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

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GEORGE STORRS, EDITOR AND PUBLISHER.

JOHN T. WALSH, ASSOCIATE EDITOR.

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STATE OF THE DEAD.

"Does the soul or mind exist in a conscious state, after death, till the resurrection?"

MR. WALSH: I have read with care your last. Both you and your readers have a right to demand from me a candid reply, or a frank confession of inability.

I shall write with as much conciseness as possible, seeking to make plain my meaning, and clear my argument; attempting none of the decorations of rhetoric; no appeal to passion. I seek not to conceal, but to render clear and plain. I wish to fix the attention of our readers upon several, to me, unaccountable and inexplicable statements and facts, if your view be the true one. On that supposition, there are none of the human family *now* in heaven, with the exception of Enoch and Elijah, and a few others who have been raised from the dead. Eph. 3: 14, Paul speaks of "the whole family in heaven and earth," and in Heb. 12: 23, of "the general assembly and church of the first born, written in heaven, and the spirits of just men made perfect."

Heb. 6: 12, he exhorts the Hebrew Christians to be "followers of those who through faith and patience inherit the promises."

2. You maintain that the soul is not an entity, but a quality; that it has none, and can have no conscious existence separate from the body. Let the reader keep his eyes upon this sentiment, and read the following. Rev. 6: 9, "I saw under the altar, the souls of them that were slain for the word of God," and these souls cry "holy," and give honour to God. Acts 7: 59, Stephen "full of the Holy Ghost, and looking stedfastly into heaven," cried "Lord Jesus receive my spirit." I see no sense in this prayer, unless Stephen believed with martyrs in subsequent ages, that the soul went directly to heaven; and certainly none, if man possesses no spirit or soul which can exist separate from the body. These are mere statements, and they go to show that the bible is admirably well calculated to perpetuate the error, if it be one, held by most Christians since the days of Christ, *that the soul outlives the body.*

THE DYING THIEF.

Luke 23: 43, Christ assures a dying, penitent human being, who addressed a prayer to him, "to-day shalt thou be with me in paradise." "Para-

dise," meaning primarily pleasure gardens, or fields, has been applied to Eden, which means pleasure or delight, and to any place of felicity, and hence to heaven. See 2 Cor. 12: 4, Rev. 2: 7.

Though we might wander into an interminable war of words, in reference to the ascension of Christ, still that would be evasion.

I make one point, and beg attention to that point definitely.

Christ did distinctly, to a dying penitent, promise that he should "*that day*" be in bliss and happiness with him.

Before death he was not in paradise, and according to your view is not now, but is as devoid of bliss as the clods that cover his body.

I wish now to notice several positions in your last. 1. I *proved*, by positive declarations of the bible, that man was the *image or likeness* of God. You deny it, without a shadow of counter proof (excuse this sentence) to show it an absurdity. But if it be an absurdity, then are the declarations of the bible an absurdity, for over and over again it is declared, so that there is as much reason to question whether God made man, as that he made him in his image.

2. You admit my whole conclusion. You reason thus. Man's nature is organised, is compound, according to your (my) theory, mortal and immortal. Ergo, God is all these, on the ground that man's nature is God's image: and thus you reduce it to an absurdity. Now my whole argument was just this: If man is wholly material, if he does not possess a purely spiritual soul or mind, he cannot be the image of God; but he is the image of God, and therefore does possess a spiritual essence, soul or mind.

Now such is the exaltation of his nature, is the image of God.

This the bible affirms. Please disprove it.

A mere physical being cannot be in the image of God; nothing short of a purely spiritual nature can resemble God.

This you admit; therefore, man does possess, besides a physical body, a purely spiritual soul or mind. I shall wait to see how you will dispose of this argument.

Matthew 10: 28, I am perfectly willing to leave, with our mutual comments upon it, to the good sense of our readers.

2 Cor. 12: 2, 3. My argument here is overlooked. I quoted to prove two things. 1. Man's true identity is the mind. Paul was *certain* that the man was caught up to heaven, but in doubt whether his body was. 2. To show that the soul could be conscious and have revelations, separate from the body.

3. Though you think he had a mere representation, or view of heaven, it is evident Paul thought himself carried there. John speaks of seeing the heavens opened, but not of being caught up, or going to heaven.

4. Whatever may be the facts, the language could never have been used by one who believed existence possible only in connection with the body.

But I hasten to the most important passages, Phil. 1: 21 to 25. Let the reader turn to them. And now, dear sir, can there be any other meaning than this.

1. Paul declares for him "to live," was to honor and enjoy Christ, [verse 22] "this" (the honor and enjoyment of Christ,) "is the fruit of my labour." These are the results of living.

2. "But to die is gain"—to my personal advantage and profit, and hence I have a desire to die—"to depart," "to return to port" as MacKnight renders the place, [the same phrase is used in 2d Tim. 4: 5. "The time of my departure," &c.] "to be with Christ which is far better." One thought runs through the whole of this. It is gain to die, and hence he desires it, as it is far better for him personally to be with Christ, which would be his privilege immediately at death.

3. But "I am in a straight betwixt two" desires, viz: to be with Christ, to die, that I may be with him, and to remain to serve the church. "Nevertheless, to abide in the flesh, [to live] is more needful for you." It is personally to my advantage to die, but for your advantage that I live a little longer. That on your theory it was not gain to Paul to die, unless an unconscious state is better than to live in the enjoyment of the love of Christ, and the service of his church, I think you see, and hence your effort to take from me this stronghold.

Let me transcribe MacKnight's translation and paraphrase.

Translation.

21. For to me to live is Christ, but to die is gain.

22. Now if I live in the flesh, this is the fruit of my work, yet what I should choose I do not know.

23. For I am straightened of the two, having a strong desire to depart* and be with Christ, because that is by much for better.

24. Nevertheless to abide in the flesh is more needful for you.

Paraphrase.

21. For to me to live is for the honour of Christ, for the advancement of his cause, but to die is gain to myself.

22. Now if I live in the flesh, this which I have mentioned concerning the honour of Christ, is the fruit of my work, yet what I should choose, whether life or death, I do not know.

23. For I am straightened, &c., having a strong desire to depart and be with Christ which is far better, for me than to continue in life, bearing the toils and evils, &c. to which I am exposed.

24. Nevertheless, &c. is more needful for you and the rest who have embraced the gospel, on which account I am willing to forego my own interest.

Excuse the length of this, and believe me, dear sir, your friend and well wisher, "henceforth expecting" till I "shall know as I am known."

WM. H. BREWSTER.

* In his note he remarks—the simple word signifies to loose from a port, and the compound word—to return to port. It may be translated to return, namely to God. MacK. in loc.

RESPONSE TO THE FOREGOING.

MR. BREWSTER:—1st. You observe upon the supposition that my view is the true one, that "there are none of the human family now in heaven, with the exception of Enoch and Elijah, and a few others who have been raised from the dead." Suppose this to be true, what of it? "Dust thou art, and into dust shalt thou return," is as true of Adam's race as it was of Adam himself. There is nothing like going to heaven in that sentence! "David has not ascended to heaven;" and for the reason he has not, no other man has, except Enoch and Elijah.

2d. As to your allusion to "the whole family in heaven and earth," I will remark, that Paul certainly did not mean to teach that "disembodied spirits" and men in the flesh constituted one family. You make an allusion to a passage, and then, without stopping to explain it, you rush to the conclusion that it sustains your favorite theory! This is a strange way of conducting a controversy!

3d. Your reference to "the general assembly and church of the first born, whose names are written in heaven," has no more to do with our subject than it has with Jewish ablutions. And as to the argument, based on the expression—"the spirits of just men made perfect," if you insist upon it, I will prove that Christians, raised from the dead, and made immortal, are the "spirits of just men made perfect" by a resurrection from the dead.

4th. If you will read the 11th chapter of Hebrews you will find that all those worthies "died in faith, not having received the promises." It is strange you should so misapply the words of Paul. Men do not inherit "promises" when they die, unless it be the promise of "dust thou art and into dust shalt thou return."

5th. Your reference to Rev. vi. 6, xx. 4, does not help your cause. John saw these souls as he saw "the hundred and forty and four thousand, having their Father's name written on their foreheads." And as he saw the sea of glass, and those who had gotten the victory over the, &c., standing on it praising God. The fifth seal has reference to the bloody persecution of the Papacy. When the fifth seal, which has reference to that period in history, was opened, John saw under the altar (the very place where he ought to have seen them) "the souls of them that were slain for the word of God." The term soul, or souls, is here used as a figure of personification; and is designed to represent those who were put to death for the sake of the truth which they professed. They are represented as being under the altar, upon which, no doubt, they had been sacrificed, or "offered up," as Paul expresses it. They are spoken of as "crying with a loud voice." The blood of Abel is spoken of as crying also. "The voice of thy brother's blood crieth to me from the ground," said God to Cain. Those saints whom John saw had suffered martyrdom, and their blood, like water, had run down under the altar; and from thence their souls or blood is represented as crying. In the 20th chapter these souls or persons are spoken of as having a part in the first resurrection. They are, therefore, to be raised, and not to come down from heaven.

6th. Your reference to the case of Stephen will not help you. Peter tells his brethren—"where-

fore, let them that suffer (affliction or death) according to the will of God, COMMIT THE KEEPING OF THEIR SOULS (lives or spirits) to him in well doing, as to a faithful Creator." Christ and Stephen both "suffered according to the will of God," and both "committed the keeping of their souls," or lives, "to him, as to a faithful Creator," in hope of a resurrection to eternal life. Job (xxxii. 8) says, "Into thy hands I commit my spirit, (life;) thou hast redeemed me, O Lord God of Truth." Here the reason is given for committing his spirit into the hands of his Maker—for "thou hast redeemed me." "Ye are dead, and your life is hid with Christ in God; when Christ, who is our life shall appear, then shall ye also appear with him in glory," says Paul. What is more reasonable than for a dying man to commit his life to his Creator?

