

**HERALD**  
**OF THE**  
**KINGDOM AND AGE TO COME:**  
**A Periodical,**  
**DEVOTED TO THE INTERPRETATION**  
**OF**  
**“THE LAW AND THE TESTIMONY,”**  
**AND TO THE DEFENCE OF**  
**“THE FAITH ONCE DELIVERED TO THE**  
**SAINTS.”**



This is the Olde  
Armys of France

*“I, John, saw that out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet, three unclean effluences like Frogs (for they are agencies of DEMONS—ambassadors of the political aerial—producing sign-events,) issued forth to the Kings of the earth and of the whole habitable to bring them together for the war of that great day of God the Almighty.” This sign complete, and then “Behold, I, Jesus, come as a thief. Blessed is he that watcheth.”*

—Revelation 16: 13-15.

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**HERALD**  
**OF THE**  
**KINGDOM AND AGE TO COME.**

*“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand FOR THE AGES.”—DANIEL.*

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JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., JANUARY, 1861  
Volume 11—No. 1

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**A Disaster.**

ON Dec. 19 the seven-story building in Frankfort street, New York, where we have for several years past had our printing executed, was reduced, in about an hour and a half, to a pile of smoking ruins. The loss to the proprietor and occupants of the building is estimated at the sum of \$100,000. Our loss is confined, probably, to manuscript. The January Herald being nearly all in type, was melted. Among its articles were bro. Lithgow's on the Sabbath Day; answers to Mr. Malcolm's queries on baptism; and one from bro. Jardine, of Aberdeen. Will bro. L. send us another copy? We have "The Examination of Paul *continued*;" we want the commencement. The article is too good to be lost, so we hope to receive it soon.

If the fire has not made a furnace of the vaults, our stereotype plates of Elpis Israel will be safe; if melted, it would require several hundred dollars to replace them. The rubbish prevents examination at present.

About twenty pages of Eureka were melted, and the manuscript of the pages burnt. Seventy-eight pages in plates escaped destruction by being at the stereotypers. The accident will occasion some delay; and impose upon us inconvenience and additional trouble, which, however, we hope to overcome by that firmness, perseverance, and unshaken confidence in God and the goodness of our enterprise which have sustained and energized us for more than twenty years.

*December, 24 1860.*

EDITOR.

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**Eternal Life.**

IN our last volume we took occasion, in reviewing Mr. Waller Scott's recent publication, called "The Messiahship," to invite him to define his present views on the great question of "Immortality." We were under the strong impression that he had once discarded the dogma of the immortality of the soul; and, as he talked in his book about a certain Christian who had immersed him having "perished," we were curious to know how he stood. As an individual, his opinions are of little worth after writing such an absurd book as "The Messiahship," which defines the government of our Dissolving Union, whose House of Representatives set up a Jew for its High Priest, the Government of the Saints! It was not, therefore, because of any importance we attach to his opinions, but because he is the great

Magnus Apollo, who invented Campbellism, and should therefore be a high authority with all Campbellites. They denounce us for having taught them, in 1834, and ever since, that man is utterly devoid of all inherent immortality; while here is the great master of their Israel as deep in the mud as we are in the mire. We are indebted to a brother in Baltimore for enabling us to prove this. He has sent us the proof in an old number of Mr. Scott's "*Evangelist*," dated Feb., 1839. In this he republishes a discourse on eternal life, delivered by us in 1837, while we were residing in Virginia; together with some prefatory and concluding remarks. In these he recognizes the truth of our position, and publishes his conviction *after our debate with his co-laborer*, President Campbell, on the immortality of the soul, and final destruction of the wicked. In his remarks he affirms,

1. That Christ is the author of eternal life ONLY to such as obey him;
2. That eternal life is an attribute of God *alone*;
3. That the element of immortality is not in man's constitution;
4. That our Adamic Life is animal, weak, corruptible, dependant, and mortal;
5. That the notion that we are immortal, though a fond notion, is fallacious; —a flattering romance;
6. That eternal life is conferred by a resurrection through the Spirit.

Such were the convictions of Mr. Scott in his better days. What he may hold now we cannot tell. If he has turned his back upon his former convictions, his apostasy does not affect their truth. We republish them here for those of our readers who may be more disposed to respect what comes from him than from us. We cannot but regret that Mr. Scott did not follow up the effort thus made. He might have been at this present an enlightened advocate of the gospel of the kingdom. But his glory has departed; and his brightness is eclipsed in the cold shadow of an infidel and speculative pietism.

The following are the—

PREFATORY REMARKS,  
BY WALTER SCOTT.

"The gift of God is eternal life through Jesus Christ our Lord."—*Romans 7*.

The things of the Gospel of Christ may be divided into those of the past, the present, and the future. Of the first class are our introduction into the (*heirship*—Ed Her.) Kingdom of God, our anterior illumination and reformation, the remission of sins and the reception of the Spirit of Christ. The matters of present enjoyment are our rank as children of the most high, the property which we possess in the holy oracles, and in the order and ordinances of the house of God, our fellowship with God by faith, and our communion with saints. The things of our religion which lie in the future, are the advent of Christ, the resurrection, eternal life, and admission into the presence of the Great Eternal, to see his face, to serve him, and to wear his name on our foreheads.

*Those things that have been*, or the things that are past, are styled by the Lord Jesus "earthly things," that is, things which occur in his kingdom on earth; \* which, by the way, is very obviously true, for illumination, faith, reformation and immersion, do but introduce us into (*the hope of*—Ed. Her.) his earthly reign. The converted are, therefore, said in this way, to have "been enlightened, and to have tasted of the heavenly gift, and to have been made

partakers of the Holy Spirit; to have tasted of the good word of God, and the powers of the world to come."

\* The writer should have said—"things which pertain doctrinally to his kingdom which he had taught."

*The things that are;* our elevated rank, our glorious titles, styles, and eminent designations as the children of the Most High, our communion with saints, our inheritance in the Holy Scriptures and fellowship with Christ in his death, burial, and resurrection, our joys, and hopes, and sufferings, graces, and devotions, are very properly styled by the Apostle "all spiritual blessings in heavenly places in Christ," "the mercies and comforts" of God, even the Father of our Lord Jesus Christ.

