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

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"LIFE IN CHRIST:"

OR, "IMMORTALITY IS THE PECULIAR PRIVILEGE
OF THE REGENERATE."

This work, by Edward White, Minister of the Congregational Church, Hereford, England, we imported more than a year ago, and commenced extracts from it early last year in the Examiner. The crowded state of our columns has obliged us hitherto to defer the continuance of the excellent remarks of that author; and though still exceedingly straitened for room we cannot deny our readers the pleasure and instruction to be derived from these able "Discourses" which were preached in 1845.

In the "Dedication" of his work, Mr. White says:—

"In the last century the learned Dodwell collected an important mass of evidence to prove, and successfully defended that evidence against many vehement adversaries, that the idea of the native immortality of all men, was not sanctioned by the primitive Church. It will be a difficult task to overthrow or undermine some of the testimonies which were adduced in that controversy, either by the allegation of false quotation, or by endeavoring to underrate the value of the witnesses. IRENÆUS, for instance, the disciple of Polycarp, who was the scholar of the Apostle John, thus writes: "Life is not from ourselves, nor from our nature, but it is given or bestowed according to the grace of God; and therefore he who preserves this gift of life, and returns thanks to him who bestows it, he shall receive length of days for ever and ever." But he who rejects it and proves unthankful to his Maker for creating him, and will not know him who bestows it, he deprives himself of the gift of duration to all eternity. And therefore the Lord speaks thus of such unthankful persons: 'If you have not been faithful in that which is least, who will commit much unto you?' intimating thereby unto us, that they who are unthankful to him with respect to this short transitory life, which is his gift, the effect of his bounty, shall be most justly deprived of length of days in the world to come."

In speaking of the progress of truth on the non-

immortality of corruptible man, Mr. White says he has it from the late "distinguished writer, Mr. Foster," that—

"A number of ministers, not large, but of great piety and intelligence, within his acquaintance, had been disbelievers in the doctrine in question, (the eternal existence of the wicked in misery,) at the same time, not feeling themselves imperatively, called upon to make a public disavowal: content with employing in their ministrations strong general terms in denouncing the doom of impenitent sinners. For one thing, a consideration of the unreasonable imputations and unmeasured suspicions apt to be cast on any publicly declared partial defection from rigid orthodoxy, has made them think they should better consult their usefulness by not giving a prominence to this dissentient point; while yet they made no concealment of it in private communications, or in answer to serious inquiries."

Mr. White then proceeds to say:—

"In self-defence, I may add to this instructive and remarkable testimony, my own, that I, also, am acquainted with several very excellent and accomplished ministers of the gospel and editors of religious periodicals similarly situated."

We now proceed with his first discourse from the point where we closed our extract in the Examiner, Vol. 4, page 47.

We may now proceed, in the third place, to examine the positive Scriptural account of the constitution of man, a view which will even more strikingly evince the correctness of the foregoing conclusion.

The Divine revelation represents MAN to be an essentially compound being, consisting of *body and soul*.

The latter is divided into the *soul* properly so called, or that vital intelligent principle in man, which he possesses in common with the inferior races; and into *spirit*, or a moral nature, all which he possesses above them. The whole thinking, animating, substance in man is, however, in general vaguely termed either soul or spirit; although sometimes each word is employed in its appropriate technical signification: as in the remarkable passage, "The very God of peace sanctify you wholly, and preserve you, body, soul and spirit, blameless unto the coming of our Lord Jesus Christ." 1 Thess. v.

It cannot be too earnestly insisted on, that MAN is regarded by the Scripture-writers as consisting essentially of an animal body, animated by a soul. *Neither, alone, is a man.** Exactly as the union of oxygen and hydrogen produces water, and when their union is dissolved, WATER is destroyed, even

*The treatise of Athenagoras on the Resurrection (A.D. 200) is a noble defence of this now almost forgotten truth.

Edw. White

though its elements may remain; so does the union of body and soul constitute a living man, and when their harmonious conjunction is dissolved, the man, is no more; he is dead; the dissolution of the compound nature being the destruction of the humanity, without any reference to the destiny of the component parts of it. This is the true Scriptural idea of death, the dissolution or separation of the parts of our nature. Our Lord likened his own death to the death of a grain of wheat; which is exactly this, and nothing else, a disintegration of its elements. When this dissolution is affected the man is said to have lost, or to have laid down, his life—*psuche*.

It is further especially to be observed, that throughout the canon of Scripture, the characteristic nature (as the Apostle terms it, *the image, eikon*) of the first Adam is considered as existing not in his spirit, but in his body; so that man is regarded not principally as a spirit, but as flesh. Hence it was, we may justly presume, that the name given to the protoplast by Him whose words are ever the best, was Adam, from *Adamah*, the earth or ground; in order to remind both himself and his posterity of their true origin and character. His name was not derived from any consideration of the dignity or eternity of his soul, but from that body which is supposed to be but its temporary and accidental companion. The body seems to be looked upon as formally and properly the man himself; while the spirit is spoken of as a sort of loan from the Almighty.

Hence, also, it may be observed, that the organized form was denominated Adam even before the Divine breath had kindled the inward life. "And God formed man (Heb. *Adam*) from the dust of the ground, and breathed into his nostrils the breath of life, an *man* became a living soul."

Hence it was, we may suppose, that Abraham, the friend of God, well instructed in the true constitution of man, humbles himself before the Eternal Spirit as "dust and ashes;" not doubtless intending to deny that there was a spirit in man, and that the inspiration of the Almighty giveth him more understanding than the fowls of heaven, as his own descendant Elihu subsequently declared; but strongly expressing his sense of the fact, that the foundation of man's being is laid in the dust, and that his closest relationships and affinities are not with the spiritual and everlasting universe, but with the material and mortal creation around him.

It was likewise from a consideration of this view that our Lord, who sometimes is said to have "given himself for our sins," (Gal. i. 4.) yet declares, on his own authority, that it was his "flesh which he would give for the life of the world." John vi. 51. It was his human nature which formed the propitiatory sacrifice, and that nature he speaks of as *flesh*. He evidently regarded his life as a man, (*psuche*), not under the idea of his subsistence as a separate spirit, but as that state of union between body and soul, the dissolving of which was his death. "I have power to lay down my life, and have power to take it again;" (*psuche*.) John x. 15.

In full accordance with this representation, the Apostle, in a passage already noticed, cites the words of Moses, descriptive of man's original creation, in illustration of the fact that there is an animal body distinct from a spiritual body: "For so it is written, the first man Adam was made a living soul," (*psuchen zosan*), a term frequently employed

to denote the inferior animals. And then he proceeds, "the first man was of the earth, earthy, *choikos*, a man of dust; the second Adam is the Lord from heaven." In order fully to comprehend the scope of the Apostle's quotation and argument, it is necessary to bear in mind that the word translated *soul*, in the phrase "living soul," has three significations: 1. Sometimes it stands for that complex *life*, which has been already described as resulting from the union of the body and spirit; as in Matt. ii. 20.—"They are dead that sought the young child's life." *psuchen*.

2. It stands for that animating spirit itself, *the soul*; as in Matt. x. 28—"God is able to destroy both body and soul in hell." *psuchen*. And,

3. It stands for a *person, or animated being*; exactly as when we say, "there were so many souls on board." In this last sense it is employed in the passage before us, without any definite reference to the spirit considered alone, but as descriptive of the entire person or being of Adam; "he was made a living soul." But we must carefully remark, that this term is cited by the Apostle for the express purpose of drawing a broad line of distinction between a mere living *animal* (since the same words, living soul, are employed to denote the beasts,) and a truly spiritual, life-giving nature. The best proof that Paul really intended to represent the first Adam as having been created only a moral animal, dependent on the elements, and not possessed of intrinsic or everlasting life; (in good truth, so much an animal, that, notwithstanding the image of God, his whole person is still denoted by a phrase also applicable to the lower creation) will be found in his language in the second chapter of this same epistle. As he was writing to a Greek church, and therefore to one peculiarly in need of sound philosophical statements and accurate expressions, his words deserve particular attention. After declaring that he taught "the things of God" in a divinely appointed phraseology, he proceeds; "But the natural man (*psuchikos*, *the animal man*), the same terms employed in the fifteenth chapter in relation to the body, discerneth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." Now here we find the same adjective, *psuchikos*, used to denote the natural man's mental character, which in a subsequent passage is employed to denote his whole person, but with a special reference to his *body*. But in that instance, (1 Cor. xv. 45,) the term is most pointedly selected to convey the idea of mortality, or the absence of immortality, by contrast with the glory of the Life-giving Spirit; and therefore the conclusion seems inevitable that the term has the same comprehension in the present connexion, when used with a specific reference to the soul, and that consequently Paul knew nothing whatever of man's natural immortality.