7th. You next refer to the case of the thief. Let us examine it. What did the thief desire? He prayed to Christ to be remembered by him. At what time or period? When thou comest into thy kingdom. Not when you die or are dead! Not when you ascend to the right hand of God! But when you come into your KINGDOM. The thief's request had reference to a time, or period, which is specified. *And the Lord's answer must be supposed to have reference to the same time or period, or else the thief could not have understood him.* The Lord's answer is equivalent to his having said: "I will remember you when, or at the time or period, of which you speak." The Lord said: "To-day," or this day, (period or time of which you speak,) "thou shalt be with me in Paradise." The term "day" frequently refers to a time, or period, and not to a literal day. And I will remark that the thief's request demands such a construction of the phrase "to-day" in the passage before us. "Thou art to pass over Jordan this day." Deut. xi. 1. And yet they did not pass that day. The meaning is, you are to pass in a short time, or period. Again, in Gen. ii. 4, 17, "In the day (time or period) when God made the heavens and the earth." The Lord made heaven and earth in "six days," and yet it is spoken of as a "day." "To-day, if you will hear his voice," &c. "Now is the accepted time; now is the day of salvation;" Heb. iii. 16. This "day" of salvation has lasted 1800 years! Again, Paradise and the kingdom of God are one and the same thing. Christ's kingdom is not yet set up; when it is, Paradise will be restored, and the thief will be there. This, in my estimation, is the meaning of the passage: "Lord remember me when, or at the time, thou comest into thy kingdom. At that time, or "to-day," the day of my coming into my kingdom, thou shalt be with me in Paradise." Jesus did not go to Paradise when he was crucified, but was taken down from the cross and laid in Joseph's sepulchre; and after his resurrection he said to Mary—"touch me not, for I have not yet ascended to my Father," &c. This Kingdom is not yet established; before it is, he will come from heaven again. He has no throne except the throne of David, to which he is the only heir. When he reigns on that throne, on Mount Zion in Jerusalem, before his ancients gloriously, then the thief will be with him in Paradise.

8th. In relation to man's likeness and image, I submit the following criticism, from the learned Dr. THOMAS, and adopt it as my own:

"This point is easily and quickly disposed of. By turning to Job xxxiii. 4, our friend will find it there written, "*The Spirit of God hath made me, and the Breath of the Almighty hath given me life.*" The Editors of the Common Version evidently regard this as a substantial citation of Gen. ii. 7, for they have affixed this text in the margin to the phrase "the Spirit of God." If then, we admit the appositeness of the marginal reference, it appears that Elihu understood, that "the Lord God, *Yehowah Elohim*, formed man" by the Ruach Elohim, or Spirit, by which Elohim fabricated all terrestrial things.

Again. Job saith, "*By his Spirit he hath garnished the heavens*"—xvi. 13. Also David saith, "*By the Word of the Lord were the heavens made: and all the Host of them by the Breath of his mouth*"—Ps. xxxiii. 6; and Paul saith "By faith we understand that the worlds were framed by the Word of God"—Heb. xi. 3. All of which is averred in view of Gen. i. 31, where Moses saith, "And Elohim saw—*wyyar Elohim ayth*—all which was made, and behold it was very good." The harmony of these passages is, that the Elohim made, and framed, and furnished the heavens and all the hosts of them by the Spirit. Hence, in our first proposition, we affirm that the "Spirit of God formed man," to which, doubtless, our friend will now readily assent.

II. The elucidation of the second point involves a question of Hebrew Idiom. We shall therefore, remark upon this with all possible simplicity and brevity.

The principles of universal grammar require, in general, that a verb agree with its nominative in number and person; as, the Spirit moves; the waters roar. Here "the Spirit" is of the singular number and third person, and so is the verb "moves;" hence they agree in number and person: "the waters" is of the third person plural number, and so is the word "roar," hence they also agree. But in the first chapter of Genesis, this rule appears to be disregarded by the Spirit under whose dictation Moses wrote. In the first verse it reads, *Berayshith bara Elohim ayth*—In the beginning Elohim created. In this phrase, *bara* is the verb in the third person singular, and *Elohim* a noun in the third person plural; so that they do not agree according to the rule: for an agreement to ensue, either the noun should be *Eloh*, the third person singular, or it should remain as it is in the plural, and the verb should be changed to *barau*—*Elohim (they) created*. But it is not so; it reads literally, *Elohim (he) created*.

Speaking of *Elohim*, Dr. Wilson says, "That this noun, which is not unintentionally here joined with the singular verb *bara*, is nevertheless really plural, appears not merely from its termination *im*, but by its being frequently joined with adjectives, pronouns, and verbs in the plural—*Wyyomer Elohim nashah adam batzalmi-nu*, *Elohim* said, "Let us make man in our image," or form. Mr. Parkhurst in his lexicon under the word *alah*, cites many passages where *Elohim* is associated with other plurals. Upon close examination, there will be found no good ground to question the conclusion, that *Elohim* is a noun plural and signifies "Gods," and ought to be so rendered throughout this chapter.

But why the plural noun, *Elohim*, Gods, should have been associated with a singular verb in this chapter, Hebraists have been much perplexed to answer satisfactorily. Grammar failing, they have had recourse to doctrine to explain the enigma. Dr. Wilson truly remarks, that "*Elohim is not unintentionally here joined with the singular verb*;" though, in our opinion the Dr., as well as Mr. Parkhurst, have widely mistaken the intention. They think it was intended to reveal a Trinity of Persons in one God, or as some express it, "Society in God." Dr. Wilson remarks on the phrase "Let us make man," "it is an expression

of consultation, and marks a difference in man's creation from that of other creatures, in point of importance. "Let us make man," regards the animal nature; "In our Image," denotes his spiritual nature, which alone could resemble Deity.—"Let us make," etc., "in our image, after our likeness." Here is the plurality three times expressed, and that in the first person, a manifest agreement with, and proof of, the scriptural doctrine of a *plurality of the Deity*, to which, as God is one in essence, we give the name persons."

Elohim, "a name, says Parkhurst, usually given in the Hebrew Scriptures to the Ever-Blessed Trinity." He wrote a pamphlet against Dr. Priestly and Mr. Wakefield to prove a plurality of Elohim in Jehovah! In one thing we entirely agree with him, namely, that a *plurality of Agents is denoted in the Mosaic history of the terrestrial creation*. By faith we can understand, that the Spirit, or Word, operated in, by, and through them, in the formation of all things terrestrial; but, that all these Agents were in the Deity as parts of his essence constituting "Society in God," is too great a camel for our powers of deglutition.

A first principle with us in all reasonings upon this subject, is, that there is "one God and Father of all, who is above all, and through all, and in all." Another axiom is, that "he is the blessed and *only* Potentate, the King of Kings, and Lord of Lords; who *only* hath immortality, dwelling in the Light *which no man can approach unto*: WHOM NO MAN HATH SEEN, NOR CAN SEE"—1 Tim. vi. 15; i. 17: and again, "God is Spirit"—Jno. iv. 24; and he is "incorruptible"—Rom. i. 23:—the Incorruptible Spirit dwelling in Light is the scripture revelation of the self-existent Eternal, who is from everlasting to everlasting, God.

"No man," saith Jesus, "hath seen him at any time;" but Adam and Eve did see the Elohim; therefore, the Elohim and the Everlasting Father are not the same.

Elohim is a name bestowed on Angels and Orders of Men. In Psalm xcvi. 7, it is written "worship Him, all Elohim." Paul quotes this in Heb. i. 6, as a command of the Everlasting Father to the Angels, that they should worship Jesus as his Son when introduced into the world again, at the opening of the Future Age. Of the Son of Man it is said in Psalm viii. 5, "*Thou hast made him a little lower than the Elohim.*" Paul also applies this to Jesus, saying, "we see Jesus, who was made a little lower than Angels." He continued inferior to them about 33 years and a half, from birth to resurrection; when he was exalted far above them in rank and dignity, even to the 'right hand of power,' which is enthroned in Light, where dwells the Majesty in the heavens.

Those to whom the Word of God came through Moses are styled Elohim; as it is written, in Psalm lxxxii. 6, "I have said, ye are Elohim; and all of you children of the Most High; but ye shall die like men, and fall like one of the princes;" see also John x. 34. "Thou shalt not revile the Elohim, nor curse the Ruler of thy people—Exod. xxiii. 28, that is, thou shalt not revile the Magistrates, nor curse the High Priest or King. See Acts xxii. 5.

Furthermore; it is a well-established principle of the scriptures of truth, that *what the Everlasting Father doth by his Agents, he is considered as doing by himself*. There is a maxim in law borrowed from this, which runs somehow thus, *quid facit per alios, facit per se*, what one doth by or through others, he does by himself. If this be borne in mind many seeming incongruities will be harmonized. Thus in Gen. xviii. 1, the Lord is said to have appeared to Abraham as he sat in his tent-door; but, when he first caught sight of the visitant, he did not see the Lord, but "three men," or Elohim, of whom one was the Chief. Read the whole chapter, and to verse 29 of the next, and it will be seen, that the Everlasting God talks and acts by or

through those Elohim, but chiefly through one of them, styled "the Lord."

In Gen. xxxv. 9, God is said to appear to Jacob, and in verse 2, to say to him, "I am God Almighty, &c.;" and in verse 13, "God went up from him in the place where he talked with him." He was then at Bethel, where "the Elohim were" formerly "revealed unto him." On that occasion, he dreamed that he saw a ladder reaching from earth to heaven, "the Lord standing above it, and the Angels of God ascending and descending on it." These Angels were the Elohim, or "ministering spirits, sent forth to minister for them who shall be heirs of salvation"—Heb. i. 14. They declared to Jacob once the promises made to his father and grand-father in the name of the "Invisible God;" he wrestled with God in wrestling with one of them, etc. Hence they speak in the first person as personators of the Invisible and Incorruptible Spirit, who is the real author of all they say and do.

Jacob's Ladder will furnish us with a hint or two in this place. It seems to represent *the interval of years, or totality of generations* which should elapse from the night of the vision until Jacob's Son and Lord should sit upon the throne of David, which the Everlasting Father shall give him: This long interval of years is the connecting ladder between Canaan *as it was in* Jacob's time, and Canaan *as it will be* when Abraham, Isaac and Jacob and all the Prophets, shall sit down with the Lord in his Kingdom. This ladder hath already spanned upwards of 3600 years; and during all that period "the Angels of God," or Elohim, "have been ascending and descending," though unseen by mankind at large. The years spanned by this ladder compose the duration of "the present evil world" as contrasted with "the world to come," or Future Age, of which Paul speaks in Heb. i. Of the Future Age he saith, "unto the Angels, or Elohim, hath God not put in subjection the World to Come whereof we speak"—Chap. ii. 5; from which we conclude, that he hath put in subjection the Present World, or Constitution of things, to the Elohim; but that "when he bringeth again the First Begotten into the world," the Elohim will be subordinated to him in the administration of human affairs. Jesus himself refers to this great event when he said to Nathanael, "Hereafter ye shall see heaven open, and the Angels of God—Elohim—ascending and descending upon the Son of Man"—Jno. i. 51. The change of relations is here obvious. In Jacob's Dream, the Lord was *above* the ladder and the Elohim were seen ascending and descending below the Lord and upon the Land; but at the time indicated by Jesus, the Elohim descend *upon* the Lord, who will then be in company with Jacob not far from Bethel in the same Land where the vision appeared to him. Thus, the Land and the Heavenly Attributes thereof will have then approximated, and the intermediate Ladder will have been removed. Jesus and the Saints, equal in physical constitution to the Elohim, and superior to them in the Kingdom of God, will judge, rule, or direct the movements of the Elohim in governing the nations committed to their charge. Hence, saith the Apostle, "Know you not that, we (the saints) shall judge Angels?—Cor. vi. 1. Yes; they will co-operate with the Saints as their subordinates having ceded to them their present direction of the affairs of nations.