*The things that shall be* are styled "the glory of God;" "by whom also we have access into this grace in which we now stand, and rejoice in hope of the glory of God." The future things of the Gospel are also named "an inheritance incorruptible, undefiled, and unfading in the Heavens," reserved for the saints, and prepared to be revealed at the conclusion of the present state. It is an order of things veiled under the idea of the holy land, Canaan, having Mount Zion for the site of its glorious capital, the Heavenly Jerusalem, the city of the living God, of incomprehensible splendor, even of the flashing lustre of the most precious stones, jasper, emerald, crystal, and diamond; yea, of the glory of God and of the Lamb, with angels innumerable crowding its streets and guarding its gates, the ministers of Heaven—the principalities and powers, the might and dominions, and names, and titled seraphim of God; above whom the Almighty set his Son, Jesus Christ, when, by the working of his mighty power, he raised him from the dead and set him at his own right hand in the Heavens.

Now we must neither confound nor misestimate the things that have been, the things that are, and the things that shall be. The things that have been already given to us are objects of faith, and lie in the past; those of the future constitute our hope: nevertheless, such a mal-apprehension do some form of the Gospel, that they usually apply the term *hope* to the past, and the term *faith* to the things of the future; they hope they have been forgiven, and believe in the second coming of Christ. Whereas, if they have believed (and been immersed, they enjoy the unspeakable privilege of believing that they are pardoned, and, if they are walking in the commandments and ordinances of the Lord blameless, it is their high right not only to believe, but to hope in the coming of the Lord from Heaven. Hope necessarily implies desire; faith does not. Faith rests on evidence, hope on promise; now there may be faith in the second coming of Christ, and no desire for the same, even as there may be a desire for the remission of past sins without belief of the same. Many acknowledge themselves solicitous that they might be pardoned of God who, nevertheless, will not believe in the very simple means which he propounds for this end, namely, faith in Christ, \* repentance, and baptism. Finally, "there now abideth," as the Apostle says, "faith, hope, love, these three; but the greatest of these is love." Our faith terminates # on the things that have been; remission of sins, the Messiahship, &c.; our love upon the things that are—the commandments which God has given for our perfection in all goodness: and our hope terminates on the glory to be revealed at the coming of our Lord from Heaven.

\*Yes; in the sense of Acts viii. 12. —*Editor.*

# Strange assertion in view of Heb. xi. 1. —*Editor.*

The greatest of them is love. —We prove our love to God when we love one another and keep his commandments, and all that he has done for us; and all that he has promised yet to do for us; that is all the things both of our faith and hope, or the things of the past and the things of the future, are intended to operate upon us in such a manner as to make us attend with all diligence upon the things that now are, the statutes, ordinances, commandments, piety and morality of the Christian religion; because it is only by receiving in this way the purification and perfection which present Christianity confers, that we are fitted and made meet to be partakers of eternal life; for *Christ is the author of eternal life only to such as obey him*. “And being made perfect he became the author of eternal salvation,” say the Scriptures, “unto all them that obey him.”—*Heb. 6, c.*

Jerome used to say that it seemed to him as if the trumpet of the great judgment day was constantly sounding in his ears. “Awake you dead and come to judgment.” A Hungarian prince, who had, in presence of the king, affected great contempt of religion, was so alarmed when he heard, at the dead of night, the trumpet sound at his door, which was in that country the signal of death, that he rushed into the presence of the king and begged to know in what manner he had offended his majesty. Alas! brother, said the king, you have not offended me; but if the sight of the executioner is so terrible to you, shall not I who have greatly offended God, tremble to appear at his judgment seat? After death, the judgment, says the holy Apostle. Louis the 11th of France was exceedingly afraid of death. And it is reported of a certain man that he so abhorred death that he never dared to be present at a funeral. A Conformist preacher said to his friend, we must live. His friend answered, we must also die. Titles, riches, the most dazzling grandeur, and all worldly felicity, terminate at death. When a certain person showed to Dr. Johnson his accumulated grandeur, the scholar replied, Ah! sir, these are the things which make a death-bed terrible. Woe unto you, rich, said the Saviour of mankind, for you have received your consolation. Lay up for yourselves treasures in Heaven, said the same divine instructor. The religion of Jesus, says Bishop Taylor, triumphed over the philosophy of the world, the arguments of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclinations of nature, the blindings of zeal, the force of custom, the solicitation of passion, the pleasure of sin, and the busy arts of the devil. But how, the reader may ask, did it effect such victories, how has it secured such triumphs? I answer, by the force of truth—by the revelation of eternal life through Jesus Christ our Lord; The gospel has brought to light life of a new type, not animal but spiritual; not temporal, but eternal.

Great light has been shed on all the topics of faith, repentance, remission of sins—the Holy Spirit; but, on the subject of eternal life, our writers have been less luminous. This, however, seems to have been a very natural result from the fact that the past and present things of the gospel, the things of faith and love, are those matters which called for regulation in so imperious a tone, that, till they were put to rights or adjusted, nothing else could be lawfully attended to. Yet the Scripture doctrine of eternal life ought to be well understood, as can be proved by the Apostle, who, in writing to the Ephesians, after noticing past matters—remission of sins through the blood of Christ and the reception of the promised Spirit, declares that from the moment he heard of their faith, he ceased not to lift them up before the throne of God in prayer, that the God and Father of our Lord Jesus Christ, the Father of glory might give to them the Spirit of wisdom and revelation in the knowledge of him. “The eyes of your understanding being enlightened,” he says, “that you may know what is the hope of his calling.” Thus, the Apostle taking as granted the justification and sanctification of the brethren at Ephesus, prayed for their illumination on the grand object of all Christian hope—eternal life; for eternal life is our hope.