An additional confirmation of these statements arises from the remarkable circumstance that in the before mentioned chapter, 1 Cor. xv., the Apostle appears to discuss the subject of the resurrection of the body, as if all the hopes of humanity were bound up in that great consummation. The thought of the eternal blessedness of the indestructible soul, never appears to have glanced across his mind as affording a prospect of happiness even to the pious believer. "If Christ be not raised," thus giving a pledge of the resurrection of his people, "your faith is vain;

ye are yet in your sins. Then they also which are fallen asleep in Christ are perished," *apolonto*; the word used in chap. x. 9, to signify the literal "destruction" of the Israelites by poisonous serpents; and he explains the term thus in the following verse; "If in this life only we have hope in Christ, we are of all men most miserable." What can we gather from this remarkable style of reasoning, except the conviction that Paul regarded the body as fundamentally the man; and that the essential independent immortality of the soul formed no part of that "hidden wisdom" which he was commissioned to divulge to the nations. For from the preceding scriptural principles, it will necessarily follow that *the spirit of a man, is not a man*; and that if a redemption of man is to be effected by Almighty benevolence there must be a resurrection of the dead.

On keeping in mind this idea, the understanding of the whole force of our Lord's argument with the Sadducees mainly depends. In Luke xx. 27, we read that "the Sadducees came unto Him, who deny that there is any resurrection." The narrative by which they attempt to confound the Divine instructor is familiar to every recollection. Our Lord's answer was as follows; and it is necessary to remember that the point to be proved was *not the existence of the soul after death in a separate state, but a resurrection of the body*. "But that the dead are raised, even Moses showed at the bush when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob;—He is not a God of the dead, but of the living, for all live unto him." Now in what manner does this quotation prove a resurrection from the dead, a resurrection of the body? The principles already laid down furnish a satisfactory answer; but under the ordinary theory, which considers the soul as the man, the answer might long be sought for in vain. Our Saviour intends to intimate that God, graciously calling Himself the God of Abraham, four hundred years after his death, implies a relation still subsisting between Himself and the compound person of Abraham, (through the promise of "Him that quickeneth the dead, and calleth those things which are not, as though they were;" in virtue of which "all live unto him,") and therefore a resurrection of the body of Abraham was certain; since God would not denominate Himself the God of one who was only a corpse, (*nekros*), or of one who was always to remain so. Now, the whole of this divine argumentation obviously proceeds upon the doctrine that the spirit of Abraham was not truly Abraham; but that (inasmuch as the promise "to be a God," involves the gift of life eternal; and the body of the patriarch was an essential, indeed, the fundamental part of his nature,) the body must be raised from the dead in order to the fulfilment of the promise, implied and recorded in the Title by which the Almighty announced Himself to the shepherd of Midian.

Finally the foregoing considerations will enable us to appreciate the intentional brevity of Scripture when speaking upon the state of the disembodied soul after death. A few hints, indeed, are dropped, sufficient to assure us that it survives, and in a condition, at least in some instances, of conscious repose or despair; but generally, the whole stress of attention is directed, in reference both to reward and punishment, to the resurrection of the man; in the case of the righteous, no longer in the image of the earthy, (*eikoni choikou*), but in the immortal likeness

of the Life-giving Redeemer: while the wicked are represented as rising unchanged; for "as is the earthy, such shall be they also that are earthy."

Now, since Scripture thus every where teaches the essentially compound nature of man, and regards that compound nature, throughout, as the subject of the scheme of redemption, with a special reference to the body as its characteristic "image;" is it probable that the same Scripture should teach us that the body is a worthless, accidental appendage, mortal and corruptible, and that the soul is an independent and everlasting intelligence, the veritable humanity. Throughout the whole canon of divine revelation, we find no single statement of the immortality of the soul; as the ground of our expectations in futurity; but a thousand promises of a restoration of life to the man, through a resurrection from the dead. And is it likely that one component portion of a compound being is essentially indestructible, when that being himself—the man, resulting from the union of the parts, is mortal and corruptible?

Thus, then, we are unavoidably conducted to the conclusion, that the doctrine whether of a necessary or of an actual immortality in the human soul, whether in the case of Adam's original constitution or our own, is a great and fundamental error; having no ground of reality whatever, either in natural or in revealed religion. The prevalence of the opinion can be ascribed only (after making the due allowance for hereditary prejudice) to the corrupt pride of a fallen nature, which invented the dogma in lands where the resurrection and the life are unknown, and which still maintains, in defiance of the obvious declaration of Scripture, a notion which is so well calculated to flatter the vanity of mankind, at the same time that it lays, through the consequences that flow from it, an easy basis for a Christless religion, and for the terrific authority of superstition and priestcraft. If the spiritual Church of Christ partake of what we must venture to call the common delusion, this lamentable defection from primitive simplicity must be attributed to that dangerous proneness towards the creation of a preliminary philosophy, as a rule of interpretation, which manifested itself in the earliest ages, which obscured with its clouds the whole orb of truth in the days of the schoolmen, and which still, to a calamitous extent, darkens the glory of heaven and the revealed character of God.

If it be objected, as it certainly will be, that the doctrine here defended, that Adam was created altogether a mortal, detracts from the dignity of our nature, and brings down the animal race, we reply, that this statement is partially erroneous. It is true, that *so far as essential immortality* is concerned, the view now presented places mankind exactly on a par with the inferior orders of this planetary globe; but it still leaves untarnished "the glory of man," in the superiority of his intellect, and in the possession of religious nature which capacitates him for communion with God. And, if it shall hereafter appear, that he was originally destined for an immortal duration, the prospect of which has been forfeited by his Paradisaical rebellion, and again opened to his faith on the condition of repentance, we shall discover the harmony of truth subsisting amidst all the discordant phenomena of an actual degradation, which gives him assuredly but little right to boast of his personal dignity, and those lofty occasional

aspirations which yet remain to bear witness to his primæval destiny, and to prepare him for receiving the scheme of redemption.

THE SCRIPTURES READ.

BY ELD. J. B. FRISBIE.

I. THE PRIMITIVE STATE OF MAN.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them, &c. And God saw every thing that he had made, and behold, it was very good. Gen. 26, 27, 31.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die, (or margin) dying thou shalt die. Gen. 2: 7, 15-17.

II. ADAM'S DISOBEDIENCE, CURSE, AND DEATH.

And unto Adam he said, *Because* thou hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east end of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Gen. 3: 17-19, 22-24.

III. CHRIST'S OBEDIENCE UNTO DEATH.

Therefore doth my Father love me, *Because* I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John 10: 17-18. For since by man (Adam) came death, by man (Christ) came also the resurrection of the dead. 1 Cor. 15: 21. Rom. 5: 19. Christ became obedient unto death, even the death of the cross. Phil. 2: 8. I am the resurrection and the life. John 11: 25. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Isa. 25: 8, Hos. 13: 14.) Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 54-57.

IV. THE PRIMITIVE CHURCH OF GOD.

1. *The Name.*—Feed the Church of God, which he hath purchased with his own blood. Acts, 20: 28; 1 Cor. 1: 2; 10: 32; 11: 22; 15: 9; 2 Cor. 1: 1; Gal. 1: 13; 1 Tim. 3: 5; 1 Thess. 2: 14.

2. *The Head.*—Christ is the Head of the Church. Eph. 1: 22; 4: 15; Col. 1: 18.

3. *Who added.*—And the Lord added to the Church daily such as should be saved. Acts 2: 47; 5: 14; 11: 24.

4. *Members.*—For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. Matt. 12: 50. He that feareth God, and worketh righteousness, is accepted with him. Acts 10: 35; Gal. 6: 16; Mat. 7: 20, 21; John 15: 14.

5. *Where their Names are Written.*—But rather rejoice, because your names are written in heaven. Luke 10: 20. Church of the first-born which are written in heaven. Heb. 12: 23; Rev. 20: 15.

6. *Who Blots out Names.*—It is the Lord's business to blot out the names, &c. Rev. 3: 5; Heb. 10: 31.

7. *The Unity of the Church.*—And the multitude of them that believed were of one heart and one soul. Acts 4: 32. Now I beseech you brethren—that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. 1 Cor. 1: 10. There should be no schism in the body; but that the members should have the same care one for another. 1 Cor. 12: 25. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Cor. 13: 11.

8. *Fellowship.*—And they continued steadfastly in the Apostles' doctrine and fellowship. Acts 2: 42. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship. Gal. 2: 9.

That which we have seen and heard declare we unto you, that ye may also have fellowship with us. If we walk in the light as he is in the light, we have fellowship one with another. 1 John 1: 3, 7.

9. *The Disorderly.*—Moreover, if thy brother shall transgress against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Mat. 18: 15-17. When ye are gathered together—if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat. Therefore put away from among yourselves that wicked person. 1 Cor. 5: 4, 11, 13. And have no fellowship with the unfruitful works of darkness. Eph. 5: 11. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. And if any man obey not our word by this epistle, note that man, and

have no company with him that he may be ashamed. 2 Thess. 3: 6, 11, 14.