Let us now hear the word of the Lord. The Invisible God spake to Job out of the whirlwind and said, "where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, declare if thou knowest. Or, who hath stretched the line upon it? Or who laid the corner-stone thereof: when the Morning Stars sang together, and all the Sons of God shouted for joy?—chap. xxxviii. 4-7. Job could not answer these questions. He knew, doubtless, what the Elohim had done; but, "touching the Almighty" by whose Spirit

they operated, "we cannot," saith Elihu, "find him out." The Elohim were these Morning Stars and Sons of God. Jesus is styled "the Bright and the Morning Star," "the Day Star," and the Son of God. To say, therefore, that the Elohim are Morning Stars and Sons of God is according to the analogy of scripture. When the Six Days Work was accomplished, a song of praise and shout of joy rent the Expanse; when they beheld the magnificent display of His Power who dwelleth in Light, and by whose spirit they had accomplished every thing.

The following illustration of the relation of the Elohim to the Everlasting Father and his power, suggests itself to us just now. Experimental philosophers can form water, air and earths; they can bring down lightning from the expanse; they can weigh, or rather calculate the weight of, the sun, moon and stars; they can speak by electricity, paint by sun-light, and outstrip the wind by fire. These are wonderful creations of their genius. But what have these they did not receive?—And from whom did they receive it? They subject certain substances to certain conditions. They do not originate a single principle. The elements, and the laws to which all simple and compound substances are subject, are independent of them. They may say, "Let water be formed," and by passing the electric spark through the gaseous mixture, water will be formed; but it is the power of God that does it, and not their's. The Elohim gave the word, they brought the latent elements of the world into play, they gave direction and application to power, and the Spirit of the Everlasting Father accomplished all they were employed to effect. The Everlasting Father by the Elohim created the heavens and the earth; *He* said, "Let there be light;" *He* saw that it was good; *He* made the Expanse; *He* called it Heaven; &c. He did it all through them; they executed what he empowered them to perform. This is the solution we offer of this grammatical enigma.

It is part of the "Strong Delusion," which has supplanted the Truth, to suppose, that the Everlasting Father left the throne of the Universe on a visit to this region of Immensity, where, like a mechanic building a house, he worked in creating the earth, and all things therein. After this fashion, he is supposed to have made man; and that, when he had finished his mechanism, he applied his mouth to his nostrils and "breathed into him a particle of his own divine essence, by which he became a living and immortal soul!" Such a procedure on the part of the "Only Potentate," whose abode is Light, and whose servants, the Elohim, are innumerable, would have been unfitting his dignity and undervalued exaltation. He has revealed himself to us as a Potentate, a King, a Lord, &c.; now they who fill these stations, commit to others the drudgery of executing their will and pleasure. And thus it is with the Invisible and Everlasting Potentate. His kingdom ruleth over all. His Angels, or Elohim, mighty in strength, do his commandments, hearkening unto the voice of his words. They are his hosts; his ministers, that do his pleasure.—*Psalms* ciii. 19—21.

In the light of this revelation, we understand the Mosaic record of the creation. It pleased the King Eternal, nearly 6000 years ago, to add a New Province to his Dominion; not by an original creation, but by the re-constitution of a globe already existing as one of the Solar Planets. He commanded his Angels to go and execute the work according to the order detailed by Moses. They hearkened unto the voice of his word; and in six days finished all they were commanded to do. But, without his power, they could have effected nothing; therefore, in the history, all things are referred to Him. He willed: they executed by his Spirit.

Now, on the Sixth Day, before Man was formed, the Elohim gave being to the lower animals. Among these

was "the Serpent, more subtle than any beast of the field, which the Yehowah Elohim had made." It was a creature of observation, it noted the objects around it, and among these observed the "gods," to whom it told Eve she should be like it if she eat the fruit. In the Hebrew, the word rendered "gods," is Elohim, the same as occurs throughout the first chapter. From what other source but the sight of its eyes, unless by divine inspiration, could the Serpent have derived information about the "gods?" It spoke of what it had seen and heard. But the animals were still without a King; therefore, said one of the Elohim, "Let us make Man in *our* Image." There was none like them of all they had made; therefore, they determined to make an animal after their own *form*. They shaped him with head, limbs, and body like their own, so that he stood before them the earthly Image of the Heavenly Elohim. As much their image as Seth was the image of his Father Adam.—*Gen.* v. 3.

III. We do not say, that Man's *likeness* to the Elohim consisted in his being "very good;" but that the Spirit of God formed him "very good" in the same sense that it formed all other animals so. They were without character, so was he; his goodness was physical, not moral; that of the Elohim was both.

Yet, in a certain sense, Man was formed in the likeness of the Elohim. This likeness, we believe, consisted in the Man's *susceptibility of an exaltation to their nature and rank upon the same principles as they had attained thereto*. This capacity distinguished him from all the other animals they had formed. He was of *like capacity* to the Elohim. He could manifest intellect and disposition like to them, and he could know evil like them.

As Dr. Wilson remarks, "Let us make man," is an expression of consultation, and marks a difference in man's creation from that of other creatures, *in point of importance*." This is true, and we believe, that the "subtle serpent" overheard the consultation, and was therefore able to tell Eve, that there was a particular in which she should be *like* the Elohim—*Ka Elohim*—by eating the fruit, in which she could not resemble them unless she did eat, namely, in "knowing good and evil." In this point, man was unlike the Elohim when pronounced "very good." Nor was this part of the temptation a falsehood; for the Yehowah Elohim said to his compeers, "Behold the Man hath become as *one of us*, to know good and evil"—*ch.* iii. 23. In this then, the Man became still more like the Elohim; and in this likeness he hath continued ever since. But thanks be to the Invisible Father, man is placed under a law of progression. His prototype has gone before. He was himself made "a little lower than the Elohim;" for he took not upon him *their nature*, but assumed that of the Seed of Abraham.—His nature is now like their's, being *spiritual*, that is, *INCORRUPTIBLE AND IMMORTAL*. "We shall be like him," says John; hence, also, "equal to the Angels," as he himself hath said. See *Luke* xx. 36.

"Let us make man, regards the animal nature," says Dr. Wilson; "*in our own image*," denotes the spiritual nature, which alone could resemble the Deity. If so, what can he imagine "*in our likeness*" means? The Doctor's Trinitarianism and Orientalism cramp his genius. "Man" is generic, and comprehends the "Image" and "Likeness." "Let us make man," that is, "Let us make an Image like ourselves in form and capacity;" they did not say "equal to," but resembling themselves. "The first Adam was of the earth, earthy;" his "spiritual nature," as divines term it, was common to him and his subject companions around him; they had bodies, souls, and spirits even as he, but not of the same *form and capacity* as the Elohim.

Lastly, the Arch-Elohim said, that the Man had become—*ka-chad*—*LIKE one* of themselves in the matter

of knowing good and evil. This also is an argument for his likeness to a plurality of persons; and it further shows, that the Elohim were once in a condition similar to man, after he had transgressed. The Yehowah Elohim himself declares, that they also had been *experimentally sensible* of evil, for this is the idea expressed by the Hebrew verb YADA to know, which the LXX translate by *ideo*. In short, we believe, that none of the Elohim of the Only Potentate's Dominion were created immortal; but earthly, or animal, like Adam. The Eternal Father is the only being who is originally immortal in any sense; hence it is said, that he "only hath immortality;" the immortality of all other intelligences is derived from Him as a reward for the obedience of faith. Just men at the resurrection of the First Fruits will be equal to the Elohim. Shall we say, that they did not attain to the same standard of equality by a similar progression, seeing that their superior, Jesus, "was made perfect through suffering?" We believe they were once animal men; that they had been "made subject to vanity, not willingly;" that while in the flesh, they believed and obeyed God with the self-sacrificing disposition afterwards evinced in Abraham; that their faith was counted to them for righteousness; that they succumbed to death even as men; that they rose from the dead, and so attained to incorruptibility and immortality as Elohim of the Invisible God. If "angels desire to look into" the things pertaining to the exaltation of our race, we may without sin desire "to look into" the things belonging to their's. Our mundane system is but a pattern of things that were in the heavens before their perfection; and probably of what even now obtains in other planets in relation to other beings, who, like ourselves, have not yet progressed beyond the animal and probationary era of their history. Our Angels or Elohim, those, we mean, of the Heavenly Hosts, to whose superintendence terrestrial affairs are consigned until the Lord Jesus shall assume the reins of government; not all the Elohim, but those of them thus defined, for of these only are we speaking now—"always behold the face of God," and minister his will towards the sons of men. This is their glory apart of their reward. He sent them to form and fill the earth with living souls. They did it according to his purpose. Reader, behold the consummation! Mortal and corruptible beings like ourselves, become Elohim, mighty in strength, and creators of worlds, of which the Planet we inhabit is a grand and glorious specimen. Behold, then, the destiny set before those who shall become "equal to the Angels" by a resurrection unto eternal life."

This criticism fully establishes the position I at first stated. I consider it absolutely unanswerable. I regard this as a full reply to all you have said about the image and nature of man being like "the only living and true God."

9th. I admit not your "whole conclusion," as an endorsement of the above criticism will show. You are too hasty in your conclusions for me to admit them.

10th. Your remarks on 2 Cor. xii. 2, 3, contain nothing new, and nothing "I care to notice," seeing my argument is entirely untouched.

11th. My remarks on Paul's Vision are unanswered.