There are two kinds of life spoken of in the holy scriptures, eternal life and animal life; the former is essential and independent; the latter is secondary and dependant. All animals possess this last species of life, but, *eternal life is an attribute of God alone*. The holy angels, and Satan and his demons, \* are perhaps gifted with this kind of life and are of a never-dying nature. It is not so with man: *the element of immortality is not in his constitution*: for the continuation of his existence he depends on things beyond himself—the things of external nature, as air, food, water, &c. This, however, is exceedingly fortunate for him, because if he had possessed life in himself, he would when he sinned, have been in a condition similar to that of Satan: and *could not have died*. But Satan is in a state of condemnation, and as he cannot die, he has to be seized by a stratagem and punished forever; a fact which gives birth to the phrase “eternal fire”—the punishment prepared for never-dying beings the devil and his angels. The fire, however, in which Satan shall *be destroyed* will also form the punishment of the wicked. This is definitely revealed to us by the Son of God, who declares that on the great judgment day he will say to the wicked. “depart from me you cursed into the eternal fire, prepared for the devil and his messengers.” The reader will observe that this ruin is said to be prepared for the devil and his messengers, and not originally for man, who is temporal in his existence and capable of death. This burning, accordingly, is called in scripture the second “death,” and *none shall taste of its pains*, but because they have taken part with Satan and *refused to reform*, or because they deemed eternal life unworthy of their supreme care.

\* Mr. W. Scott, in writing thus, proves that he is unacquainted with the Scriptural teaching about “Satan” and “demons.”—*Editor*.

Adam's *life*, then, or *ours* derived from it, is not of the same type with the life of angels and demons, but is animal, weak, corruptible, dependant, and *mortal*. The Apostle says, “It is sown in corruption, dishonor, weakness;” and is animal, earthy and incapable, in its present form, of inheriting the eternal kingdom. “Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.” In this life it is labor, weakness, exhaustion, misery, disease, death, and total disorganization. But eternity breaking upon the being who has life in himself, would fail to destroy him; therefore eternal life is incorruptible, glorious, powerful, and spiritual, full of vigor and immortality swallowing up death itself; always victorious, always triumphant; it is full of song, noble and divine, and discloses its favor for the Almighty, to whom it owes its existence, in hallelujahs of power and praise, and riches, and wisdom, and might, and honor, and glory, and blessing, and strength.

There is nothing, perhaps, which so effectually operates to stultify our apprehension of the greatness of that eternal life which is revealed in the Scriptures as *the fond but fallacious notion that we are already immortal!* Yes, with death staring us in the face, with the grave gaping wide to devour us, with the death of all former generations before us, and our own death pressing onward and toward us every moment and ready to strike the blow which shall sink us into certain and unquestionable ruin, we persevere, incorrigibly persevere in nursing the flattering romance, that we have *something of the immortal*, something of the never-dying *in our nature!* So impregnated with this fancy is society by the ill-digested doctrines of the day, that hades itself, *the very state of the dead* is transformed in our imaginations, into a state of the living, and is supposed by the soberest of us to be instinct with life, pregnant of vitality, and crowded with living spirits, the vivacious relics of that ruin which disrobes us of our vestments of clay!

But it may very properly be demanded of us, that if the element of immortality is innate, if it is an essential of human nature, if it is an attribute of man, either in his soul or his body, then *why does he die?* Death and life, mortality and immortality are everlasting incongruities, and do not reside together in the same nature. We may as well say "a dying angel," or a "living corpse," as "an immortal man." In short, *man is mortal*, that is, capable of death. And if an angel is immortal, it means that he is incapable of death, or that he cannot die. But suppose it were said of angels that they died, could we suppose that they died out of one known state, only to live more certainly in another and unknown state? *Immortality, then, is not an element of human nature*, but is a doctrine of the Gospel, and to be gifted to an eminent portion of the race of man—at the coming of our Lord Jesus Christ from Heaven. "The gift of God is eternal life, through Jesus Christ our Lord."

But again. If eternity is an element of our nature, if *in soul* or body, or both, we be immortal and never-dying, *how is it that eternal life is made in Scripture a matter of promise?* Can we conceive the absurdity of the divinity purporting to bestow as a gift that which is already enjoyed as an inalienable attribute and right of nature? Assuredly not, not reasonably.

The distinction between animal life and life eternal we have taken in our Gospel Restored, chap. 4th, p. 14th; but the subject is not there argued out in detail as it deserved to be. To shed additional light on this great term in the Gospel of Christ, therefore, and to raise it, if possible, to a level in point of intelligibility with its sister elements, faith, repentance, baptism, remission of sins, and the Holy Spirit, we here submit for consideration the four following propositions framed, stated and argued by our brother, Dr. John Thomas, of Amelia county, Va., reserving to ourselves the right of making such strictures upon the whole as our affection for the author, and our apprehension of the doctrine of Scripture may warrant. The propositions are that—

1. Eternal life is a matter of promise.
2. Eternal life as promised to man is deposited with Christ in Heaven.
3. Eternal life is the free gift of God.
4. Eternal life, nevertheless, is conditional.

We submit the argument in the form given to it by brother Thomas himself, that if the reader should deem it incomplete in some points, he will, nevertheless, admit its definiteness, so far as it touches eternal life as an exclusive doctrine of the Gospel of Christ.

\* DISCOURSE ON ETERNAL LIFE.

Delivered Aug. 1837.

BY JOHN THOMAS, M. D.

\* This discourse was delivered while we sojourned *in* the Campbellite camp, which accounts for Mr. Scott calling us "*brother.*"—*Editor Herald.*

"He who believes on the Son, has life eternal; he who rejects the Son, shall not see life: but the vengeance of God awaits him."