V. THE FALLING AWAY OF THE CHURCH OF GOD.

For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God (Pope.) For the mystery of iniquity doth already work, &c. 2 Thess. 2: 3, 4, 7. There are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? 1 Cor. 1: 11-13.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Acts 20: 29, 30. An hireling seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catches them and scattereth the sheep. John 10: 12. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, &c. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith. 1 Tim. 6: 3, 10. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth and shall be turned unto fables. 2 Tim. 4: 3-4. There shall be false teachers among you, who privily shall bring in damnable heresies. 2 Pet. 2: 1. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2: 8.

SCRIPTURE EXPOSITIONS.—EPH. VI.

BY THE EDITOR.

Continued from p. 182, Vol. 4.

VERSES 5-8.—Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart: With good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Here the duty of servants is pointed out; but we shall not dwell upon it only to make some general remarks. The term "servants"—*douloi*—is a generic term, signifying a class; and includes all who perform services for others: thus the apostle speaks of himself as the servant—*doulos*—of Jesus Christ. The requirement in these verses, then, relates to all persons who are in the employment or service of others: to their employers they are to be obedient, following their directions strictly, "with fear and trembling"—*phobou kai tromou*—precisely the same expression as in Phil. 2: 12; "Work out your own salvation with fear and trembling;" and the one text illustrates the other, and denotes the care and anxiety servants should manifest to do that which is acceptable to their employers; they are to do this "as unto Christ"—that is, as christians who are

looking for a higher reward than any earthly employer can give. "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord"—*kurion*—"whether he be bond"—*doulos*—a servant "or free"—*elutheros*—signifying to be at liberty to go where and when one pleases: that is, the employer in distinction from the employed. The language has no reference to any particular class of employers or employed, but relates to all in either station.

VERSE 9.—And ye masters do the same unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

"Ye masters"—*kurioi*—lords. This word is seldom translated *masters* in the Bible, though it is of most frequent occurrence. *Kurios*—is usually translated *lord*, or *sir*. It implies, therefore, nothing more than one who is superior to another in some relative point of light, as Creator, Redeemer, Teacher, Ruler, Employer, Husband, &c. Thus, "Sarah obeyed Abraham, calling him lord."—*kurion*: 1 Pet. 3: 6.

"Ye masters do the same things"—as required of servants, *viz.* acting towards them "as to the Lord," verse 7,—"unto them, forbearing threatening"—but omit harshness, or severity. As though he had said—"Beware that you never use harshness to those under you;" "knowing that your Master"—*Kurios*—"also is in heaven; neither is there respect of persons"—no partiality—"with him." He will not respect you the more because you have occupied the place of a superior among men—all must appear on a level when they appear before him; and only holiness and unblamable love will avail in his sight, or be a qualification for "the adoption of children to himself." This men may attain to, whatever relation they occupy during their trial here; but none will attain it who do not heed the injunction and warning given them in their relative stations, and act "as to the Lord" in them.

VERSE 10.—Finally, my brethren, be strong in the Lord; and in the power of his might.

"Finally"—hereafter, what remains: As if he had said—"What remains to be said may be thus summed up"—"be strong"—strengthen, or increase in strength "in the Lord, and in the power of his might;" or, "his mighty power;" see chapter 1: 19. The apostle manifestly has reference to that mighty power which God wrought in Christ when he raised him from the dead; a proper understanding of which and a deep sense of it, resting on the mind is well calculated to make strong those who are of Christ's body, and lead them to rise superior to the fear of any power that might now operate even to the taking away of their lives.

VERSE 11.—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

"The whole armor"—panoply, the complete suit of armor *offensive and defensive*—of God—which God provides; and which, only, he will own and make successful: men's devices are vain—"that ye may be able to stand against the wiles"—inventions, artifices, stratagems; see chap. 4: 14—"of the devil"—*diabolou*—from *diaballo*, to traduce—a slanderer, calumniator, backbiter; a spy; the devil.

VERSE 12.—For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"For we wrestle"—struggle, contend, not against

flesh and blood"—our animal nature—"but" [tas] also "against principalities"—*archas*: this word seems to refer to a primary, or leading principle, or agency, superior to all others: [also] "against powers"—*exousias*—magistrates, tyrants; that is domineering authority; [also] "against the rulers of the darkness"—ignorance of God: "the world by wisdom knew not God," 1 Cor. 1: 21—"of this world"—age. "This age"—that period between our Lord's ascension to heaven and his return to earth, or the commencement of the "age to come." The whole period of 1800 years past, or "this age," with all its boasts of light and knowledge has had one peculiar characteristic, viz: Ignorance of God. Superstition, bigotry, fanaticism, sectarianism, and self-will have marked the road from the days of the apostles down to the present time; and likely will continue to do so till the next age shall open by the personal reign of Christ. "Against the rulers of the darkness [ignorance] of this age," the apostle forwarned us we would have to "wrestle," struggle, contend and [also] "against spiritual wickedness"—*pneumatika*—evil spirits "in high"—*epouranios*—heavenly. The same word used in chapters 1: 3, 20; 2: 6; 3: 10; and there translated heavenly, the word *places* being added in each of these verses, not being found in the original. We have already remarked that *things* seems more in accordance with the facts stated; we, therefore, substitute that word, and read it "heavenly things." Thus, then, the apostle assures the saints they would have to contend against wicked spirits, *i. e.* wicked men, in heavenly things: men of corrupt minds and destitute of the truth would rule in the things of the church, and seek to subject the saints to their traditions and corruptions of God's truth. The contest with such would form no small item in the warfare of those who were seeking to "be holy and without blame before God in love," in order that they might attain "the adoption of children." To meet all this array of enemies he proceeds to say:—

VERSE 13.—Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Take unto you"—assume, put on—the whole panoply of God," no part of it can be spared in such a conflict; but let "Saul's armor"—the inventions of men—alone. God has provided just enough—none too much—none too little—therefore take it all, and take no more, whoever may strive to make you think you need something more or less. With this you shall "be able"—mighty "to withstand"—to stand against, resist, oppose, "in the evil day"—that evil day—time, period, or age, of which he had just spoken. The age of the rulers of the darkness is called "that evil day:" truly it is evil in more respects than one. This age is evil—*ponera*—bad, unsound, defective, diseased, in almost all the principles and practices both in the Church and State. Surely a christian man had need to have on, and keep on, the whole panoply of God, that "having done all" he may "stand"—*stenai*—be upright, not be overthrown in the conflict.

VERSE 14.—Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness.

The apostle now proceeds to particularize some parts of the armor, or panoply of God that is to be used in this conflict, and draws his figures from the use of the panoply of men. *First*—They were to

have their loins girt about with truth—*alethea*—reality, fact. The loins are the place of strength—if strength is gone there, the whole man is prostrate. Hence the first thing necessary was to strengthen the loins, which was done by a girdle. "Truth"—fact, reality—is that girdle which we are here exhorted to use. Truth always gives strength to any man, or any cause. As falsehood and ignorance would be the principal weapons, or panoply of the enemies to be encountered, so the saints were to strengthen themselves with truth—realities, in opposition to fables and fancies; and they were to be girt about with it—have it always ready for use, and thus be strong through its power.

Second—They are to have "on the breast-plate of righteousness"—*dikaiosunes*—from *dikee*, justice, equity, upright dealing. All pretensions to holiness which are not attended with those traits of character will fail us, and prove abortive in our conflicts with the enemies. We must clothe ourselves with this part of God's armor, for "he has ordained that we should walk in good works:" see chap. 2: 10. This is defensive armor, and guards the heart. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved if our heart condemn us not, then have we confidence toward God." 1 John 3: 20, 21.

VERSE 15.—And your feet shod with the preparation of the gospel of peace.

The apostle here refers to that protective armor worn upon the feet to defend them. "Having your feet shod with the preparation"—*etoimasia*—basis, foundation, "of the gospel" good news, glad tidings "of peace"—tranquility, quietness, concord, harmony. As if the apostle had said—"Let the basis, or foundation upon which you stand, or walk, be that good message which, wherever it is truly embraced and practised, produces tranquility and harmony." How glorious is this part of the panoply of God, and how suited to oppose the strife, discord, and "platforms" of men, who think they must have some other rules and regulations to walk by than such as God has chosen.

VERSE 16.—Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"Above"—over "all taking"—take up, raise up, "the shield of faith"—*pisteos*—belief, trust, confidence, persuasion, assurance in the wisdom, goodness, love, and power of God, who has called us to this warfare:—"wherewith ye shall be able to quench"—extinguish, put out, repress—"all"—altogether, entirely, wholly, most assuredly, absolutely—"the fiery darts"—missive weapons, javelins, arrows, or thunderbolts—"of the wicked"—malicious, evil, mischievous, depraved, corrupt, worthless. As if the apostle had said—"Over all the other armor, raise up that strong trust or confidence in God by which you shall absolutely extinguish all the thunderbolts of all classes of the wicked that assail you in your warfare for the adoption of children."