12th. Paul does not say it would be "gain to him," personally, "to die;" but the whole context shows that my exposition is correct—CHRIST AND HIS TRUTH WOULD BE MAGNIFIED. Paul was in a strait between choosing life or death, but there was a third thing, in relation to which he was in no "strait;" and that was "the returning and being with Christ." You do not, I think, understand the Apostle.

McNight is a good translator, but I rely on no man's authority in matters of faith. God's word is my only infallible standard. And if we would study His word more, and theological authors less, we would soon learn more than they all.

13th. Well, I suppose your next effort will be Dives and Lazarus, for I know all the arguments on your side, having used them once myself!

14th. But, kind sir, let me give you a few passages to work upon in your next.

1. "The dead praise not the Lord, neither any that go down into silence." Ps. cxv. 17.

2. "For the living know that they shall die; but the dead know not any thing," &c. See also, Ps. lxxxviii. 10, 11 and 12.

3. "Put not your trust in Princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 4. See also, Isaiah xxxviii. 17, 18, 19.

Heretofore you have presented difficulties; I now present a few; will you please to remove them?

Yours, truly,
J. T. WALSH.

FUTURE STATES.

Their Evidences and Nature Considered on Principles Physical, Moral and Scriptural, With the Design of showing the Value of the Gospel Revelation.

BY REV. REGINALD COURTENAY, M. A.

Rector of Thornton Watlass, Yorkshire.

Such is the title of a book we have received from England. The first half is devoted to showing the utter insufficiency of the "Arguments" built upon the "Indivisibility of Mind—Man's Physical Superiority—the Sufferance of Evil—the Greatness of human Desires—the Perfectibility of the Species—and from Moral Derangement" to prove man's immortality, or even a Future State, at all. Having thus prepared the way to show the value of the Gospel Revelation he proceeds to the consideration of the Revelations of the Scripture, of which the following is the first of a series of extracts we shall place in the Examiner for the profit of our readers, premising that we do not endorse every phrase, or sentiment contained in them; but as a whole they are exceedingly valuable and interesting.

IMMORTALITY BEGUN IN SPIRITUAL LIFE.

When the Creating Word covered the earth with trees and plants, each was ordained to bear its seed within itself, after its kind, that so, while the first individuals of each species decayed, the species itself should be perpetuated. And we find that through the endless variety of the vegetable creation, the same law of reproduction is preserved, and though some are capable of propagation otherwise than by seeds, in all cases the life of the offspring is nothing more than a detached portion of the life of the parent plant. And thus vegetable life is, generally speaking, an immortal life, and appears to be as vigorous now, as it was in the earliest age. Yet there is only a conditional immortality; certain species of plants have become ex-

tinct, and their former existence is known only by their fossil remains. And the same law of reproduction, the same kind of perpetual life, is found in animals; among whom the life of the young is in the fullest sense, and exactly in the same way as in vegetables, the life of the parents.

And we have very great reason to believe that the law of decay and reproduction prevailed from the very first; and before the transgression of Adam, throughout the whole inferior and organized creation. For there is no reason to think that only a few individuals of each species were created, as in the case of man; and that the reproductive principle was primarily intended only for the replenishment of the earth. The waters brought forth *abundantly* the moving creature that had life, and fowl to fly above the earth in the open expanse of heaven; nor need we doubt that the earth also brought forth, in equal profusion, the herb yielding seed, the cattle and creeping thing. All were *alike* intended to increase and multiply, not only in order to fill the earth, which could have easily been effected at once by the Almighty Word, but to repair the ravages of decay.

That the green herb, at least, was to perish may be concluded from the circumstance that it formed the earliest appointed food of man, and of the lower animals. An irresistible analogy compels us to believe that such mortality was the condition of *all* created things, man himself not excepted, unless we shall find in Scripture, to which alone reference is now to be made, special reasons for exempting him.

Now Adam was originally, like all other animals a creature of dust, and, as has been observed in another place, the "breath of life" breathed into his nostrils was merely that of animal life, for it was also breathed into the nostrils of every living creature that moved upon the face of the earth. A Paradise, or garden of Eden, was planted by the hand of the Lord, who "there put the man whom he had made;" not forbidding him to "eat of the fruit of the Tree of Life." But Adam transgressed; and he was expelled from Paradise, and that speedily, "lest he should put forth his hand, and take of the Tree of Life, and eating live for ever." When he thus lost the Divine favour, and was deprived of all super-natural aid, it was made known to him that *his originally animal nature would subject him to decay*; that henceforth he must, like other creatures, maintain his life by his own exertions, and be exposed, as the originally necessary condition of terrestrial existence beyond Paradise, to sickness and pain, decay and death. "Cursed is the ground for thy sake, thorns also and thistles it shall bring forth to thee,—which yet, for any thing revealed to the contrary, it may have brought forth *before*, though not for Adam,—in the sweat of the face shalt thou eat bread, *until thou return to the ground; for out of it thou wast taken; FOR DUST THOU ART AND UNTO DUST THOU SHALT RETURN.*" This does not appear to be merely a Fall, like that which attended the expulsion of the rebel angels from heaven; but rather a natural relapse, like the sinking of the apostle Peter, when, appalled by the fury of the waves, his faith failed him.

Now we here maintain, and seek to prove from the New Testament, that man has not, and never had, any principle of perpetual life, other than that which belongs also to the inferior creation, except

by the special grace and mercy of God. That he inherits nothing of the kind from his parents, nor receives it as a birth-right when he comes into the world; and can obtain it only *by means of Regeneration*.* Many persons deem that to be true of the human soul—of the more excellent part, or according to them, the "only essential" part of the natural man—which is, as we maintain, true only of the Divine Spirit that enlivens the hearts of the regenerate. And these persons commonly draw a distinction between the mind, which they allow to be changeable and perishable, and the soul, which they consider to be in itself immortal. This distinction, however, directly militates against the Scriptural doctrine of original or birth sin. For were the soul or spiritual part, or whatever else it is to be called, essentially distinct from the mind, the intellectual, the corporeal, or animal parts, and did it exist independently of them, by right of its own nature, unaffected by their mutations, being a possession for ever, as they would represent it, with which every man is endowed at his birth, and which forms an original and essential part of the human nature, it would follow unavoidably that this immortal part of man, this soul, would not partake of the corruption, which by corporeal descent "naturally is engendered of the offspring of Adam," according to the ninth Article of our Church, and according to the whole spirit and tenour of the Scriptures, both of the Old and New Testament. The law of corruption pervades the whole nature of every soul of man: a fact which is of itself a sufficient proof that the whole nature comes by inheritance, is an off-shoot, a thing naturally engendered. The whole nature: for "the first *man*," the whole nature or the offspring of Adam, "is of the earth, earthy," a thing according to the declaration of St. Paul, altogether "mortal," and "corruptible:" "the second man is the Lord from heaven." And there is no third nature, nothing appertaining to humanity, which comes not either through Adam or through Christ, no spiritual or immortal part, therefore, except in those who have part in Him. Men may be impelled by self love to explain away such passages as declare their natural worthlessness; to deny that we are *altogether* creatures of dust, inheritors of corruption, doomed to return to the earth, from which, through Adam, we all derive our being. But the doctrine of regeneration proves, that these passages are literally and distinctly true. For it is not enough that the nature of the old man should be *purified*, that flesh and blood should be sanctified, that sin should be pardoned; the doing away of the old man would leave—nothing: **FRESH LIFE** must be given from above: and it is given not to all men, nor at the period of natural birth, but to those who, by being born again, "by the washing of regeneration and renewing of the Holy Spirit," become members of Christ. To exhibit this most important truth in its full extent, and in all the relations which a reverent and earnest study of Scripture may suggest, would require a separate volume: all that can be done in this place is, briefly to notice the principle texts and reasonings by which it may be established.

Scripture notices two principles as influencing the human will,—the flesh and the spirit. To

* The word being employed here in that wider sense which includes all who, under any dispensation, have been moved by the Holy Spirit.

walk after the flesh is to sin, to walk after the spirit, is to please God. Now they who walk after the Spirit, it is clear from Scripture, are not obeying the dictates of a purified human nature, nor, as some suppose, of a particular part of it, namely of a "soul" or human spirit, which, once freed from the taint of original sin, is capable of guiding them aright, but of a higher principle, a Spirit extrinsic, superhuman, Divine. Even the Son of God, in whom dwelt no sin, who, though partaking of humanity, was in every part of his nature spotless and pure, thus declared concerning himself: "The Son can do *nothing* of himself, but what he seeth the Father do, for what thing soever he doeth, these also doth the Son likewise. * * * As the Father hath life in himself, so hath He given to the Son to have life in himself. * * * It is the Spirit that quickeneth, the flesh profiteth *nothing*, the words that I speak unto you are spirit and are life. * * * As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. * * * This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the Last Day.† * * * I am the true vine. * * * As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. *Without me ye can do nothing.* If a man abide not in me, he is cast forth as a branch, and men gather them, and cast them into the fire, and they are burned."

St. Paul bears ample testimony to the same vital truths. To the Romans, (chapter viii.) he says, "They that are in the flesh cannot please God. Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwelleth in you.—If Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness." And (1 Corinth. ii.) "What man knoweth the things of a man save the spirit of man which is in him: even so the things of God knoweth *no man, but the Spirit of God;*" [for the natural man receiveth them not.] And (Galatians ii.) "I am crucified with Christ, nevertheless I live; yet *not I, but Christ liveth in me.*" And many other passages to the same effect might be adduced: none, most certainly, to a contrary effect. Throughout the whole of Scripture not the slightest hint can be found of the existence, in the human nature, of any immaterial part which is not fleshly and corrupt in itself. There is no third nature, we repeat, in addition to the "first man," which is of the earth and earthy, and the second man which is the Lord from heaven.

But here a difficulty may appear to arise. If men are born of the Spirit in this world, if they receive now a nature which is not earthly, surely this nature must survive the decay of the first or natural man; and then the regenerate, though not the unregenerate, would become possessed of immortal souls. "The Scripture hath taught us that there are two principles in the Christian, distinguished by the names of the outward and the inward man, the latter of which may be increasing in vigour, while the former is hastening to its dissolution. The inward principle is that which is born again in baptism; and being born of God is of a divine nature. Consequently whatever may be said for or against the natural immortality of

the soul, this principle cannot be subject to death in common with that nature which is born of the flesh."* To this it may be sufficient to reply, that we have no reason to know or believe that this divine principle *can* subsist at all, as a separate, personal, individual thing, except in union with the conscious soul; but we should rather think that it does, and must of necessity, return—in a higher sense than the mere breath returns,—to God who gave it; and subsist just as it did before that human soul which it inspired was called into being. And had our Blessed Lord retained this spirit when in the grave, he would not have "commended it to his Father's hands," at the hour of his death.