"The reading of this portion of the divine word must, I think, have impressed your minds with the conviction," says brother Thomas, "that the world is divided into two classes relatively to the Son of God; of which, the one is made up of believers on the Son, and the other of rejectors of the Son. Now this is true as it appears on the face of the record: but permit me to observe, that the phrase, *"the world,"* must be taken in a limited sense. Jesus in his discourse with Nicodemus uses the expression frequently; and in v. 17, says, "God has sent his Son into the world, not to condemn the world, but that the world may be saved by him." Now, if we were to insulate this verse from the surrounding context, we might conclude, that the whole world without a single exception, would obtain eternal life; but the context guards us against such a conclusion, and teaches us that Jesus meant whosoever of the world that believes on him. When then, you say "the world is divided, &c," you of course would restrict the term to that world of men and women, which was related to the Son; in other words, to those who had heard of the Son, and to whom the evidence of his divine character had been submitted. For, it must commend itself to your rationality, that a man cannot sustain the character of a *rejector* of the Son, *who has never heard of such a personage*; neither can he be regarded as a believer, unless it can be shown, that men can believe in things of which they have no knowledge. You perceive, then, that there may exist a class of people, who are *neither believers nor rejectors*; now concerning this third class of the human family, Paul inquires, —"How shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard?" No, it is impossible: for as the Apostle says, "faith (or belief) comes by hearing," and the hearing by the proclamation of the word of God. Law must be delivered to men before they can obey or disobey. "If" said Jesus, "I had not come and spoken to them (the Jews,) they had not had sin (that is, they could not have committed the sin of rejecting me;) but now they have no excuse for their sin," (because, he had done among them such miracles as none other ever did. —") So that, if Jesus had appeared among the Jews, and claimed to be their King from Heaven, and had done no miracles to sustain that high pretension, they would not have been obnoxious to a deprivation of eternal life for rejecting him; their condemnation to eternal death must have been predicated on some other ground.

From these and other considerations, I affirm, that the race of man is constituted of three classes in relation to the Pentecostal proclamation concerning the Son of God. First, of that class which believes on the Son; second, of that which rejects the Son; and third, of that which never heard of the Son of God. Now concerning the first class, John says, that its members "have life eternal;" concerning the second, "they shall not see life;" and concerning the third, the principle laid down by Jesus is that God not having spoken to them, they will not be condemned for rejecting him, as he had not put them to the proof; and Paul shows, that they will not attain to eternal life, for, he quotes the prophet Joel, who says, that, "whosoever calls upon the name of the Lord shall be saved," and remarks, "how shall they call on him, on whom they have neither believed nor heard," no: from death, this third class cannot be delivered, or saved as no means of escape therefrom has been propounded to them.

I wish now, to rivet your attention, upon the things of eternal life: and in doing so I would set before you this—

**FIRST PROPOSITION:**  
*Eternal Life is a matter of promise.*

By eternal is meant unending; —by life is intended a full, perfect, and renewed manifestation of the intellectual, moral, and physical faculties or constituents of man; and by

is a matter of promise is signified, a thing which is assured by a declaration previous to its possession.

Hence, my proposition thus defined, will read as follows: —

*The possession of intellectual, moral, and physical powers by man, in full, perfect, renewed, and unending manifestation is the subject of an assurance made previously to its realization.*

Having stated to you my proposition, and having defined it with as much precision and simplicity of language as possible, I shall now present to you the proofs upon which it rests. Permit me then, to direct your attention to the following passages of the Oracles of God.

1. 2 Tim. i. 1. —Paul, an Apostle of Jesus Christ, by the will of God, on account of *the promise of life* which is by Christ Jesus.
2. Titus i. 2. —Paul, in *hope* of eternal life, which God, who cannot lie, *promised* before the times of the ages, —who has now manifested his word (of promise,) at the proper season, by the proclamation with which I am intrusted.
3. Heb. vii. 6. —*Abraham* the Holder of the Promises.
4. Gal. iii. 16. —To Abraham were the promises made, and to his seed; —who is the Christ.
5. 1 John ii. 25. —This is the promise, which he has promised to us, even eternal life.

Now, from the first of our proofs we perceive, that it was on account of this very promise, that Paul was constituted an apostle of Jesus Christ. It teaches us, that the life promised is by Jesus Christ; that is, that it was manifested by him. In a subsequent part of this chapter, Paul terms the promise the purpose and favor of God, "given before the times of the ages;" and given too "through Jesus Christ," or the seed of Abraham, (according to proof No. 4.) "and now, (in his day,) made manifest by the appearing of our Savior, Jesus Christ; who has, indeed, vanquished death, and brought life and incorruptibility to light by the gospel, of which Paul was appointed a herald and an apostle." Had not the promise of eternal life to "all the families of the earth" been made, there would have been no "Apostle and teacher of the Gentiles;" for it was on account of this promise of life that he was appointed "by the will of God." Furthermore, he says, that "the light which is the light of man," is developed in the gospel, which he (Paul) preached; consequently, *The Gospel is the true interpretation of the promise of life made before the ages of the law.*

My second proof sets forth the subject matter of the promise as a thing of hope; his phrase is, in hope of "eternal life;" and in Titus iii. 7, he speaks of "Heirs according to the hope of eternal life." Now, as to hope, he says, in *Rom.* viii. 24, "hope that is attained is not (or ceases to be) hope; for who can hope for that which he enjoys? But if we hope for that which we do not enjoy, then, with patience, we wait for it." As if he had said, —if a man have immortality within him he has attained to it, and is in the enjoyment of it; but if he is altogether mortal and corruptible and he hope for it, then, with patience, he waits for it until it is conferred; for that which a man actually possesses cannot, in the nature of things, be to him

a matter of hope. A man cannot, at one and the same time, be an immortal soul and "long for immortality;" the idea, though popular, is absurd.

But Paul says, that eternal life becomes a matter of hope by virtue of a promise, which God made "before the times of the ages." But what period is indicated by the phrase the times of the ages? It is agreed pretty generally, that the times of the Mosaic Law are signified, inasmuch as the period of that dispensation or constitution of things, was distributed into ages of fifty years, termed Jubilees. It was *before the setting up of the kingdom of Israel, then, that God made the promise of eternal life*. But, it may be asked, how long before, and to whom did he make the promise? These are important queries, and ought to be answered with precision. Paul says, that the (*Diatheekee*) will or promise, was made 430 years before the Law of Moses was delivered, and that it was made to Abraham and his seed, who is the Christ; see proof 4. Of these, Abraham was the holder of the promise, and his seed, the Christ, the subject of the will; for Paul terms the promise—"the will concerning the Christ"—*Diatheekee eis Christon*. These phrases, then, "The will concerning the Christ," and "The promise of the eternal life" are one and the same; for the eternal life and the Christ are the same; for John, in guarding his brethren against idols, says, "we know that the Son of God has come, and has given us understanding, that we might know him (the God) that is true; and we are in him that is true, in his Son Jesus Christ: this is the true God (the Father) and the eternal life (his Son). Besides, Jesus styled himself "the life," as well as the way, the truth and the resurrection.