VERSE 17.—And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

"Take the helmet"—armor for the head—of salvation"—*soteriou*—redemption, deliverance, preservation: "the hope" of this, as expressed. 1 Thess. 5: 8. "And the sword"—sharp instrument; sharper than any two-edged sword: see Heb. 4: 12—"of the Spirit, which is the word"—speech—"of God;"

what God communicates to men. Thus armed we may think ourselves secure; but let us beware of trusting to our own skill in using this armor, and heed the following injunction:—

VERSE 18.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

This verse cannot be made more emphatic by any thing we can say upon it: it is full and complete. We are to pray *always*, or at all seasons; with *all* prayer and supplication; and we are to do it in the Spirit; which, of course, implies that we are *in* "the body of Christ;" for, only by abiding in his body can we receive the Spirit; and hence cannot pray in the Spirit unless we are "of the body," which is the repository, through the head [Christ.] of the Spirit. We are thus to pray *watching* thereunto, lest by any means we should be drawn aside, and we are to do so with all perseverance—"constancy, patience: and this is to be done, also, "for all saints." The duty of prayer here is made a very extensive and important one; and he who can think lightly of praying gives sad evidence that he knows little or nothing of the divine life. The apostle desires that such praying as he had described might be used in his behalf.

VERSE 19.—And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

VERSE 20.—For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

"That utterance"—word, speech, language, communication—"may be given"—granted, bestowed "unto me." If an apostle felt his need of a communication from God to proclaim his truth, and desired his brethren to pray for such a gift to him, do not we need it, at least, as much? Would our brethren have the truth themselves, and have it spread abroad to others, pray much for those whom God has called to the work. How else can they open their mouths "boldly"—with freedom, confidence, independence—"to make known"—to explain, to discover, disclose, declare—"the mystery of the Gospel?" That purpose of God to give the adoption of children to himself by Jesus Christ to all who are found holy and without blame before him in love, when the fulness of the times shall come: which purpose has been a secret, or mystery, till life and immortality were brought to light by God's mighty power being manifested in raising up our Lord Jesus Christ from the dead, to die no more. This act opened the mystery, and led to the proclamation of the good news, to "all nations," of God's purpose to make holy men, who were full of love, partakers of his own immortality, incorruptibility, and endless life. To make these glorious tidings known is the work of the ministers of Christ: and it needs boldness to do it, seeing that nearly all men think themselves already gods, or immortal, and endowed with endless life. For making known this mystery, Paul was bound, imprisoned, and finally put to death; but up to the final catastrophe he desired the prayers of his brethren that he "might speak boldly as" he "ought to speak." These truths are to be spoken boldly, if any effect is to follow. They are truths of eternal importance. How do all the pursuits of a mere worldly character dwindle into nothing in view of this subject. Truly—"What is a man profited if he shall gain the whole world and lose himself?" An inheritance, incorrupt-

tible, undefiled, and that fadeth not away is the portion of those who are found accepted of God in the day of trial.

THE AGE TO COME.—In the last Examiner we expressed our satisfaction that the Editor of the Advent Harbinger had recently taken substantially the same view of the coming age that we have held for the last seven years. In the Harbinger for April 20, in replying to some objections made by one who still adheres to Mr. Miller's theory, the Editor has the following very forcible, rational and scriptural contrast; which makes the subject so apparent that we wonder how any mind sincerely inquiring after truth can fail to see that Mr. Miller's theory of the coming age is erroneous. The Editor of the Harbinger says:—

"Daniel (ii. 44) says: 'In the days of these kings [not before, nor after; but IN THE DAYS] shall the God of heaven set up a kingdom.'

This we fully believe. Instead of this kingdom ever being 'destroyed,' or 'left to other people,' as has been, or will be, the fate of Babylon, Persia, Greece and Rome, which have preceded this Kingdom of God, it will 'never be destroyed; nor 'left to other people; but it [the Kingdom] shall break in pieces and consume all these kingdoms, and it shall stand forever.' The order laid down is—

1. Setting up the Kingdom of God.
2. Breaking in pieces the kingdoms of this world.
3. Extension of the kingdom of God over the whole earth.

But the order of the old theory is—

1. Destruction of the kingdoms of this world, in the general conflagration of the heavens and earth, at the coming of Christ, and before the Kingdom of God is set up.

2. Creation of New Heavens and New Earth.
3. Setting up the Kingdom of God. And
4. Filling the new earth with his glory.

Widely different are the two orders. Both cannot be correct. Which is right? The one laid down in the chapter. That order we fully adopt. The first part of it has been most literally fulfilled. And shall we doubt that the last, and most grand and glorious part, will be as literally accomplished? We do not, dare not, will not do it. But, with the consummation of the entire order, in God's own appointed and clearly predicted way, our whole soul and being acquiesce, and most joyfully and heartily cry out, Amen; and let the great and good and glorious work be done quickly.

Dan. vii. also perfectly harmonizes with our views of the Age to come. Commencing with verse 13, it is said:

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve and obey him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,—and all dominions shall serve and obey him." The order here laid down is—

1. Coming of the Son of man.

2. Giving the Son of man dominion, and glory, and a kingdom.

3. All people, nations, and languages, and all dominions, serve and obey the Son of man, the Lord and King of the whole earth.

The opposite order is—

1. Coming of the Son of man.
2. Destruction, in the general conflagration of the heavens and earth, of 'all people, nations and languages—and all dominions' that have not previously obeyed the Son of man.

3. Creation of New Heavens and New Earth.
4. Setting up of the Kingdom on the new earth.
5. Taking the Kingdom on the new earth by the saints of the Most High. And

6. Extending the dominion of Christ over the new earth.

A fundamental error in the last theory is, it teaches that Christ *destroys, before his reign commences, 'all people, nations, languages, and dominions,'* over which he and his saints are to reign. And, besides, it removes the Kingdom of God from *this earth*, the very place where the entire testimony of the Bible locates it."

BIBLE EXAMINER.

PHILADELPHIA, JUNE, 1850.

HELL—SHEOL—HADES.—Dr. Eadie, in his Biblical Cyclopædia, on the word "Hell," says: "This word is the representation of the Hebrew Sheol and Hades; and another Greek word translated Hell, literally means 'the valley of Hinnom,' where the most abominable idolatries were practised; called also 'Tophet,' from *toph* (a drum,) because that instrument was used there to drown the cries of victims. Hinnom or Tophet thus became a fit emblem of hell."

"Some," the Dr. says, "maintain that Hades means neither the grave nor the place of punishment, but some separate region of incarcerated spirits." He then proceeds to show that the term *sheol* is used sixty six times in the old testament, and adds—"Its general signification is the grave, or properly, the under-world; sometimes it denotes the place of wo." As to this latter statement we shall not stop now to dispute it, though we believe it is never once used in that sense. Sheol, in our opinion, is not a "place" but a *state*: and so Dr. Eadie almost admits when he afterwards says—"The *undoubted* meaning of sheol, is the grave, or world of the dead—the region of the Rephaim,—the helpless." That is—It is used to denote "the helpless" *state* of the dead, without regard to "the place," whether in the sea, in the earth, or burned to ashes. It is the *state* of all the dead—one of darkness, silence, helplessness and inactivity; whatever their moral character might have been. The remarks of Dr. Eadie on Psa. 16: 10, with the Greek quotation of it, Acts 2: 27, &c., are most excellent and instructive. They are as follows:—

"A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. The 16th Psa. refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil his commission, he has no less confidence that the Father whom he served would raise him from the dead,—the law being satisfied, and his work being concluded. "My flesh shall also rest in hope," for

'Thou wilt not abandon me to sheol,
Nor permit thy Holy One to see corruption.'

"The two lines form what is usually termed a parallelism,—the last hemistich echoing the sentiment of the former. The words 'my soul,' mean merely *myself*. This mode of speech is not confined to the oriental tongues, but may be illustrated from the classics. Both Homer and Pindar use similar forms of expression. It is said of Ulysses by the former, 'that he chided his heart or himself—*kradien*.' The latter makes the Olympic victor address, *philon etor*—his beloved soul—himself. The Hebrew and Arabic abound in similar instances. Gesenius illustrates it by the German *selb* or *selber*. Nordheimer, in the 2d volume of his Hebrew grammar, illustrates such usages at considerable length. Nouns of this nature are used, because the Hebrew has no intensive or reflective pronouns. *It is thus obvious that the argument based upon, the idea that Christ's soul went to sheol, and his body to the grave, has no foundation.* The Hebrew does not warrant this distinction. Christ's 'soul,' in such an idiom, is *his entire person*. Now what is meant by sheol? It is the place where corruption is seen, the *region of the dead*. So the apostles understood it. Though Messiah was to die, death's power over him was to be very limited; he was not to be abandoned to his dark dominion; his body was to be so short time in the grave as not to suffer the ordinary process of decomposition."

"Sheol and Hades," says Dr. Eadie, "do not mean that narrow bed in which *one* corpse is laid, but in this relation they signify that region of darkness and insensibility in which all corpses repose. *One* corpse is lowered into its *keber*—all corpses lie in *sheol*."

After the Dr. had so fully established the position that Christ's "entire person went into sheol—the place where corruption is seen"—it is a pity he could not have seen that such a position is fatal to the fable of the conscious existence of men's spirits after death, and before the resurrection; but so does immortal-soulism blind the minds of its advocates. What was true of Messiah, during the time he was under the "dark dominion of death," is true of every child of Adam that dies—their "entire persons" are in "the region of the dead." And if no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Corth. 15: 18.

