instance where I have attempted to work a reformation on the immortality question.

I remain yours, seeking for the Truth,  
Kingsbury, N. Y. N. M. CATLIN.

FROM J. B. COOK.

BR. STORRS.—It has been in my mind to write for the Examiner on several subjects, but never was I more busily employed than now. My labor has been to preach almost every day through the week, and three times on Sunday during the last three months. Then my subjects in the Harbinger have demanded my weekly care; and in connection with my travelling, I have visited many hundred persons and families. This is my apology for not filling out the intimation given in my last—that I would furnish something on the "Jew Question."

In many places where I visit, the majority of the brethren receive the great "Sabbath"—"the day of the Lord, as a thousand years." In some places all receive it. In others, they are of opposing opinions, though I have had very little like controversy. As a general thing, I have had nothing like opposition on that point. The burden of my ministry relates to the coming of the Lord, and "the consummation" and kingdom. Then, as the inquiries arise touching the nature of the events about to transpire, I dare not, do not refuse to proclaim Bible views openly, as "on the house tops."

Those Adventists that suppress the Scriptures in their testimony on all the great themes associated with the advent, practice a fraud on themselves and dishonor their Lord. They thus undermine and destroy the very principle on which they began the advent proclamation! The principle was to "fear God and give glory to Him." It was to give Him supremacy: that is, his due in us and over us! But now, in exercising their own wisdom (in maintaining their own plans or popular opinions against the plainest truth of Scriptures touching the subject of Immortality and "the remnant" of Israel, and the millennial kingdom of Messiah and his saints) they occupy a position like that of many who oppose the advent from similar considerations of policy and worldly wisdom.

The majority of the most believing are with us; but in that I feel no complacency on the score of numbers. My rejoicing is, that those who exhibit the most elevated Christian character—who exemplify most of the mind of Christ, are the very ones to believe most heartily these plain but unpopular parts of revealed truth.

My syllogism is short and satisfactory. Our Lord affirms of the divine testimony, "Thy word is truth." We do know that God's word says in almost every conceivable form, that "all the wicked he will destroy!" Therefore the "truth" is, that man is mortal and perishable, and without seeking and securing immortality "in Christ," he must forever perish—"be as though they had not been." Obd. 16; Ps. 37: 10.

Again, God's "word is truth." But His word teaches the judgment at the coming of Christ—that "the Tabernacle of David shall be built again;" also, "that the residue of men might seek after the Lord." Thus our Lord shall both sit on "David's throne," and "reign over the Gentiles" in connection "with" his saints. Therefore this is the "truth" in this case.

These important instructions of the Holy One are not isolated or inferential. They are so plainly and frequently stated, that we must discredit the Divine Testimony ere we indulge a doubt.

As to meeting the brethren in "Convention," I should avail myself of the opportunity, if Providence should favor. It is right to meet and confer;

but it would be a great sin for us to meet and combine to suppress any part of eternal Truth. May the good Lord guide us in all our ways, and overrule all that concerns our labors so as to promote the cause of truth, is my constant prayer.

Yours, hoping for Immortality at Christ's coming and kingdom.  
J. B. Cook.

ENGLAND.—Just as we were going to press, we received a letter from Edward White, Hereford, England. He is a Congregational Minister, and the author of "Life in Christ;" the work from which we gave an extract in our last, and also in some previous numbers. Br. White's letter is marked "private," but he must excuse us for giving one paragraph, which states a fact, and also expresses a sentiment in which we most heartily concur. He says:

"I have labored on the question of Life now for eleven years—and there is a considerable improvement in the public sentiment in Great Britain through the various agencies. Brother!—Opinions, without God, can save nobody. May you, may we, be baptized abundantly with the spirit of Life, power, holiness and love! Our opinions require us to be divine men as well as divines—for you know the old proverb that the 'corruption of the best things makes the worst.' Those who are not the better for our doctrines—(God's truth I humbly believe)—will be the worse. Grace, mercy and peace be with you all in America, wishes your friend and brother,  
EDWARD WHITE."

Accompanying this letter was a tract of 12 pages, entitled "Seven Texts, setting forth the general doctrine of Death by Sin and Life in Christ, with a brief comment on each. By EDWARD WHITE;" This tract we shall probably re-publish soon, as it is an expression of the sentiments of the principal part of the believers in England who are with us on the fact that immortality for man is alone in Christ. Br. White has our thanks for his favors; and we shall be glad to have communications from him, and other brethren in England, for the Examiner.

HALIFAX, NOVA SCOTIA.—Cannot Br. J. S. White, or Br. J. B. Cook possibly visit Halifax soon? We entreat them to do so, if possible. We have a strong appeal from there for help. Our friends in that place may be assured we desire to help them; but whether it will be possible to find a preacher, such as they need, we do not know. May the Lord of the harvest send forth laborers; for the fields are truly white to harvest. There is a church in Halifax with us on immortality; but, at present, they have no preacher.

DEFERRED ARTICLES.—A number of articles are laid over intended for this number. We are sorry not to be able to continue, this month, our extracts from "Life in Christ." A semi-monthly or weekly paper we must have; and trust to be able to effect it ere long, if all will help.