The promise of eternal life is recorded by Moses in Genesis, and is veiled in the following language, "All the land (of Palestine) which thou seest, to thee will I give it, and to thy seed forever"—"Unto thy seed I have given this land from the river of Egypt unto the great river, the river Euphrates." This promise was sealed with the blood of a heifer, a she goat, and a ram, all of three years old; the duration of the ministry of the anointed Lamb before he was slain by the Jews. Thus was "the will ratified by God," 430 years before the law.

The promise was reiterated to Isaac and Jacob, the son and grandson of Abraham. But it may be said, the phrase eternal life is not expressed in the will; and Abraham, Isaac, and Jacob did not, nor have they ever possessed the land. This is true, but though the phrase is not expressed the thing is implied; and it is quite true, that all these, and more, died in faith, or *confidence of hope*, not having received the land with its rights, privileges, immunities, and appurtenances thereunto belonging. But this incident forms the solution of the difficulty. Abraham died without possessing the land; and his seed, the Christ, came to his own land, but left it without acquiring possession thereof; has God's promise to these personages failed? No, says Paul, for God who promised it cannot lie (Tit. i. 2). What then must happen in order that the will may be administered, or the promise of God fulfilled? The answer is that the Christ must descend from heaven; and Abraham, Isaac, and Jacob must be raised from the dead to realize it.

The subject of this proposition takes a wider range than I can describe at present. I shall therefore proceed to affirm my—

#### SECOND PROPOSITION:

*The eternal life of man is deposited in Jesus Christ, the Prince of Life.*

#### PROOFS.

1. As the Father has life in himself, so has he given to the Son to have life in himself!  
—*John v. 26.*

2. O Jews! Ye will not come to me that ye may obtain life. —*John v. 40.*

3. Jesus answered, I am the Bread of Life; which descended from heaven; whoso eats of this bread that I will give shall live forever; and the bread that I will give is my flesh, which I give for the life of the world. —*John vi. 35-51.*

4. I am the resurrection and the life. —*John xi. 25.*

5. Your, life is hid with Christ in God. When Christ our life shall appear, then you shall also appear with him in glory. —*Col. iii. 3.*

6. This is the testimony that God has given to us eternal life; and this life is in his Son. He who has the Son has this life: and he who has not the Son of God, has not this life. —*I John v. 11.*

From these passages, it is clear, that though a man may be an heir of eternal life, and in that sense have within him that which springs up to eternal life, yet *the life itself is not an inherent principle of his nature*, but one that may be acquired, by virtue of an interest in the Son of God. He is the bread of life, and it is just as necessary to feed on that bread to live forever, as it is to feed on the bread which perishes, to live the life of an animal man. Our first proof agrees with the doctrine of the word as revealed in John i. 1-5. The Word was God and in it was life. This life-word afterwards became incarnated, and was manifested to Israel by the baptism of John as the Son, and therefore the equal with God; for the grand difference between the Word by whom all things were created and the Word which sojourned among the Jews, consisted not in their being essentially dissimilar, for they were not—they were one (I and my Father are one)—but in the life-word Creator, assuming in relation to men, the nature of a descendant of Abraham. This assumption, however, made no difference as to the inherent attribute of life; hence, said Jesus, "as the Father has life in himself, so has he given to the Son to have life in himself—the Father the life-word incarnated.

The life-word incarnated, named Jesus by the life-word, was introduced among men as the fountain of life and light to the world. Hence, in conversing with the Jews, he says, in effect, "you search the Scriptures to discover the way by which eternal life may be procured; now these testify that I am he who confers it; and yet you will not come to me, the fountain of living waters, and drink that your thirst may be allayed; I am eternal life—in me the fulness, the favor, and the truth are incorporated; and yet, O Jews, you will not come to me that you may obtain the life you seek." But if they had within them immortality, why need they go to Jesus to obtain it? It would have been unnecessary; but inasmuch as there was no immortality—not one spark of it within them, if they would live forever in any sense, they were imperatively bound to go to him "who only hath immortality" to bestow, and obtain it on any terms he might deign to prescribe.

Messiah is the resurrection and the life: and no man can enter the presence of the Father, unless he introduce him; and because he is the resurrection and the life, Paul told the Christians of Colosse, that their life was *hid* with him in God. But if immortality is an inherent principle of human nature, how can it be said to be hid with Christ? It ought then to read *our life is hid in ourselves!* But in relation to the true believers, Christ the life, is termed

"our life," because all their hope for eternal life is embodied in him. Hence he is called "Christ our hope." If he is not risen, their hope is vain, and when they die they perish as the brutes. But he has risen from the dead, and sits at the right hand of God waiting, until the time appointed for his return hither arrive: and "*when* Christ our life shall appear, *then* you also (O true believers) shall appear with him in glory, honor and immortality," and not one instant before. "We know," says John, that *when* he shall appear, we shall be like him. (glorious, honorable and immortal:)—we shall see him as he is. And every one who has this hope in him, purifies himself, even as He is pure. "*The idea, then, of an immediate translation from earth to Heaven at our animal decease is excluded;* for the true believer is not to appear in glory till the appearance of Messiah on earth to raise the dead.

My sixth proof instructs us, that God has given to the faithful eternal life; but that, although it says, elsewhere, that "he that eats my flesh and drinks my blood, *has eternal life,*" yet John teaches in the proof before us, that *this life is in the Son of God* and that it is he only who has the Son that has this life: for he emphatically declares, that he who has not the Son *has not this life*. If, then, this be true, it necessarily follows, that the disobedient, the rejectors, and all who have not the Son, in the true Scriptural sense, are destitute of all right, title and property in the life which endures for ever.