IMMORTAL-SOULISM LEADS TO IDOLATRY.—Dr. Eadie, "Professor of Biblical Literature to the United Presbyterian Church," Glasgow, though himself an immortal-soulist, makes the following state-

ment in his "Biblical Cyclopædia," under the article "Idolatry:—"

"The pride and pomp of the great and the abject spirits of the mean, occasioned first the flattery and then the worship of kings and princes as gods upon earth. Men famous for their adventures and exploits, the founders of nations and cities, or the inventors of useful arts and sciences, were revered while they lived, and after death canonized. *The prevailing notion of the soul's immortality* made them imagine, that the spirit of such excellent powers, either immediately ascended up into heaven, and settled there in some orb or other, or that they hovered in the air; whence by solemn invocations, and by making some statue or image to resemble them, they might be prevailed with to come down and inhabit it."

Such is one of the natural results of the popular belief of man's inherent immortality. "Ye shall not surely die," said the tempter to our first parents; and the belief of that popular falsehood has done more to corrupt religion and *deify* men than all other heresies put together; nor is there an error promulgated that may more justly be named "*legion*" than that of man's possessing an "*undying spirit*:" it is a plain and palpable denial of the testimony of God of *certain death* to the sinner. "Thou shalt surely die," and "The soul that sinneth it shall die," is the plain testimony of the TRUTH speaking God. No wonder that idolatry and every other abomination should grow out of the "*notion of the soul's immortality*:" and no marvel that the advocates of such a theory should cry out "*Great is Diana of the*" Christians! when that soul destroying doctrine is attacked by the Bible doctrine of "*no immortality except through Christ ALONE*."

ELD. TATE AND THE WESLEYANS AGAIN.—The following note was received from Bro. Tate just after the last Examiner went to press.

Dear Bro. Storrs:—You will see from the last No. of the True Wesleyan, that I was tried for heresy at our recent Conference in Providence. The editorial report of the matter in the Wesleyan, is very partial and inaccurate. I am now so busy preparing to move to the West, that I cannot find time to report the matter as it was. Bro. Lee was the counsel for the prosecution, and in my judgment he utterly failed to make out his case. My trial deepened two convictions in my mind—1st. That the doctrines of man's natural immortality and of endless torment are mere fictions. 2d. That membership in the New England Conference, is not the most desirable position for free men. But more of this hereafter.

Please send my Examiner to Milwaukee, Wis., until you hear from me again.

Yours in suffering and in hope,
JOHN TATE.

West Brewster, Mass., April 13, 1850.

It will be seen from this note that Bro. Tate is about moving to Wisconsin. We hope our friends there will give him a hearty welcome, and that he may do good service in the West; we trust it will

be so. We regret that we could not have had a personal interview with him before his removal.

ADDENDA.—Since the foregoing was written, the True Wesleyan for May 4th has come to hand. The editor of that paper, Bro. Luther Lee, has noticed our remarks in the last Examiner. Bro. Lee seems to decline the honor he supposes we intend for him, in our speaking of his "powerful voice and talents" being "enlisted against Bro. Tate at the conference." He thinks we have "dragged" him "into the matter, and held" him "up as the soul of the proceeding." We have no objection to his declining the honor. Br. Lee says:

"Bro. Tate had prepared himself with great labor, and produced a written argument to which we had to reply off hand. To this course he [Bro. Tate,] had been advised by Bro. Storrs, who wrote him a letter, exhorting him to give the Conference one lecture on the subject. He [Tate] obeyed his instructions, and made his lecture five hours long."

Br. Lee is here paying us honor in return. Part of it we accept, and a part we decline. We did advise Bro. Tate "to give the Conference one lecture on the subject," but we did not give him "*instructions*" to do so; of course, he did not "obey" our "*instructions*," if that is what Bro. Lee means by the expression. We are very glad that Bro. Tate was enabled to stand up and proclaim *immortality in Christ*, in the face of a whole Conference, with the certain knowledge that the intelligent and powerful leader of the whole connection was to reply to him.

Bro. Lee complains of us for saying the body of Christians, of which he is the presiding genius, are "the sect called True Wesleyans;" he says, by so doing we gave them "a false name;" he adds—"That is not the title of our denomination, and he, [Storrs] knows it; we call ourselves Wesleyan Methodists, not True Wesleyans." We sincerely beg pardon, Bro. Lee; it was a slip of our pen, and not an *intentional* giving you "*a false name*." The name of your paper was before us when we penned that expression which led us into the *mistake* of calling your sect "True Wesleyans" instead of "Wesleyan Methodists." We hope Bro. Lee will accept the apology and forgive us the wrong. The difference, however, we think, is about the same as exists between *six* and *half-a-dozen*. We will try to remember they are "*not TRUE Wesleyans*." Perhaps they had heard that the "spirit of John and Charles Wesley" were present at the "Rochester knockings," and by *silence* gave consent to the testimony of the knocking spirit of "Lorenzo Dow," which declared, that "hell is *not* a place of fire and brimstone that burns the soul forever." When Dow's spirit "*knocked*" out this sentiment, the Wesleys were silent—not giving so much as one "*rap*" of dissent. And then Dow's spirit "*knocked*" that

"Hell is man's own body, and when he escapes from that he escapes from bondage;" *i. e.* he escapes out of hell. Here again the Wesleys were silent, which "gave consent." No wonder Bro. Lee and his denomination do not call themselves "True Wesleyans."

Br. Lee may be assured we have the utmost confidence that he honestly believes the doctrine he advocates, even though we once in a while give his side of the question a little "knocking;" we fully believe, however, that the immortal-soul theory is an error of no small magnitude; yet we judge not men's hearts by their heads; and we "know" that "God looketh on the heart."

"THE KINGDOM OF GOD, or the restoration of David's Throne, by N. M. Catlin." This is an 18mo. pamphlet of 32 pages, sold at six cents single, or \$4 per hundred; and may be had at the "Harbinger office, Rochester, N. Y., or of D. B. Eldred, Battle Creek, Mich." The object of the work is thus stated by the author:

"It is our purpose, in considering the subject, to show the origin of the kingdom of Israel, and trace its history to the time of its subversion; and then show that it is identical with the kingdom that John the Baptist, Jesus, and the Apostles preached; and finally, that it is to be introduced at the coming of our Lord."

The author has treated the subject in a very clear and conclusive manner: and we trust the "tract" may have a wide circulation. He will allow us, however, to point out one defect which, we think, on a careful review of the subject, he will be satisfied calls for a revision: On page 28 he says:

"The essential elements of a kingdom are, a king, subjects, territory and laws."

Here, in our judgment, is a defect; it lacks *Subordinate Rulers*. A king without *associate rulers* would be an anomaly: such a thing never was, and we see not how it possibly can be in an *organized government*. The saints who have "part in the first resurrection"—or the resurrection at the second advent of Christ—are not "*the subjects*," as Bro. Catlin says, pages 29 and 31: but they are to be "kings and priests; and reign on the earth;" as he truly quotes from Rev. 5: 9, 10. And the Saviour promises his followers who have followed him in the dispensations of *suffering* and who have "*overcome*," that they shall sit with him on *his throne*; and that he will give them "power over the nations." See Rev. 3: 21; and 2: 26; and 20: 6; also Mat. 19: 28; 2 Tim. 2: 12; and Rom. 8: 17.

The only point of importance that we should differ from Bro. Catlin in, is as to the position the *raised ones* occupy in the kingdom, and who are the *subjects*; and that the saints raised from the dead, or

changed, if alive, when Christ takes the throne of David, will constitute *the body* of associate rulers with him in his kingdom on "*this earth*," and reign with him forever in all coming ages.

If Bro. Catlin sees our position on this point to be truth, we hope he will alter page 28 so as to read—"The essential elements of a kingdom are, a king *subordinate rulers*, subjects, territory, and laws." Then a slight alteration on pages 29 and 31, to make the expressions correspond with this important element, will make a very perfect harmony in his valuable Tract.

"OUR ISRAELITISH ORIGIN."—When we said, in the last Examiner, that we intended to give the whole fourteen Lectures on this subject, during the year, we had not the most distant idea that the means to re-publish the book would be furnished from any quarter; but a friend, to whom we loaned the work has read it, and pledged himself to furnish the necessary funds to issue it at once. We have, accordingly, put the work in contract to be *republished*, and it is already so far advanced that orders may be sent for it immediately. It will be ready for delivery, probably, by the tenth of June. Orders that reach us first will be first supplied. The book will be near the size and put up in the style of Dobney on Future Punishment.

Price, bound, *seventy-five cents*; in paper covers, *fifty cents*. One third discount will be made to wholesale purchasers, *for cash*. Six copies and upwards will be considered wholesale of the bound volumes. Three copies in paper covers will be given for one dollar, if sent us in current funds, free of expense.