[To be continued.]

BIBLE EXAMINER.

PHILADELPHIA, FEB., 1849.

ARE THE WICKED IMMORTAL?

"The soul that sinneth it shall die."—Bible.

TO CORRESPONDENTS:—We should be glad if we had room to give every one an opportunity to say whatever he might think important. We have not the vacuum to fill up that a weekly paper has; and therefore are more likely to be thought negligent to our correspondents than such papers. We have many good things on hand from our friends that would be pleasant to publish; and our full share of commendation of the paper; which, however, we doubt the propriety of making public. We have once in a while a little fault finding, though no one says "stop my paper," for we forestalled such by declining to send the Examiner to any who have not paid in advance: so that all our communications come *smiling*, and we know who wishes to read the paper; though they do not, and are not expected to agree with all they find in it. We are not so foolish as to expect they will; nor are they so unwise as to wish that we should withhold everything they do not see clear, or which they may think erroneous. One says, I do not like your views on the subject of probation after the advent, and the return of the Jews: Another says, give us more of the Jew question, &c. We have said the great question is, The Immortality Question: that lays at the foundation of every other gospel truth. Upon the settling of that, turns the whole character of the gospel salvation. Other questions we shall discuss more or less, as we find place. We have thought to lay aside our own articles to make room for others. When we do so, some tell us to give them more from our own pen; and nearly all are pleased with our *Associate*. We are glad of that, and hope that great grace may be upon him.

DOBNEY ON FUTURE PUNISHMENT.—We have not been able to get this work forward as fast as we ex-

* Jones' Dissertations, Vol. ii.

† Raise up then surely something more precious than the bodies of His saints.

pected; but it will be forthcoming soon. Some have already sent us orders and money for it; and we know they cannot do better than to circulate it. It will be a feast to those who love the truths it contains. We intended to have made larger extracts from it for the Examiner, but are crowded for room. Having much in other works received from England that we desire to publish, we shall have to let our friends gratify themselves with Dobney by purchasing the work. Price 75 cents, bound; or, 50 in paper covers. When six or more copies are taken, one-third discount will be allowed. Any person sending ten dollars, or more, immediately, shall have the amount in Dobney, at the first cost of the work, whatever it may be.

HYMN BOOK.—If the friends of truth do not wish to sing about “never-dying souls”—“endless misery”—“flying above the skies,” and a thousand other traditions of men, then help us furnish a book out of which this old leaven is purged. Br. Walsh has been laboring to prepare a small Hymn Book with this object; not new hymns, but a selection, mostly from old ones, intended to correspond with man’s natural condition and prospects, as clearly announced in the scriptures of truth. But while we know that such a Hymn Book is needed, we have not the funds to publish it: it would be put into the hands of the compositor immediately if we had. It is designed to be about 200 pages, 24 mo.; and the price will not vary much from 25 cents per copy bound, or 20 cents in paper covers. Will those who wish such a work tell us how many they will take and pay for when ready for delivery? We put down Philadelphia for at least, *one hundred* copies.

Randolph E. Ladd, Springfield, Mass. 50 copies.

As soon as one thousand copies are pledged, the work will be put to press. Please speak out on this matter.

To ACCOMMODATE those who wish the Bible Examiner and our six sermons, we make the following offer, to continue till revoked. For each dollar current money, sent us free of expense, we will send one copy of the Examiner one year, and *six* copies of the “Six Sermons, 18 mo.,” which includes also our views on the State of the Dead, with the tract “Rich man and Lazarus:” or, instead of these, we will send twenty copies of the six sermons, quarto 16 pages; but this does not include the tract: or, in place of the sermons, we will send *three* copies of “Walsh’s Aspects of Phrenology on Revelation,” &c., without covers, and a little soiled, though all perfectly readable.

BRITISH DOMINIONS:—We are obliged to pre-pay postage on all papers we send there; besides, we

have to pay postage on all letters received from there, and a discount of five per cent on foreign bills. To illustrate: A friend in the British Dominions sends us a dollar bill: he wants two copies of the Examiner for one year. We have to pay postage on his letter, 10 cents; discount on bill, five cents; and then pre-pay postage on the papers for the year, thirty-six cents; thus, 10-5-36 is 51 cents; leaving us less than one-half the subscription price for the paper. We only state the facts, and leave it with the friends there to do as they think right.

“THE DOCTRINES you advocate are taking root more extensively than you may be aware of.” So writes an eminent Methodist preacher to us, whose name, at present, we are not at liberty to give.

THE PERFECTION OF ADAM;

OR, HIS KNOWLEDGE AND HOLINESS.

The extravagant manner in which this point has been set forth by nearly all theologians, we are disposed to think, is not sustained by either the works or words of God. Adam has been represented as the very perfection of knowledge and holiness at his creation. The facts stated in regard to his creation are so few, that from those alone we might be left in doubt as to Adam’s perfection as an intelligent and moral being; yet we shall find by observing God’s order in his works in connection with revelation the real state of Adam at creation.

GOD’S WORKS HAVE ALWAYS BEEN PROGRESSIVE.

Or, as Tertullian says—“In the Creator’s universe all things occur in the order of gradual developement, each in its proper place.” That is—Whatever God has accomplished, so far as known to us, has ever been by a gradual developement and a steady accumulation from a lesser to a greater. The work of creation was not accomplished in a day; but, from the first movement of “the Spirit of God upon the face of the deep,” each succeeding day gave birth to some new developement in the process of formation; every day increasing in interest by the addition of some increasing perfection; though every part of the work was perfect in its kind for the designed object or use. We stop not here to inquire whether the materials of which the earth was formed had been in a process of accumulation for untold ages prior to the Spirit moving upon the mass to bring order and arrangement out of that which was “without form and void”—it might have been so without at all affecting the accuracy of the Mosaic account of creation—but the fact that the actual production of the “heavens and the earth” was by a gradual process is undeniable.

The revelation that God has seen fit to make to men has always been gradual and progressive: all was not revealed at once; and what has been communicated, as prophecy, has had a gradual and progressive developement and accomplishment. Take Abraham as an example. First, he is called to “get out of” his “own country”—then he is shown “a land” that is promised him—a son of

promise is presented to his mind, Isaac—he learns his seed is to be in bondage 400 years—after that to be brought into the land of Canaan—that from him was to proceed a *seed* in whom “all the families of the earth were to be blessed”—that his posterity should be as the stars of heaven for multitude, &c. All these things in their accomplishment were gradual and progressive, occupying many centuries, and are to have still further developments before the greatest perfection is attained contemplated in these providential works of God.

What is true in the case just contemplated, is true in the general course of God’s dealings with men. The Fetus does not come to maturity to be ushered into the world in a day; and when the child is born how slow the process by which even its physical nature arrives at maturity; equally gradual and progressive is the development of its mind and mental energy. Improvements in the arts and sciences, on which side soever we look, and in all departments, are gradual. Many of those improvements are the work of ages; others are brought forward more rapidly. A single thought at first set the train in motion that has resulted in mighty developments, which have astonished, delighted, or benefitted mankind. It were easy to trace out a multitude of particulars, but to the reflecting mind this is unnecessary—it will readily call them up.

THE CREATION OF MAN.

Where is the evidence that God acted contrary to what is, evidently, his established order in the Creation and Development of Man? In other words—Where is the evidence that Adam was, at the first period of his existence, such an intellectual and moral giant as the current theology makes him? We are persuaded there is more fancy and assumption than proof of any such giant-like knowledge and holiness as has been attributed to him. It appears to us these assumptions have grown out of that misanthropic spirit which takes delight in maligning Adam’s posterity under the pretence of honoring God, and has been the prolific parent of hatred to our fellow men, instead of that love which God requires; and its tendency is to produce despair in the minds of men of ever attaining to that knowledge and holiness which God requires.

ADAM’S PHYSICAL STATURE.

On this point we can say but little; but, reasoning from the analogy of the works of God we have no reason to suppose it was any more perfect, at the first moment of creation, than that of any other perfectly healthy *child*. “Adam a *child*!” I hear one say—“Who nursed him and brought him up?” Answer—God, his Father; probably, by the ministration of angels, who are sent forth to minister to the heirs of salvation: Heb. 1: 14. “Adam was the Son of God.” See Luke 3: 38. As such, God took care of him, and brought him forward in the maturity designed for his physical nature.

ADAM’S INTELLECTUAL NATURE.

We can see no reason for departing from the analogy of God’s works on this point. His intellect was gradually developed, most likely, like any other child’s. The animal, or physical, first appears—then, gradually maturing, the intellect commences its development, with *one idea* or

thought at a time. Up to the time Adam took the forbidden fruit he is, evidently, very imperfect in the development of intellect. But, says one, “he must have been very wise and knowing, for he gave names to all the cattle, &c.” What if he did—does that prove him a giant in knowledge? We know it is said, he gave them names descriptive of their natures, but we know, also, that such a position is a mere *assumption* without proof. Who can tell, now, what name Adam gave to one of the “living creatures”? And if they could, how can it be proved that that name is any more descriptive of its nature than any other name? Parents now delight to try the intellect of their little children; and it not unfrequently happens that these little prattlers give some very odd names to some things, and their parents delighted with this effort to use intellect often adopt the name the child has given to an object; and for a time will use the odd name with much merriment, because it proves to them an opening mind, and this gives them joy. This circumstance of Adam’s giving names to beasts, &c., is but a sorry proof of his being such an anomaly in knowledge as our modern theology represents him to have been.

ADAM’S IGNORANCE.