### THIRD PROPOSITION.

My third proposition, which seems, in the nature of things, to come next in order, is that—

*Eternal life is the free gift of God.*

By the phrase, free gift of God, is meant any thing bestowed by God as a matter of grace or pure unmerited favor. And here are the

### PROOFS.

1. Jesus said, "If you knew the gift of God, and who he is who says to you—Give me to drink: you would have asked him, and he would have given to you living water. — *John* iv. 10.
2. The gracious gift of God is everlasting life by Jesus Christ our Lord. —*Rom.* vi . 23.
3. By grace are you saved through faith; and this thing not of yourselves; it is the gift of God. —*Ephes.* ii. 8.
4. Constantly hope for the gift to be brought to you, at the revelation of Jesus Christ. —*1 Pet.* i. 13.

If, then, eternal life be the free gift of God bestowed through Jesus Christ, it must surely be obvious to the meanest capacity, that *immortality is not inherent*, or hereditarily derived from the animal Adam? And therefore, that immortality is a principle extraneous to the constitution of man, and consequently, if enjoyed by his race must be derived as a gift—a free and gracious gift from Him, who alone has it to confer. This gracious gift is an eternal reward, as the rejection of those who seek for it in their own way instead of in the way appointed by God, will, with its concomitants, be to them an eternal punishment. It is a reward which Jesus will bring with him; as it is written, "Behold I come quickly: and my

reward is with me," which, according to Paul, is "glory, honor, immortality and peace" to every one who does well. Eternal life is styled a *free* gift, because God bestows it spontaneously, that is, of his own accord. No one prompted him; it is a gift which flows from his own pure benevolence and love of the race he planted on this terrestrial ball. He saw the wretchedness into which the world was plunged; being moved, therefore, with compassion, he devised a scheme in conformity with the excellency of his own nature by which to deliver it from that extinction which he foresaw would ultimately supervene if left to itself: it is written in the chapter we have read, "God so loved the world as to give his only begotten Son, that whosoever believes on him, may not perish, but obtain eternal life." Let us then admire the goodness and philanthropy of God our Saviour for this unspeakable and inestimable gift, and lay hold on it likewise as the very anchor of Gospel hope.

#### FOURTH PROPOSITION.

*Eternal life, though the free gift of God, through Jesus Christ to the world, is nevertheless conditional.*

This is my fourth proposition and worthy of all attention. By conditional, I mean that it is obtainable on certain stipulated terms.

#### PROOFS.

The proofs of this are innumerable? therefore I shall content myself with a selection as follows:

1. Good teacher, what good must I do to obtain eternal life? Jesus answered—if you would enter into that life, keep the commandments. —*Matt.* xix. 16
2. He who shall believe (the gospel) and be immersed, shall be saved. —*Mark* xvi. 16.
3. Unless a man be born out of water and Spirit, he cannot enter into the kingdom of God. —*John* iii. 5.
4. Whosoever believes on the Son of Man, shall not perish, but obtain eternal life. —*John* iii. 16.
5. Whosoever shall drink of the waters which I (Jesus) shall give him shall never thirst more; but the water, which I shall give him, shall be in him a fountain springing up to everlasting life. —*John* iv. 14.
6. He who hears my doctrine, and believes him who sent me, has eternal life, and shall not suffer condemnation, having passed from death unto life. —*John* v. 24.
7. This is the will of him that sent me, that whosoever recognizes the Son and believes on him, should obtain eternal life, and that I should raise him again at the last day. —*John* vi. 40.
8. Unless you eat the flesh of the Son of Man and drink his blood, you have not life in you. He that eats my flesh and drinks my blood has eternal life: and I will raise him again at the last day. —*John* vi. 53.

9. My sheep obey my voice. I give *them* eternal life; and they shall never perish, neither shall any one wrest them out of my hand. —*John* x. 28.

10. Jesus said, I am the resurrection and the life. He who believes on me though he were dead, shall live: and every one, who lives and believes into me, shall not die in the age. —*John* xi. 24.

11. He who despises me, and rejects my instructions, has that which condemns him. The doctrine which I have taught will condemn him at the last day. The Father who sent me, has commanded me what I should enjoin, and what I should teach. And I know that this commandment is eternal life. —*John* xii. 40.

12. O Father! thou hast given the Son authority over all men, that he may bestow eternal life on *all those whom thou hast given him*. Now this is the life eternal, to know thee the only true God, and Jesus, the Messiah, thine Apostle. —*John* xvii. 2.

13. It was necessary that the Message of God be first delivered to you (Jews); but since you thrust it away from you, and judge yourselves *unworthy of eternal life*, behold, we turn to the nations. And the Gentiles hearing this, rejoiced, and glorified the word of the Lord: and *as many as had been appointed to eternal life*, believed (the word concerning it.)—*Acts* xiii. 46.

14. God first looked down on the Gentiles to take from among them a people for his name. —*Acts* xv. 15.

15. The Gospel is the power of God for salvation to every one who believes (it); as it is written "the *shall live by faith*."—*Rom.* i. 16.

16. God will render to every one according to his works: Eternal life, indeed, (he will render) to them who, by perseverance in well doing seek glory, honor and immortality. —*Rom.* ii. 7.

17. If you live according to the flesh you shall die; but, *if* through the Spirit, *you put to death the deeds of the body*, you shall live. —*Rom.* viii. 13.

18. This saying is true, that *if we die with Christ*, we shall also live with him. — *2 Tim.* ii. 11.

19. The Son learned obedience by the things which he suffered, and being made perfect (by a resurrection from the dead) became the author of eternal salvation *to all who obey him*. —*Heb.* v. 9.