As the work is to appear as above stated, we shall not continue the Lectures in the Examiner: we will say, however, that what we have published is the least interesting part of the work; we were obliged to leave out some part of the Reply to Mr. Bickersteth, which will be interesting in reading the work all together.

Mr. Wilson, in the Preface to the First Edition of his Lectures says:

"The following Lectures are intended to prove, that the God of Abraham, Isaac, and Jacob, who is verily a God of truth, is fulfilling his word with regard to the multitudinous seed,—the many nations to come of the house of Ephraim; and that as truly as He has accomplished His purpose, in giving the One Seed, Christ, to come of the house of Judah. These nations have, from the beginning, been in a state of training for their high and important destiny, that of shewing forth the praise of Jehovah, who is the God of Nature and of Providence, as well as of Redemption, and whose wondrous wisdom is manifest in all.

"The author holds, with many modern students of prophecy, that the prophecies must be literally fulfilled; and that Judah must mean Judah, and Israel

mean, literally, Israel. At the same time, he agrees with those who apply to these Christian nations, many of the prophecies respecting Israel: believing, as he does, that these nations have not merely come into the place of ancient Israel, but are truly the seed of Abraham, according to the flesh—are of the so-called "lost house of Israel" the leading tribe of which was Ephraim. These nations have been brought forth at the time and in the place predicted: they are the modern nations of Europe,—and especially those of Saxon race, whose glorious privilege it now is, to preach the gospel for a witness unto all nations ere the end come. How the promised seed, have come to be sown in these countries, is accounted for in the latter part of the course; but the author earnestly requests a careful perusal of the first six Lectures, as it is upon the Scriptural foundation there laid, that his after conclusions chiefly rest. These he has supported by proof, as various in kind, and great in quantity, as he trusts, will be requisite to substantiate the truth of the view he has been led to entertain. The plan of the Lecturer has been to look on the subject in all points of view; but especially in the light of God's word. In that light would he ever rejoice to look upon all around him, upon the world, and its inhabitant, man; and the wondrous course of God's providence, which all hath had respect to his people of Israel,—of whom he hath said in truth, "I have chosen thee and not cast thee away." Even after they were seemingly cast away, the God of Abraham still declared, by his prophet Jeremiah,—

"I am a father to Israel,
And Ephraim is my first-born."

At the conclusion of the Lectures, Mr. Wilson has added the following "*queries*," in relation to our Israelitish origin, which we hope our readers will carefully examine. Though they give an imperfect idea of the subject they may serve to wake up a desire to see and examine the Lectures themselves. He inquires:

1. Is not the house of Israel, and especially the tribe of Ephraim, clearly distinguished from that of Judah, in both the historical and prophetic parts of Scripture? 1 Chron. v. 2; Jer. iii. 11. Were not of Ephraim especially to come, the many heirs of the promises made unto the fathers, just as of Judah was to come, the One Heir, from whom the blessing was immediately to descend? Gen. xlviii. 15—20; Gen. xlix. 8—12.

2. Were not the lost tribes of Israel to be found in these, the last days, as "a seed the Lord hath blessed?" Hos. ii. 14—23; Is. xxix. 17—23; lxi. 9, 10; lxvi. 8—14; Jer. xxxi. 1—10; Ezek. xi. 15—20; Hos. i. 10, 11. Do the signs of the times, as well as the prophetic dates, indicate the time to be come when God shall have "accomplished to scatter the power of the holy people?" Dan xii. 4—7; Is. vi. 11, 12.

3. Have not all previous attempts to find the lost tribes of Israel proved abortive, especially as to the accounting for Ephraim, the heir of the promises made unto the fathers, and of which was to come the promised "fulness of the Gentiles," or "multitude of nations?" Rom. xi. 25; Gen. xlviii. 19; Is. xli. 25—29. Does not the Scripture declare, that the previous non-discovery of Israel has been occasioned by Israel's blindness, and not by God's having failed to fulfil his word? Isa. xlii. 18—25;

xliii. 1—13; xlv. 17—21. Does not the Scripture expressly recognize our present condition as being that in which Israel would be found? And do they predict matters respecting Israel, which can only be fulfilled in these nations? Is. xxvii. 6—10; Jer. xxxi. 10, 11; Mic. vii. 16; Jer. iii. 18; Ezek. xi. 16, &c.

4. Does history (which traces our Christian ancestry back to the very countries into which Israel were carried captives by the Assyrians) present anything opposed to this view? Turner's "Anglo-Saxons," vol. i. 94—102. Is it likely that the God of truth would utterly cast away the people unto whom the promises were made; and out of the same place bring forth quite a different people to have fulfilled to them the promises freely made unto Israel, and so solemnly confirmed unto them by oath? Luke i. 68—75; Rom. xv. 8; Mic. vii. 18—20; Is. xxv. 1—7; Ps. cv. 10. Could it thus be said that the gifts and calling of God are without repentance? Rom. xi. 29; Is. xli. 8, 9.

5. Are not the intellectual, moral, and physical characteristics of the English exactly those that were to be expected of the nations promised to come of Ephraim? See Lec. IV. on the Training of Israel. Can our ancient religious rites, political institutions, manners and acquirements, better be accounted for than as having been derived from ancient Israel? See Lectures VIII.—XII. Do not the favours bestowed upon these nations in the north-west, and the whole course of God's dealings with the English nation indicate clearly their being under the kindness and care of the good Shepherd of Israel? Gen. xlix. 22—26; Ps. lxxx. 1—3; cxlvii. 19, 20.

PREACHING every Lord's day, by the Editor of the Examiner, at Franklin Hall, Sixth street, below Arch. Services three times each day at 10 o'clock A. M., at 3 1-2 P. M., and a quarter before 8 in the evening. It will be seen by this notice, that we have left *Commissioners' Hall*. Our friends will please observe this alteration.

"CAN YOU BELIEVE?"—This tract which we gave in the last Examiner, from Bro. Moncrieff, of Scotland, we have republished, four pages 18mo. It can be had at our office in any quantity at thirty-five cents per hundred copies, or three dollars per thousand. We had intended to put it at a less price but find we cannot.

"IS MAN IMMORTAL?"—The pamphlet containing the discussion on this subject, at South Glastonbury, Connecticut, which we noticed in the last Examiner, can be had at this office. It is 72 pages octavo, neatly got up, and is well worth the cost. Price fifteen cents.

"THE ATONEMENT, or Reconciliation and Redemption." By E. Miller, Jr.—We have read this pamphlet, or tract, with much satisfaction. It takes what we consider the true ground in the matter;

and the subject is presented to the comprehension of common minds, which is very essential in any attempt at enlightening men on the things of God and our salvation. Most that has been written on the subject of the atonement is so destitute of the simplicity of the gospel, that men are bewildered and misled by it. Bro. Miller in closing his remarks gives a "synopsis of his argument" as follows:—

In order that the reader may apprehend what is necessary to be accomplished, by the atonement and mediation of Christ, I have endeavored to show

I. What condition man is in without it, viz:

1st. That for his first act of rebellion—for the transgression in the garden—he is unconditionally doomed to return to dust—to be, as a being, resolved back into the original elements:

2d. That he has (as a race) continued in rebellion; all having participated in it; and

3d. That for this continued rebellion, and acts committed therein, he is liable to the second death.

II. I have aimed to show, that the great atoning sacrifice, is the death—the actual death as a being—of the Son of God: and

III. How the death of Christ effects his deliverance, viz:

1st. That by becoming man—sharing his nature—his condition, and his doom; he has purchased his resurrection—his deliverance from the death by Adam.

2d. That by strikingly exhibiting the character of God—his own character—and the righteousness of the government of God; and by promising a glorious reward, he induces men to yield their rebellion and become reconciled to God: and

3d. By his humiliation—life—suffering and death in our behalf, he has provided for the pardon of those who submit to God.

THE COVENANTS.—NO. IV.

BY THE EDITOR.

What now remains of this subject, is, to consider whether there is still to be a further development of this new covenant. We have no hesitation in expressing our opinion that *there is*. The language of prophecy clearly intimates this. That development specially relates to Judah and Israel, or the literal posterity of Jacob. It is expressed in this language, Jer. 31: 31—34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord.) But this shall be the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Here is a clear distinction between the law covenant made with that people when God brought them out of Egypt and a

covenant to be ratified with them in the future; and the perpetuity of that covenant when ratified with Judah and Israel is thus expressed; verses 35, 36. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name. If those ordinances depart from before me saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." And the Lord shows us that nothing that people have ever done shall prevent him from accomplishing his object, verse 37. "Thus saith the Lord; if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." He then goes on to tell us what will mark the period of this new development of the covenant of grace or favor; and he says, verses 38—40. "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go over against it upon the Hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever." Here is further evidence that the time is future, and that it is the new and perpetual covenant to which attention is called in relation to Judah and Israel.