On the other hand his ignorance is notorious. He was too ignorant to know he was “naked;” for he was naked and was “not ashamed.” Why was he not ashamed? You may say, “because he was innocent:” but, that was not all—he did *not know* he was naked; see Gen. 3: 7; he was ignorant, like other children, who, to some years, have no more shame than Adam had, and for a similar reason—they have never been taught it; and their intellects are not enough developed to discover it. Further, Adam was so ignorant that he did not know the difference between good and evil. It is useless to say, he could not have known this without he had sinned; for God knew that difference, as is evident from his language, Gen. 8: 22, “the man has become as *one of us* to *know* good and evil.” This language is further proof that Adam had been too ignorant to discern between them, previously. But God had that knowledge without having sinned; and, at a proper time, doubtless, would have communicated it to man, had he been obedient and waited the gradual and progressive order established by his Creator; and thus would have attained that knowledge without the evil that attended his neglect to heed his Maker’s instruction. Again—“Adam was a figure,” or type, “of him that was to come”; see Rom. 5: 14, and compare with 1 Corth. 15: 45. The Second Adam was the anti-type. Did the type come into the world with more knowledge than the anti-type? Jesus was a child—for a time helpless—without knowledge; for the child Jesus *grew*—and *increased in wisdom* and stature, and in favor with God and man”: Luke 2: 40, 52. Shall we admit these things of Adam the second and deny them of Adam the first?

ADAM’S HOLINESS.

As on Adam’s knowledge the most extravagant notions have been assumed, so in regard to his holiness the most unbounded descriptions have been given of its extent, and how it pervaded his entire being, regulating all his faculties, members, and senses; so that he has been made to appear as

the sum of all perfection, and a perfect giant in moral life and power. All this has been done, doubtless, thinking to honor God, and the better to show off what monsters in depravity Adam's posterity are. Such persons never seem to have once thought in what a ridiculous light their views places the Creator of Adam; and how perfectly irreconcilable such theory is with the easy victory temptation had over him. Did his Creator make him a giant in holiness, and then suppose there would be any temptation, in the midst of unbounded enjoyment, by simply directing him not to eat of a solitary tree? The idea is supremely absurd—thousands of his posterity have withstood and overcome temptations far greater than that by which Adam fell. Adam at creation had no moral character—he was *neither* holy nor unholy. There is not one word said of Adam's being holy at his creation. The same is said of him that is said of all the other works of God—he was "*very good*"—the same is said of "*every thing* God had made"; see Gen. 1: 31; but not one word is said of the holiness of any of them. Holiness is a *relative* term, and presupposes action towards some other being, preceded by knowledge and understanding, based on choice. Without this there cannot be either holiness or unholiness in any created thing. We conceive that all the talk about Adam's holiness is mere "patch work"—designed to patch up the work of God, but has only shown the pride of men's hearts in desiring to "be as God." Adam was a "*very good*" animal, of the highest order—designed to be king, or to have dominion, over all the others; and possessed with those more perfect faculties which made him capable of developing a moral nature, or of manifesting moral actions, by certain appliances called a command, law, or prohibition. Without such command, law, or prohibition, there could have been no development of moral nature, or character; and man would have only remained the *highest of animals*, and like them remained very good, but without the character of holiness or unholiness, for the very sufficient reason, there was nothing to develope such a relative quality.

That Adam was a mere animal, at creation, is further evident from the account of creation; Gen. 2: 7—"The Lord God formed *man* of the dust of the ground," &c.; and verse 19, "Out of the ground the Lord God formed every *beast* of the field, and every *fowl* of the air," &c. These last the Lord caused to pass before Adam, to see what he would call them, at the time when he proposed to make Adam "a help meet," or a companion suitable for him: among none of them was such a help meet to be found. Adam was superior to them all, and designed to be their lord; Gen. 1: 26; yet, he had the same origin, *viz.* from the dust of the ground, with such an organization as gave him faculties for higher developments, and capable of moral manifestations; or, capable of attaining unto holiness. "The first Adam was made a *living soul*"; 1 Corth. 15: 45; not "an *immortal soul*"—that error lies at the root of all other corruptions of the Scriptures and the truth of God. The honor of making man an immortal being was reserved for the second Adam—he it is that is "made a *quickening spirit*," or through and by whom any man can attain to immortality; 1 Corth. 15: 45—49.

Adam then was first developed, if we may use that phrase, an animal, with an *aptitude* to attain

knowledge superior to any other animal; and herein was to consist the "*image of God*" in which he was created; as appears from Col. 3: 10—"Renewed in knowledge after the image of him that created him:" *not*, renewed in knowledge after the image of Adam; but, after the *image of Adam's Creator*. Adam, himself, after being formed of the dust of the ground, needed and was designed to have this renewal [*this renovo—to make new*] in knowledge after the image of his Maker. Adam therefore did not "lose the image of God," as the current theology teaches; and for which teaching there is not one word of authority from Genesis to Revelation; nor did he lose holiness, for he had none to lose prior to his trial; till then his moral nature was not developed—till then he was very good, in common with the animals and other works of God, but was no more holy than the beasts of the field were holy: he could not therefore actually lose what he did not really possess. He did possess a *capacity* for holiness; that capacity he did not lose by his disobedience; but, it developed itself in a wrong direction—it now, for the first time, became *manifest* that he possessed such a power—he now, for the first time, discovered himself in possession of a moral nature—he now, for the first time, came to know the difference between good and evil—he knew not the one from the other previously; but now, said God, "the man is *become as one of us*, to know good and evil"—has attained to a knowledge that exhibits the *image of God*: he has indeed attained to it by an improper course; but still he has attained it. But, says one, "Adam lost knowledge." So speaks the current theology; but, it is to give God the lie, and charge the God of truth with uttering a falsehood: God declared he had *gained* knowledge. Who is this that blasphemeth his Maker by affirming the contrary. But, continues the objector, "it is evident that Adam lost knowledge, for he attempted to hide himself among the trees of the garden, which he would not have done if he had not lost the knowledge of God's omnipresence." This is another pure assumption. Where is the evidence that Adam ever had the knowledge of God's omnipresence? Or, that any such knowledge had ever been communicated to him? There is none—he seems to have regarded God as any child regards his father; and when he is conscious he has been doing wrong he is afraid to see his father, and strives to hide himself: just so Adam acted, and for the same reason—*viz.* "*shame.*"

ADAM'S TEMPTATION.

Many people murmur and complain about Adam's Temptation; they seem at a loss to know which to blame most, Adam or his Maker. They might as well complain that we had not all been left to grovel in the region of the animal appetites, with no capacity for higher and God-like attainments. We have already shown that to develope moral qualities, or to bring out *holiness*—which is but another word for *self-government*—there must be trial of some sort. God adapted the trial to Adam's *weakness* and *ignorance*—he gave him the least possible trial that could have been used to develope a moral nature at all, or to test man as to his capacity of self-government. If he could not govern himself, he could not govern the creation at the head of which his Maker designed to place

him, in dominion. We say, the prohibition out of which the trial was to grow, and which proved the occasion of his temptation, was the very least it could be. Look at it—Man's intellectual nature was not yet developed. His Maker therefore adapted his enjoyments to his present capacity—or animal nature—by causing "every tree to grow out of the ground that is *pleasant to the sight and good for food,*" &c. In the delightful garden in Eden he placed man, with full and unrestrained liberty to regale and enjoy himself to the utmost extent of his present capacity, with but *one* solitary restriction. How very trifling this. There was no want of means for enjoyment. The restriction was designed for his advantage, by leading him to develop and form a moral character, and learn self-government, which would open up a new, more noble, and God-like source of happiness and enjoyment. In this view the restriction was one of love and good will. If man's moral nature could be developed, and a character of holiness established by this easy test or trial, God determined it should be; but if that failed to bring out a holy moral character he determined to place him under a course of discipline more severe, *viz.*, that of labor in sorrow, and death; and at the same time, to the favor already bestowed upon man, to add a "*much more abundant*" supply of aid to attain unto holiness, through the blessings to be bestowed in another dispensation, to be immediately opened if man failed in the present trial. "Oh, the depth of the riches, both of the wisdom and knowledge of God," and also of his goodness and love to man!

We here stop to ask—How is it possible that moral character can be known or developed without trial in some form? For example—How can it be known that a man is a temperance man, and able to govern himself in reference to inebriating drink, if he has never had a trial? To try him, would you put that drink under bars and bolts that it was impossible for him to break? If such a course could be called a trial, you might try him fifty years, and both he and yourself would be just as ignorant at the end of that period as at its commencement as to his capacity for self-government; and he, on that point, would not be a particle more holy than the first day of that period. To bring out and fix a moral character, in that respect, he must have access to the liquor; but you, as a benevolent man, if he was ignorant of the fact, would warn him that if he did indulge his taste to any extent, intoxication and shame would follow. Thus situated, denying himself, or practising self-government, would be a virtue, and he would, by every victory over the temptation, have a new consciousness that he was capable of governing himself, and a renewed evidence of the exalted character of manhood, and thus be led to a higher and more holy estimate of the excellency and glory of that being who had created him with such powers, or capacities. If in the supposed case the person should fail of self-government, and partake the inebriating liquor, the intoxication and consequent shame that follows his failure are a *mercy*; because calculated to arouse him to an effort to gain a temperance character, the importance of which he may now see more than before.

Apply this illustration to the case of Adam. A moral character, holiness, or self-government, could not have existed, in fact, without trial; and that

would have been no trial which had placed it out of his power to act wrong. The least trial that could be employed was first used, with the information beforehand that if that failed to produce a holy moral character, man would be *subjected* to a much more severe trial, *viz.*, "*dying to die*"—implying sorrow, suffering, and labor, to wind up in "*DEATH.*"

ADAM'S FAILURE.

Adam failed of bringing out a holy character in his first trial. That is no proof of any defect in his constitution, or creation; or of any moral depravity previous to that time; nor did that "*ruin*" either Adam or his posterity, as the self-styled orthodoxy affirms; nor, bring "the wrath of God upon him," or them. True, he and they were "*subjected to vanity, [or, suffering and death,] not willingly, but by reason [or, in the wisdom] of him who hath subjected the same in hope,*" and in promise of deliverance from that death by a second Adam, the seed of the woman. All the acts of God towards Adam, after his sin, manifest *mercy*, not wrath. He told them, indeed, that they must now be put under that severer discipline of which he had informed them; and be subjected to sorrow, labor, and death; but at the same time spoke to them words of encouragement and hope: he also provided for their clothing, and guarded them against inflicting upon themselves the curse of immortality in sin, by removing them away from the tree of life; which, instead of being a curse, was a blessing; that they might not by any possible means inflict upon themselves an immortality in sin. Thus the notion that Adam died a moral death is proved to be a mere outburst of a dis-tempered imagination: he never had a moral life before he sinned: he had only animal life: the death to which he was subjected was only animal, and neither moral nor intellectual: he did not "*lose the favor of God;*" but, God in wisdom, and for man's good, put him under a severer discipline, as parents often do their children, and that *in love* and the most tender pity and good will. How is God—the God of love—often dishonored by the representations of his dealings with our first parents and their posterity because of their failure. No wonder men are made infidels by such blasphemous insinuations—no wonder men bewilder themselves, and are lost in the fancies which grow out of their absurd and contradictory theories. The most blasphemous part of all is, that the God of Truth and Love is represented as causing Adam's posterity to inherit a morally depraved nature, "*whereby they are utterly indisposed, disabled, and made opposite unto all that is spiritually good, and that continually.*"—*Assembly's Catechism.* When will such reproach of God our Maker have an end? "Oh, let the wickedness of the wicked come to an end;"—*Psalmist.* *Immortal-soulism*, what hast thou done? Blasphemed God—both deified and devilized man—exalted Satan—reviled the Bible—fed infidelity—nourished and brought up Universalism—robbed Christ—filled the world with hate and hypocrites. This hast thou done—"ignorantly, in unbelief," we hope. Let men learn to call their sins their own, and acknowledge the long-suffering and love of God, till they shall both hate their sins and abandon them, from a deep conviction of the amazing wrong they have done to God by living contrary to that course his

love and kindness has marked out for us, that we might attain "unto holiness, and that the end might be everlasting life, through Jesus Christ," the Son of God, and our Saviour.