20. You must persevere in doing the will of God, that you may obtain the promised reward. —*Heb.* x. 36.

21. He who does the will of God, continues for the age. —*1 John*, ii. 17.

22. No manslayer, or hater of his brother, has eternal life abiding in him. —*1 John* vii. 15.

23. To him who conquers, I will give to eat of the Tree of Life, which is in the midst of the Paradise of God; *Rev. ii. 7*; —the conqueror shall not be injured by the second death. —v. 11

Now, I do not hesitate to say, that these passages prove, that eternal life is conditional, or obtainable by those, who conform to certain fixed and unalterable stipulations. The expressions "if," "he who," "unless," "whoever," "as many as," "to take from among," "to every one who," "them who," "to them who," "that you may," and so forth, are all terms of condition. The reply of Jesus to the young man, gives us the gist of the whole matter—"if you would enter into that life, keep the commandments." Now this teaches us the truth positively; and if we can ascertain distinctly the affirmative, we need be at no loss to determine what is the mind of God in relation to those who do not the things he requires. Jesus put the obtaining of eternal life upon hypothetical grounds—he suspends it upon an "if;" consequently, he that *does* will obtain eternal life, and he that *does not* will not obtain it."

#### MR. SCOTT'S SUMMARY OF THE REMAINDER.

1. The sum of what follows in the piece, is, that "If eternal life be conditional, none can possibly attain to it who either cannot, or will not observe the terms upon which it is freely and graciously offered.
2. The lapse of original man constituted the race sinners, and made them liable to the punishment of death.
3. The death of Christ constitutes those who believe and obey the Gospel righteous, and makes them subjects of a resurrection.
4. Since Noah's day God has not promulgated his law to the world at large, but only to particular sections of it as the Israelitish nation by Moses, and the Roman Empire by Messiah and the Apostles
5. These ages in which the nations were without vision and revelation, are called "times of ignorance." The ages in which any nation enjoys the oracles of God are named "times of knowledge."
6. Times of ignorance are changed into times of knowledge by the proclamation of the will of God.
7. This knowledge brings with it responsibility, and responsibility constitutes men, subjects of the resurrection and judgment, and reward and punishment, according as they may have been obedient or disobedient.
8. The deliverance promised in the Gospel is a deliverance from sin and death, and is conditional. The first condition is, that men believe the Gospel, amend their lives and be baptized. The second is, that they continue in well doing, or in keeping of the will of God till death.
9. If these two stipulations are attended to men shall, at the resurrection, be gifted with eternal life and shall not die the second death, if these conditions are disregarded,

when raised from the dead, men shall not receive eternal life, but die the second death. Brother Thomas concludes as follows:

"Another thing you will please to notice, namely, if Eternal life be conditional none can possibly attain to it who either cannot or will not observe the terms upon which it is freely and graciously offered. The disabilities of those who cannot observe God's commandments are various: and may be arranged under the heads of physical and circumstantial impediments. An infant, an idiot and a pagan, are the types of each of these classes. The infantile race cannot obey God, for they have neither the brains capable of intellectual and moral operations, nor the power of speech and volition, and as to dolts, you may as well talk to a post as to exhort them to 'keep the commandments.' Again, the pagans are circumstantially unable to obey God. The pagan nations contemporary with ourselves, never had the law of God delivered to them; if then, God never commanded them to do, can you imagine, that the Deity is less just than yourselves, and that he will punish them with a resurrection to suffer punishment in the Lake of Fire which burns with sulphur, which is 'the Second Death'—for not doing? God's sense of justice was appealed to by Abraham when he pleaded with him to spare the cities of the plain. 'Shall not the Judge of all the earth do right?'—Yes, assuredly he will. He will fulfil his promise to those to whom he promises, and where he promises nothing, he will take away even that which they have. I do not deny that the heathen are punished: for their punishment, which they bring upon themselves as the fruit of their crimes, though severe, is temporal *as to their consciousness thereof* but eternal as to the duration of the extinction of their lives. If man be inherently mortal, and if eternal life be conditional, then the animal human creature cannot live for ever in any sense, who is physically or circumstantially unable to keep the commandments of God.

'All the world' says Paul, 'is liable to punishment before God;' now, to this there is no exception in the Bible. As founded upon the first Adam the punishment of death or mortality is its portion. Hence infants, though capable of doing neither good nor evil, are involved in all the calamities of war, pestilence, famine, earthquake, flood, &c. —As far as *merit* is concerned, they deserve none of these evils; yet they suffer them all in common with adults who richly deserve these penal inflictions. It is a part of the law of our animal nature, which because of Sin, has been placed under the curse; all the constituents of this nature, therefore, as part of a general whole, sympathise in all the good and evil of the Animal Kingdom. Hence, Sin is condemned and punished in the flesh whether of the innocent babe or the profligate adult.

All mankind are born of corruptible parents into a *State of Sin*. By this natural birth, they become members of this sinful and evil state, and heirs of all its disabilities. By virtue of this birth, they are '*constituted* sinners,' though they could not help, and had no hand in the matter. Now one would think, there could exist no rational man who would affirm, that, if such an one were to die a 'constituted sinner,' without the offer of a means by which he might change his state, he would be turned over to the pains and penalties of hell for ever. Yet, such there are! but the truth is, 'that constituted sinners' in such a state of helplessness, are regarded in scripture as living under 'times of ignorance:' hence Paul said to the 'Constituted Sinners' of Athens, 'the time of this ignorance God hath winked at' or overlooked; and to those of Lycaonia, 'God, in former generations, permitted all the nations to walk in their own ways.'

Now, since the days of Noah, God has not delivered his laws to the world at large, but to sections of it in particular. Hence, he gave the law to Israel, a small and feeble people at the time; fifteen hundred years after he proclaimed his law to the nations of the Roman Empire;

and it yet remains for him to deliver an *authoritative* proclamation to the nations of China, India, Central Asia, Hindoostan, and so forth.

These proclamations it is, which convert Times of Ignorance into Times of Knowledge. It is knowledge which makes a 'constituted sinner' responsible for his sins; and if responsible, therefore, obnoxious to the vengeance of God, if he die unpardoned. When men are made acquainted with God's law they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice, whether they will become 'constituted righteous' persons, or *enlightened transgressors*;' for, the knowledge of God's law renders it absolutely impossible for them any longer to remain merely 'constituted sinners.' It was 'through the disobedience of one man (Adam), the many (his descendants, babes and adults) were *constituted sinners*;' and so it was 'by the obedience of the one (Christ), the many (or true believers) are *constituted righteous*.'