The next prophecy on this subject, is that by Exekiel, chap. 36: 24—27. "For I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give unto you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." It is impossible that we can here be mistaken as to what people are spoken of: they are the people that went forth out of the Lord's land; see verse 20: the people that God scattered among the heathen and dispersed through the countries; see verse 19: a people who shall again inherit the land, mountains, and cities of Israel, in the flesh; see verses 8—18. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded: *And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.* Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God; because they say unto you, thou land devourest up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the

Lord God. Neither will I cause men to bear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God. Moreover, the word of the Lord came unto me, saying, son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it." Such language is too plain to be misunderstood. After they come into the new covenant, God says, verses 28—31. "And ye shall dwell in the land that I gave to your fathers: and ye shall be my people and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." He assures them, verse 32, "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." He then proceeds to tell them what more he will do for them at that time; see verses 33—35. "Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate lands shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate, is become like the garden of Eden: and the waste and desolate and ruined cities are become fenced, and are inhabited." We are then further informed that these things will be done in an age when there are persons left of the nations called heathen; verse 36. "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." These prophecies are a sample, and not a moiety, of the many places where the same truth is taught, that at a period, yet future, the new covenant will have a development which brings into it Judah and Israel; a covenant differing from the law covenant which God "made with their fathers in the day when" he "took them by the hand to lead them out of the land of Egypt." Paul sums up this matter Heb. 8th. We have shown in our previous argument that there are but two grand, or general covenants, though these have various developments, modifications or enlargements. The covenant of works is first in fact, whatever developments it may have afterwards: the covenant of grace, or favor, is the new covenant in whatever dispensation developed, or however enlarged or modified. By overlooking this truth men stumble on the question of Judah and Israel. The land of Canaan was not given to the posterity of Abraham by the law covenant; under that covenant they were tenants at will. The land was given to Abraham and his literal posterity under the new covenant; and the gift was unconditional; see Gen. 15: 5—7. "And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be

able to number them. And he said unto him so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

"In that same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Not a condition is expressed or implied; the grant was free, unconditional and irrevocable, as appears from chap. 17: 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and thy seed after thee. And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." That this covenant was the covenant of grace, or the new covenant, is evident, from the whole transaction, and in particular from its being said that Abraham *believed*, and it was counted to him for righteousness. The righteousness of faith was not a property of the law covenant, for "the law is not of faith; but, the man that *DOETH* them shall live in them;" Gal. 3: 12. But the promises of the land were made to Abraham's faith: but he was not assured that his seed should have immediate permanent possession; so far from it he was expressly told that there was one period of four hundred years they should be out of the land; nor did God assure him that when they came hither again at the close of that period they should have uninterrupted possession; but he did promise him that the time should arrive when that possession should be no more interrupted; and the law, which was four hundred years after could not nullify these promises, though that law covenant made the possession of the land conditional, until that people should be brought into the new covenant, and then they should build their city, and it should "be thrown down no more forever;" and Paul affirms, to "my brethren, my kinsmen according to the flesh—pertaineth the adoption, and the glory, and the COVENANTS, and the PROMISES." Rom. 9: 3, 4. Those, therefore, who suppose that Judea and Israel held the land *only* by the law covenant, stumble at the very threshold of the whole question; that covenant was only revived, or "added because of transgression, till the seed should come to whom the promise was made;" nor does that event annul the promise of the land to Abraham's literal seed, but rather confirms it, for, it is at the second advent, or the actual taking of the throne of David, that the promise to Abraham's literal seed, of the uninterrupted possession of the land, is to take place, and at which time the law covenant will "vanish away." And let it be observed that Paul did not say that it had vanished away at the first advent, though he wrote 63 years after that event; nor will it vanish away, so far as Jacob's posterity are concerned, till they come into and confirm the new covenant. That day hasteth greatly.

Let us not be misunderstood in these remarks. The promises to Abraham's spiritual seed are not made void by this view; but have additional confirmation. They will possess the land, and all things, as "*kings and priests unto God and the Lamb.*" Our Lord promised his twelve disciples that, in that day, they should "sit on twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. And

he has promised to all his followers "authority over" different portions of his *dominion*, which will extend "to the ends of the earth;" some "over two cities"—some over "five," &c. None others will inherit the kingdom; because to inherit it they must be like their King, immortal; without this they would be liable to death, and that is incompatible with an actual inheritance in the everlasting kingdom: but this fact does not at all affect the truth that men liable to die, or still unchanged to immortality, will be *subjects* and candidates for immortality.

CORRESPONDENCE.

The following note is from the brother who gave us the information from Scotland, published in the Examiner for March.

NEW YORK CITY.

Dear Brother:—I have just been turning over the pages of the Examiner for May, and I am glad to find you have opened a correspondence with Bro. Moncrieff. O, how glad will he be to know that there are many hearts in this country beating in unison with his own, on the grand theme of Christ bringing immortal life to light through the Gospel. I sympathize deeply with the position in which our dear brother is placed, being himself nearly alone in advocating this momentous subject; but God is in the work. It must and it will prevail. It was perusing his book entitled "Dialogues on Future Punishment" which led me to embrace the glorious doctrine; and I praise God that ever my eyes were opened to behold such wondrous things out of His law. I may also state, that it was perusing yours and Bro. Grew's views on the state of the dead, led me to examine the subject, and finally to embrace the truth that the dead know not anything.

I am sorry in the short account I gave you of the progress of truth in Scotland some mistake occurred. I did not mean to say that the eighteen churches which have sprung up within fifty miles of each other had embraced the doctrine of the destruction of the wicked, but that they all, as far as I am aware from letters which we, the Church of Edinburgh, of which I was a member before leaving, received from them, believed in the personal reign of Christ on this earth, and *some*, not "soon" as it is in the Examiner for March, embraced the doctrine of Eternal Life only in Christ. By altering the word "soon" to *some* you have the truth. It was either a mistake of the printer, or in the hurried manner in which I wrote it.

As relates to Bro. Munro—a short time before I left Edinburgh, a few of the friends, who believed in the Water Cure, joined together for the purpose of bringing him to Edinburgh to act as doctor in this department. They wrote to him to see if he would come, and I was informed by persons who read his answer, that he stated that his time would not be all employed as a Water Cure doctor, and that he would have to preach occasionally, and wished it to be distinctly understood that he held the same views as Bro. Moncrieff as regards the final destiny of the wicked. After this statement they concluded to say no more about bringing him. From these facts I concluded that he was preaching Eternal Life only in Christ.

I will now close, hoping these facts will put all matters right. I remain yours in hope of Eternal Life at the appearing and kingdom of Jesus.

W. OLIVER.

FROM J. B. FRISBIE.

Bro. Storrs,—Brs. Miller, Curry, and Bezzoo, have been with me in a meeting of four days, in which good, I trust, has been done. On the Sabbath between three and four hundred people attended, who gave good attention to Br. Miller, who preached.

I have just read Luther Lee's book on the Immortality of the Soul; I was a good deal disappointed. It is very strange to me how a man of his talents should publish a book of near two hundred pages, and not once discover the true scriptural light of "Life and immortality as it is brought to light in the gospel." 2 Tim. 1: 10. But he has confirmed me stronger than ever that "Immortal soulism" is a wholesale, heathen doctrine; for certainly he has not found it in the Bible, nor any thing like it.

Michigan.

J. B. FRISBIE.

FROM DAVID McBRIDE.

Br. Storrs,—I have had an opportunity of reading your Six Sermons on the Destruction of the Wicked, and although I have been a member of the Methodist church and a reader of the Bible for more than twenty-six years, I never beheld the glory of God shine so plainly through the face of Jesus Christ as I have since reading those Sermons. It has removed the mists of papal darkness from my mind, and enabled me to rejoice in the primitive gospel truth.

DAVID McBRIDE.

Jeffersonville, Ind.

FROM LEWIS BUTLER.

Br. Storrs,—Though I am a stranger to you, personally, yet I became somewhat acquainted with you in your communications in the Union Herald, on the subject of *Christian union*, several years ago, and since on the destruction of the wicked—subjects which lay near my heart, and for which I have suffered, and still suffer, great persecution; but hitherto the Lord hath helped me, and I hope my sufferings may turn out for the furtherance of the truth.

Since, I heard you were publishing a paper advocating Christian love and truth, I have been anxious to obtain it, and there are also some friends who wish access to it. I trust there is some seed sown here that, with watering and proper culture, will yet bring forth fruit to the glory of God, though opposed bitterly by the sects and those under their influence.

I wish you to send me six copies of the Bible Examiner, and as many of your Sermons as you can afford.

Your fellow laborer and sufferer for the cause of truth and love,
Michigan,

LEWIS BUTLER.

NOTE BY THE EDITOR.

We have sent you the six copies of the Examiner as far as published this year; forty copies of the Six Sermons, quarto, and two copies 18mo. May they be blessed of the Lord, and prove a *help* to you in your labors and sufferings. "In due time we shall reap if we faint not."

FROM S. S. BREWER.