EXPOSITION OF SCRIPTURE.

We purpose giving occasionally an exposition of some chapters of the Bible, in a connected manner. We commence with the first chapter of Paul's Epistle to the Ephesians.

VERSE 1.—"Paul, an Apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus."

An apostle is a special messenger. The apostles of our Lord were messengers sent by him *personally*; and, so far as we can now see, we are inclined to the opinion that no man can sustain that relation to Christ, who has not personally "*seen*" him, and been appointed by him. Thus, when Saul of Tarsus was to be called to that high office, the "Lord Jesus *appeared* to him," and declared, "I am Jesus," and announced that he now gave him a special commission to "go unto the Gentiles." Paul afterwards tells us he had "*seen* the Lord," as well as the other apostles; 1. Corth. 15: 4—8. He was therefore a special messenger of the Anointed Saviour, and this "by the will of God:" not by man, nor of man; but, by the purpose of God.

The term "*saints*," in this verse, signifies *holy*, and relates to what they were by profession and calling—"called to be saints," or holy: Rom. 1: 7. That is what the gospel of Christ calls men to; and a profession of obedience to the gospel is a profession of consecration to holiness by Jesus Christ, or through *union* to him as the branch is united to the vine, or the body to the head, whereby it partakes of the same spirit or life; hence, abiding in Christ, necessarily become holy, or saints.

"To the faithful [Greek—*Pistoi*—true—firm in adherence] in Christ." The apostle thus shows that we are not only to be *in* Christ as the branch is in the vine, but we are to be firm in our adherence to him if we would be holy or attain the blessings of which he speaks afterwards.

VERSE 2.—"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

"Grace" [*Gr. Charis*] signifies not only *favour*, but *joy—gladness*. He wished them joy and peace from God our Father, and the Lord Jesus Christ. True joy is one of the blessings arising from a faithful adherence to Christ, and a gracious result of it. Though sorrowful, because in a land of trial and suffering, yet always rejoicing in the blessed hope of which we shall soon speak.

VERSE 3.—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

"Blessed" [*Gr. Eulogetos—Worthy of praise*] is the God and Father of our Lord Jesus Christ; and who is thus the God and Father of all those who *adhere* to Jesus our Lord; as saith the Saviour—"I ascend unto my Father, and your Father, and to my God, and your God:" John 20: 17. "Who hath blessed [*Eulogia—may be read, conferred on*] us all spiritual blessings," &c. There are blessings that relate to our *physical* natures, or our bodies; and mental blessings, which relate to our

intellect. Each of these may be possessed and enjoyed in a large measure while the spiritual blessings, which relate to our moral or religious nature, are wanting. The order of man's development is first our physical or animal nature; and blessings are provided suitable thereto by our Heavenly Father. Next is developed our mental or intellectual nature, with an ample field of blessings spread before it; but, there is not in all these blessings, any thing suited to that higher development which our Creator designs to bring out in us, which we denominate, a spiritual nature, and without which no man can see the kingdom of God, or enter into it. Most men content themselves with the development and gratification of their animal nature—what shall we eat—what shall we drink, and wherewithal shall we be clothed? is their chief inquiry and concern. The next class, which is far less, content themselves with the development and gratification of their intellectual nature. The philosophy of the works of creation, and the things they can reach by the mere power of intellect, occupy and delight them; but they stop short of the development of that spiritual nature which unites man to God, and makes him a "partaker of the divine nature," [2 Pet. 1: 4.] and without which no man can attain to eternal life, because he has no principle of eternal life in himself, however lofty his intellect. It is only by a union to Christ, and receiving that spirit which dwells in him, without measure, that there can be developed this spiritual nature, with the "spiritual understanding" essential to the attainment of immortality—eternal life, or a part in the kingdom of God. These "spiritual blessings" God blesses us with "*in Christ*," as saith the text: *out* of him they are not attainable by any soul of man, however wise, moral, or virtuous he may account himself, or may be accounted by others; but, *in* Christ—actually united to him, as the branch to the vine, and adhering to him—we are "blessed with all spiritual blessings."

VERSE 4.—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

This verse expresses the purpose of God before the creation of man, that the development of the spiritual nature of man, and its perfection in order to eternal life, should be *in* Christ, and not by natural generation: the most that proceeds from natural generation is an *intellectual animal*; it remains for spiritual generation to bring forth a spiritual nature; and this is no *new* purpose of God, but he made choice, before the world began, that it should be attained only in and through Christ: thus, and thus *only*, according to God's purpose, or choice, can any man become "holy and without blame before him in love." This holiness and unblamable love is the property or characteristic only of a spiritual nature. The choice of God, then, relates to the *manner* in which any man should attain that condition in which he "should be holy and without blame before him in love;" which state or condition is essential to the high calling expressed in the next verse.

VERSE 5.—"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

"Having predestinated us"—*who?* We, who are *holy*, &c.; as expressed in the previous verse:

not particular *persons*; but, particular *characters*—clearly expressed. “Predestinated us” to what? “Unto the adoption of children,” &c. Such as attain the character expressed, God, beforehand, determined to *adopt* as children to himself. This “adoption” is no work done in us nor for us in this life. No man can be a child of God by adoption till he puts on immortality—incorruptibility. Here many “professing themselves to be wise, become fools; and change the glory of the *incorruptible* God into an image made like corruptible man:” Rom. 1: 22, 23. Men may be children of God now *by faith*, (Gal. 3: 26;) that is by anticipation: for faith is the substance of things *hoped for*, [not now in possession,] the evidence of things not seen: Heb. 11: 1. The saints, or those who are now holy and without blame in love, are children of God by *faith*—or anticipation—but to have the *adoption* of children, or to be the children of God by adoption, is another and a very different matter. What! a “corruptible man” now an adopted child of “the incorruptible God!” The idea is one of the greatest absurdity, and has only grown out of the foundation error of all the corruptions of Christianity, viz: the idea that man has in him an immortal soul. The adoption of children is future. “We,” apostles and other Christians, “groan within ourselves, *waiting* for the adoption, to wit: *the redemption of our body*.” Rom. 8: 23. They which shall be accounted worthy to attain that world, and the resurrection from the dead, can die no more, “and are the children of God, being children of the resurrection,” Lk. 20: 35, 36. It is then, and not till then, that any attain to the adoption of children to God; and none then, only those who are found “holy and without blame before him in love.” Solemn truth. May it press upon our minds with the weight its eternal importance demands.

This adoption is “according to the good pleasure of God’s will,” and is “by Jesus Christ.” It is not of natural generation, nor by our merit, nor of necessity the result of reconciliation to God; but, of his own free will and favor.

VERSE 6.—“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

“The glory of God’s grace,” is his favour in Christ, manifested by the gospel; a glorious dispensation of mercy, which is “the power of God unto salvation to every one who believeth” in that mercy, or God’s purpose of adopting as children all that become holy and without blame before him in love: by which gospel “he hath made” all that believe now “accepted in the beloved”—Jesus Christ.

VERSE 7.—“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

In whom [in the beloved] we have [this redemption [viz.: the adoption of children] through his blood [his incarnation—forasmuch as the children are partakers of flesh and blood, he also took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage: Heb. 2: 14, 15.] His blood, here then, we think, relates not merely to his shedding his blood for us, but rather his uniting with the race of man by the blood that flowed from Adam, the first, so that he was truly a partaker of our mortal nature, and thus

became man with men; and having shed that blood he had in common with men, though he never sinned, God raised him up from the dead by his Spirit; thus conferring on “the man, Christ Jesus”—the second Adam—the *adoption* of Son, by another principle of life than blood, viz.: the Spirit; so that “he dieth no more; death hath no more dominion over him,” [Rom. 6: 9;] thus, as by “blood” he became related to the whole human family, and obtained the right to redeem “his brethren,” so we have redemption through that blood, or relation, if we are in him by faith, viz.: such faith as causes us to be holy and without blame before God in love, and so become *accepted* in the beloved; then shall we also attain unto the adoption of children by Jesus, our elder brother, and the communication of the same Holy Spirit of God which raised up Jesus from the dead—“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you:” 2. Corth. 4: 14; then, by that act, our sins are blotted out publicly, forever, and so forgiven as to be remembered no more; and all this “according to the riches of God’s grace”—or favour in Jesus Christ, as manifested by the gospel.

VERSES 8 and 9.—“Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.”

“Wherein [in the riches of his grace, by the gospel proclaimed] he hath abounded towards us in all wisdom,” &c.; and has made known the mystery [secret] of his will, [viz.: the adoption of children, by change to incorruptibility; now manifested by the resurrection of Jesus Christ from the dead; whereby life and immortality are brought to light; which thing was] according to the good pleasure which he hath purposed in himself;” though till now a mystery, or secret.

VERSE 10.—“That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.”

This gathering together in one was another part of “his will” and “good pleasure,” which had heretofore been a mystery or secret; but now that purpose is declared; that without distinction of nation, all, who are found with the character described verse 4, “holy,” &c., wherever they may be, shall be adopted as children, “in the dispensation of the fulness of times:” a period yet future; and certainly not to open till “the heavens” shall no longer “retain” him who is to come again at the commencement of the “times of restitution of all things which God hath spoken,” &c. Acts 3: 21. For this gathering is to be “in Christ.”