Br. Storrs,—It is truly heart-cheering to me to find, in my travels from place to place, that God is raising up witnesses to testify that Christ has power to forgive sins—also the beauty and harmony of the Scriptures, without being accompanied with fables and human inventions. What beauty gilds the sacred page, when we are brought to see it, disrobed of the drapery and heathenish dogmas which I was once taught were necessary to a proper understanding of the Bible. Oh! how much better it would be to acknowledge the fact that *immortality* is the gift of God, instead of trying to prove by heathen philosophy that all men have it. For one I can say, I praise God, whereas I was once blind, now I see if I would have immortality I must seek for it. Rom. 2: 7. Thanks be to God for the promise—"ETERNAL LIFE," to be obtained "by patient continuance in well doing." Oh sinner! your reward is *death*. Rom. 6: 23. You are doomed to be "burned up root and branch."

I wish to insert a criticism of Dr. Adam Clark, Psalm 37: 20. He says: "This verse has given the critics some trouble. Several of the versions read thus: But the enemies of the Lord, as soon as they are exalted to honor, shall vanish: like smoke they vanish. *If we follow the Hebrew, it intimates that they shall consume as the fat of lambs.* That is, as the fat is wholly consumed in sacrifices by the fire on the altar, so SHALL THEY CONSUME AWAY IN THE FIRE OF GOD'S WRATH."

Question.—Will it do to follow the Hebrew in this instance, seeing it so completely demolishes the never-dying, immortal soul theory?

Another comment from the same author on Rev. 19: 14. "This is the second death. The first death consisted in the separation of the soul from the body for a season; the second death in the separation of body and soul from God forever. The first death is that from which there may be a resurrection; the second death is that from which there can be no recovery. By the first, the *body is destroyed during time*; by the second, *body and soul are destroyed through eternity.*"

If the body, mingled with its mother earth during time, while confined under the dominion of the first death, so all that are so unhappy as to suffer the pangs of the *second death*, will be ashes under the soles of the feet of the righteous, in the day that I shall do this saith the Lord of Hosts.

Go on, my brother; may you, through grace, ever be bold to take up, and firm to sustain, the consecrated cross. Your labor is not in vain in the Lord. Your public labors have been productive of much good in New York city. I circulated eight hundred copies of the Bible Examiner Extra, in New Haven, Conn. I went through the College.

Yours, looking for Eternal Life at the revelation of Jesus Christ,
S. S. BREWER.

FROM DR. I. F. LEE.—THE CONVENTION.
MELTONSVILLE, N. C.

Br. Storrs,—Insignificant circumstances may at times occasion sorrow—but let the cause be what it may, it becomes the Christian not to murmur or complain, provided it is not occasioned by any impropriety of conduct on his part. The present condition of our being is necessary to prepare us for the Paradise of God, the kingdom of Heaven. Yet to rejoice when all manner of evil is said of us falsely; to be calm when our feelings are wounded;

to spurn the adventitious ills of life, and to endure with patience and firmness whatever is unavoidable, denotes not only a strong and well-regulated mind, but a heart chastened and invigorated by the power of grace—the *grace of God*. In the midst of sorrow and suffering, the virtuous and enlightened mind may look beyond the dark curtain of mortality, and forget his sorrows in view of the culminating glory of the kingdom of heaven. This sacred, blessed hope, will aid him to bear, endure, and suffer, though he should receive neither condolence from friends, nor advice from the godly. How consoling to the heart of frail man is the persuasion that the Lord of glory *loves him, cares for him, and will save him* from the cruel tyranny of not merely the intolerance and persecution of his enemies, but from his sins—from *death*. How consoling, I say, in the gloomiest moments, is the sweet impression that our Redeemer cares for us—that almighty love diffuses through every faculty of the mind a joy that no tongue can tell—no pen reveal. Oh! my dear brother, when I feel these divine impressions, and under the promptings of the Holy Spirit, can claim some precious promise adapted to my condition, I feel ashamed of my despondency and gloom, and am willing to suffer the loss of friends and fortune for the name of Jesus, my Savior. I feel willing gladly to suffer and toil on through trials such as I have named in my former letter, or any other trials which, through the course of a wise but mysterious Providence, may befall me.

Yet I must acknowledge that I desire to commune with those I love. I desire at times to consult them—to ask their advice; and it would be to me a source of unmixed pleasure to be present at a *convention* of ministering brethren, as well as laymen, who are of the same faith—i. e., that there is neither immortality nor eternal life to the wicked—that the Lord preserveth all them that love him; but all the wicked will he destroy, &c. I would be in favor of a Convention—of united effort to extend the spread of truth—and to have no other organization than that of the gospel. I would that all were living apostles of Jesus Christ, who need no letters of dismission or commendation from a few obscure individuals—a few learned D. D.'s.

I wonder where the Apostles held their membership? Did any of them ever get letters of dismission from one church, in order to join another of the same faith and order? Or was it necessary for them to ask the permission of some *Deacon* to preach in his church? Alas! I fear the customs and organizations of the present are almost anti-Christian; and that though some expect to know every thing as soon as they die, they will remain ignorant even of these matters until the judgment day.

I know that Christians love one another; that they believe in the Lord Jesus Christ and keep his commandments; that it is the desire of their heart to be holy, &c. Is not then a *convention* of such as love the Lord Jesus in sincerity desirable? Is it practicable? Or are the churches to wax worse and worse unto the last moment? I fear the latter is the case—and I fear, too, that desirable as is such a convention as I have named, it will not assemble until the Lord assembles them in *his kingdom*.

Nevertheless, I would gladly meet, were it possible, with an assembly of Christians; such as are divested of sectarian prejudice; such as desire no

other than gospel organizations, which, I do think, differs in many respects from that of any church with which I am acquainted.

Yours, in hope of Eternal Life,
I. F. LEE.

Since the foregoing was received, Br. Lee writes again, saying:

I have had, within the last few weeks, several urgent calls to preach, from brethren belonging to the missionary and anti-missionary Baptist churches, and shall endeavor to comply with their requests. To-morrow week I have an appointment at Lettle's meeting house, (anti-missionary Baptist,) and at a missionary Baptist meeting house, near Col. Andrew Polk's, on Saturday and Sabbath, May 18th and 19th. But I need not name the different places where I expect, God willing, to preach this year. I feel thankful to God for all his kindness towards me. I find that I have as many friends as formerly, and perhaps more. Is it not written, when a man's ways please the Lord, he maketh his enemies to be at peace with him? It seems to me there is something of the kind.

FROM PATRICK CANNON.—RESPONSE FOR A CONVENTION.

BR. STORRS,—I give my hearty assent to the meeting of the contemplated Convention. If no particular organization is affected, yet the results will be of great importance to truth. It will be a glorious sight me to look upon an assembly of ministering brethren, who have independence and courage to raise their voices against one of the greatest enemies of Christ on earth: that is, *immortality by creation*.

I hope the meeting will take place. I believe God will attend it with his blessing. I look to it as one of the most important meetings of the present age—a new era in the church, that will shake the foundations of false theology—and is destined, in the end, to divorce Heathenism from Christianity.
New York.

PATRICK CANNON.

FROM WALTER PRATT.

BR. STORRS,—I see by the "Harbinger," that Br. Marsh is taking nearly the same view on the *reign of Christ* as you do. If truth, I am glad, for I do want all the saints to see and believe the truth, and exhibit the *spirit of truth*. If truth be embraced in its love, no party spirit will be witnessed, but the fruits of the spirit more fully developed. If embracing truth does not make us more like Christ, what profit is there in truth? Now, it seems to me the more truth a man has, the more like Christ he will be, if he holds the truth in righteousness. Is not this so? I mean this: Some men have a great deal of truth; their minds seem to be illuminated with the light of truth, and many truths unpopular, too, they hold, and will defend them at all times and places. Yet their acts do not correspond with the blessed word, nor do they seem to possess those graces that arise from the fruits of the spirit. On this subject please give us some light. I cannot reconcile it wholly to my own satisfaction. How much truth can a man have, and fail of the kingdom? Or, how much error can he carry along with him and be justified here, and saved at Christ's coming? These things I often think of. Perhaps they are clear in your mind; if

so, I should really like to converse a little with you to gain light.

Your brother, in hope of life at Christ's coming.
Brimfield, Mass.

WALTER PRATT.

We can give Br. Pratt no better answer to his inquiries than to ask him, and all others in search of light on these points, to read Paul's testimony, 1 Corinthians 13th chapter, substituting the word *love* for "charity." No knowledge, however perfect it may be, can justify or save us now, or at the coming of Christ, where *love* is wanting; and no ignorance, except it be *wilful*, can prevent our acceptance at the coming of Christ. *Love* is of God; and he that dwelleth in love dwelleth in God, and God in him. "God is love." Ignorance, which hides this truth from our eyes, may prevent our attaining unto the love of God—or being God-like; so far ignorance is dangerous; but we say again, where it is not wilful, love may exist in spite of it; but whether ignorance is wilful in any individual case, God only can judge with unerring certainty. Let us all remember, God will accept no knowledge, nor labor, nor sacrifice, however great, if love is wanting.

TO CORRESPONDENTS.—Several articles are unavoidably laid over that were intended to appear in this number, some of which are in type.

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