VERSE 11.—“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

“We have obtained an inheritance;” not yet in actual possession; but it is “in Christ,” and an object of faith; which faith is the substance of things hoped for—the evidence of things not seen—but it counts the inheritance its own, because of the certainty of God’s promise, “who calleth those things that be not as though they were;” Rom. 4: 17. This inheritance, Peter informs us, is “incorruptible,” and “ready to be revealed in the

ast time ;" which he defines to be "at the appearing of Jesus Christ." 1 Peter 1: 4-7. Thus we see the actual possession of the inheritance is at the same time of the "adoption of children," and can only be had in an incorruptible state. We, who are holy and without blame before him in love, "being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "Predestinated,"—What is predestinated, or determined? That the inheritance should be obtained IN Christ—or in HIS RIGHT, and through him; that is the counsel of God's own will—the inheritance can be had in no other way.

VERSE 12.—"That we should be to the praise of his glory, who first trusted in Christ."

"Who first trusted [hoped] in Christ;" so the margin reads. "We" apostles, and converts from among the Jews, "first hoped in Christ." For what did they hope? "The adoption of children," and possession of the inheritance.

VERSE 13.—"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."

In whom ye [Gentiles] hoped [viz. for the adoption] after that they heard the word of truth; the good news of their salvation, or God's design that the Gentiles should share in the same adoption and inheritance. After they believed these glad tidings they were sealed with that Holy Spirit which God promised "to them that obey him." Acts 5: 32; and which commenced being given to Gentile believers at the house of Cornelius, Acts 10: 44, 45; and see also Peter's defence, Acts 11: 15-17.

VERSE 14.—"Which is the earnest of your inheritance until the redemption of the purchased possession, unto the praise of his glory."

This seal of the Spirit is the earnest—the pledge—which God gives beforehand to confirm the believer in the certainty of his possessing the inheritance in the dispensation of the fulness of times. This earnest is to continue "until the redemption of the purchased possession," &c. This purchased possession is the "flock" of Christ, "which he has purchased with his own blood;" Acts 20: 28; and the redemption of it is by the adoption; then they receive not merely an earnest but that fulness of the Spirit by which "mortality is swallowed up of life." Glorious prospect—glorious hope. "Worthy of praise is the God and Father of our Lord Jesus Christ, who had blessed us with all spiritual blessings in heavenly things in Christ Jesus." Verse 4.

VERSES 15-17.—"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers: That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him."

"The spirit of wisdom and revelation," &c.; or, as Paul expresses it, Col. 1: 9, "Wisdom and spiritual understanding." See again notes on verse 3. This spiritual understanding men will not and cannot have who quench or resist the Holy Spirit of God; "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the

spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2: 11, 12. "But the natural man"—the man who resists the Spirit of God and quenches it, and thereby sinks under his animal nature, or rises no higher than a mere intellectual development—"receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and he having refused to submit himself to the Spirit of God has not the spiritual development so far as to attain to "spiritual understanding." This is a special gift of the favor of God in Jesus Christ to those that receive him who is the Sun of righteousness. We might as soon expect to arrive at a knowledge of the earth without the light of the Sun and other planets, as for a man rejecting the light of the Spirit of God, bestowed through Jesus Christ, to arrive at the knowledge of spiritual things, or all those spiritual blessings which God has stored up in His Son for the enlightenment—salvation—immortality and eternal life of such as truly—humbly—and devoutly submit themselves to him and his method of bestowing those blessings. Nor, are we to suppose that the development of this spiritual understanding is matured in one day, any more than the physical, or intellectual. Here Paul prayed that God would increase it, even in those who had already received the earnest of the inheritance.

VERSE 18.—"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

"The eyes of your understanding being enlightened, or opened; that ye may know what is the hope of his calling." His calling is to be "holy," &c., verse 4; and "the hope" of that calling is the "adoption of children," or incorruptibility, verse 5; the "redemption," verse 7; the possession of the "inheritance," verse 14. That these glorious promised blessings may have an abiding influence on the mind they must be clearly seen; and that can only be done by the spiritual discernment which is of divine operation; therefore, is a subject of earnest prayer by the apostle in behalf of those who had believed "the word of truth," &c.

A further object for which the apostle wished this opening of their spiritual understanding was, that they might know what is "the riches of the glory of his inheritance in the saints." Who can have any clear conceptions on this point except such as are enlightened as Paul prayed the Ephesians might be? Men talk of the riches of this world, and are dazzled with abundance of gold; but God looks for the riches of the glory of His inheritance in his saints. What then must be the riches of that glory to which he designs to raise them by their adoption of children? But this is not discoverable by the greatest intellectual development; if seen at all, it must be by that sight which is of divine operation, viz., a spiritual development. If any ask, like Nicodemus, "How can these things be?" we can only say, "We speak that we do know, and testify that we have seen;" and "so is every one that is born of the Spirit." Let us see in these remarks the importance of the apostle's prayer.

VERSES 19, 20.—"And what is the exceeding greatness of his power to us-ward who believe, according

to the working of his mighty power; which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

Another object of this spiritual enlightenment, in the apostle's mind, as he expresses it, is, that they "might know the greatness of God's power to us-ward," by which he is enabled to change mortal, corruptible, dying creatures, who are believers, into immortal, incorruptible creatures, endowed with the power of an endless life, "according to the working of his mighty power which he wrought in Christ when he raised him from the dead," &c., and thus made him his first adopted Son, and the pledge and assurance of the adoption of children to all those who are in Christ, or are of "his body," living members now by faith, manifested by being holy and without blame before God in love. Paul desired they might have such spiritual eye-sight that these things might not be matters of mere intellectual speculation, but matters of knowledge—"that ye may know what is the exceeding greatness of God's power to us-ward." Blessed knowledge—happy experience—but not obtained while men grovel in merely physical or intellectual pursuits and entertainments.

We here repeat what we have before said, that, by natural generation, man possesses no principle of immortality or incorruptibility—he is simply an intellectual animal of the highest order; and in order to attain to the divine nature, which is spiritual and incorruptible, he "must be born again," or have another birth, viz., of the Spirit. There are two heads of God's work relating to man. "The first man Adam was made a living soul," or being; but not a spiritual being—all he could produce was men like himself—living beings, or intellectual animals. The last Adam (Christ—the second head) was made "a quickening spirit"—it was for him to bring out in man—by a birth of the Spirit—a new—a spiritual nature—"a new creature." The first man is of the earth, earthy—not spiritual, nor immortal; but corruptible in all his tendencies; hence, the necessity of medicine—"the tree of life"—to keep him in existence. "The second man is the Lord from heaven"—is a quickening spirit; being possessed of a spiritual nature, and having the Spirit of God upon him without measure. By him alone is a spiritual nature imparted to any soul of man; for, "as is the earthy [the first Adam] such are they also that are earthy," [or born of him,] "and as is the heavenly [the second Adam] such are they also that are heavenly," [or, are born of him—of heavenly birth.]

The second Adam [Christ] because he was "the man Christ Jesus"—died; but being possessed of that spiritual nature which constituted him the head of the spiritual creation, God raised him up from the dead, and seated him at his own right hand—made him the first born from the dead, as the pledge of the "adoption of children to himself," to all who are of "his body," or partakers of the divine nature; without which nature there is NO IMMORTALITY—NO INCORRUPTIBILITY—NO ENDLESS LIFE.

THE FUTURE AGE.—A brother editor, whom we esteem, has lately affirmed that,

"Paul has said that Christ will destroy with everlasting destruction at his coming ALL who know not God, and obey not the gospel. Hence, if there is to be pro-

bation after the advent, it must be after the destruction of ALL the wicked."

The caps and italics are just as we find them. The author will not allow any "inferences" to be used against his view, but is bold in "inferences" on his own side of the question. Will the reader examine the whole text, as it stands in Paul's language. 2 Thess. 1: 6—10, and see where the emphatic word "ALL" is to be found, connected with "the wicked."

It will be seen, that our brother has "inferred," first,—that "ALL the wicked" are to be destroyed "at Christ's coming;" which the text does not affirm; and if it did, it would only prove that there is no "second resurrection," if they are then destroyed "with everlasting destruction;" which doctrine, perhaps, he believes.

But, second. The text speaks not of "ALL the wicked;" it is a specified class of them, viz. First. They have "troubled" the saints; therefore lived among them. Second. They have heard "the gospel." Third. They had "not obeyed the gospel." Fourth. As a consequence, they "know not God." Does this include "ALL the wicked?" not excepting those "who had not heard his fame nor seen his glory?" Isa. 66: 18 and 19. Are those included who are "left of all the nations," after "the Lord my God shall come and all the saints with thee?" Zech. 14: 5, 16.

Perhaps our brother will say, the expression—"that know not God," includes all the wicked. But, it is easy to see, that Paul speaks of a specific class of wicked; not barely "them that know not God," but, "AND obey not the gospel," &c. Do not separate "what God has joined together." The wicked who have had the gospel clearly proclaimed to them, and still remain ignorant of God, and obey not the gospel, we believe will have no further means of salvation after the advent. As to others, that is entirely another matter; but, we shall not discuss it now. Even in regard to those who have disobeyed the gospel, Paul does not say, they will have their punishment "at Christ's coming;" but he does affirm what their punishment is to be, viz., "everlasting destruction." But if it is to be "at his coming," "at" must be used with great latitude; for, it is manifest, they will be judged before they are punished. And here we may add, that, the phrase "in that day," will not help the matter, if anything in judgment is to take place analogous to the process of judging among men; for, it would require at least six thousand years to speak all the names of the human family, if we allow sixty to be spoken every minute, without interruption. The advocates of a literal day judgment, or a year-day judgment, will find a difficulty in their theory which will call for a few "inferences" to help them out.

DIED in Penn Yan, N. Y., Dec. 23d, of consumption, in a full and glorious hope of the better resurrection, the wife of Br. Silas Hawley, Jr. RANDOLPH E. LADD.

THE SIX SERMONS on the End of the Wicked, &c., can be had of the Author, 18 Chester street, between Race and Vine, 8th and 9th. Price, in Pamphlet, 15 cents, or ten copies \$1. The pamphlet includes the views of the author on the question, "Have the dead knowledge?" and the tract of twelve pages, on the Rich man and Lazarus; 120 pages in all. The Sermons advocate the doctrine, that "All the wicked will God destroy," or cause them to cease from life, after the judgment. Cash in all cases with the order.