In this life then, there are two states in relation to God and the children of Adam: —*a state of sin*; and the other, *a state of favor*; the former, is occupied by 'constituted sinners' of all ages from the babe to the old man, of every shade and variety, —and by illuminated transgressors, whose sin is not only constitutional but voluntary; and the latter state is composed of persons, who *were* not only constituted sinners, and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are constituted righteous. In regard to the righteous, they are delivered from the fear of death, because having obeyed the truth, they have passed from death to life; but this is not the case of the constituted sinners and intelligent transgressors. These are both under the sentence of Death Eternal with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniacal institutions of Idolatry, Mohammedanism, &c, 'ending in death' which is uninterrupted by a resurrection: whereas, the actual transgressors who know the law, though subject to all this, are raised to judgment and the terrors of the Second Death, the eternal consummation of their woes.

It would occupy too much space at present to go into the doctrine of the several proofs in detail. In the general, they all concur in teaching, that *God has set eternal life and eternal death before men and women living under Times of Knowledge; and that their destiny in relation thereto depends upon their own volition; that is, they will become heirs of eternal life, IF they will obey Him who is the life; or they will continue the heirs of eternal death, with the superaddition of suffering, PREVIOUS to that catastrophe, IF they reject his claims to their obedience.*

In our second proof, the Prince of Life says, 'He that believes the Gospel, and is baptized shall *be saved*.' Saved, salvation, and such like terms are often used in Scripture; and it will not be uninteresting to consider briefly in what sense these are employed. —Paul says, that before Christ came, 'Jews and Gentiles were all under sin,' and in another place, he says, that '*the WAGES of sin is DEATH*; consequently, they were all under Sentence of Death. Now this sentence was an inexorable one; and could not be set aside, so long as the cause of it, which was sin, remained in force. Being all under sin, they were, therefore, all *under condemnation*. Sin and Death were the things of which they were all the subject; Sin was the labor of their lives, and Death the well earned wages thereof. Jews, and Gentiles were all fellow-laborers in evil, and therefore fellow-sufferers in all the calamities of life, and co-heirs of a common fate.

Now, Salvation in relation to these, it is clear, must have pertained to a deliverance from Sin, and *consequently* from Death; for to deliver a man from the cause of his sufferings is to remove those sufferings likewise: hence, to 'take away the sin of the world' is to cancel its liability to the punishment due to sin, which is Eternal Death. When, therefore, it says—'To him bear all the prophets witness, that every one who believes into him, shall receive forgiveness of sins by his name'—the sentence fails to be completed—and as a consequence he shall be saved from death eternal, the wages and punishment of Sin. The salvation, then, promised in the Gospel, is a deliverance from sin and death. When, therefore it says, 'He who shall believe the Gospel and be baptized shall be saved,' a proclamation is made, that all believers of the Gospel, who obey it, shall be delivered from sin and eternal death.

And here it is manifest that the proclamation promises deliverance to obedient believers only. It is 'He who shall believe, &c.:' nor does it stop here for it declares, that He who shall not believe the Gospel shall suffer condemnation, that is, the sentence of eternal death under which he lies shall be carried into effect. Again. 'Unless a man be born of Water and Spirit he cannot enter the kingdom of God,' in other words, he cannot enter Paradise. This condition is fixed and unalterable; this rule is the unrepealed statute *of* Heaven, announced by the Great King, who will reign in that kingdom, and proclaimed to the nations in the language of my second proof. The Heirs of Paradise, constituted such under the New Institution, can only become heirs, by submitting to this the spiritualization of the kingdom of God. The being begotten and born of the water by the word is the passing from the sentence of death to the sentence of life which says, that such an one shall not suffer the condemnation of the Second Death, —see proof 6. He who has thus passed from death to life, becomes by the transition, a sheep of the flock of the Great Shepherd (proof 9); one of the people *of* God (proof 14); a well-doer (proof 16): a subject of the Author of eternal salvation (proof 19) a doer of the will of God (proof 21); &c.; and therefore, entitled to all the blessings predicated of such characters.

The conditions, then, to which men are required to conform if they would live for ever, is, in general terms, to *keep the commandments*. This, I say is general, and applies equally to the past, the present and the future. But this condition is resolvable into something more particular. Hence, the sentence falls to be completed, *keep the commandments of the Divine Constitution under which you live*. Noah, Abraham. Isaac, and Jacob had to keep the ordinances of the Patriarchal Constitution of Things; Moses, Aaron and the Israelites, of the Sinaitic Law; the Jews and Gentiles of the Roman World after Pentecost, A.D. 33, and 41, the commandments of the New Institution; and the universal concourse of mankind will, from the coming of Christ to his kingdom, have to keep that law of love which is to proceed forth from Zion to every nation, tongue, kindred, tribe, and people of the inhabited earth: which is then to be 'full of the *knowledge of* the glory of Jehovah as the waters that cover the depths of the Sea.'—Hab. 2, 14.

But, we have more especially to do with the particular commandments of the times which are. We are to keep the commandments, if we would enter into that life which is eternal; and the *first* condition is, that we believe the Gospel, amend our lives, and be baptized, or buried in water into the death of Christ, that we may rise from it, not only begotten but born of God: —the *second* is contained in my sixteenth and twentieth proofs, and is, that every Son of God, *persevere in doing his will*, which doing is the true import of the phrase 'well-doing? By thus persevering till death they become conquerors; and though they fall for a time, they will rise again to eat of the Tree of Life, which is in the midst of the Paradise of God, according to proof 23.

"These are the conditions, the fixed and unalterable stipulations, as immutable as the Immutable himself, to which we all must conform, if we would enter into life by a resurrection from the dead. None have any part or lot in this salvation but the true believers; all others are excluded, physically, circumstantially, or by their own volition. The world of terrestrial animated nature is but the crude materials, out of which the arch-builder of all eternal mansions is erecting a superb and undecaying edifice. His materials are *animal*, and of these he is rearing a *spiritual*, or immortal and glorious architectural order. He incorporates the choice, the living stones into his building: but the worthless and the rubbish he casts away and destroys by burning. To become stones which will never wear away, we must be incorporated into the rock and be subjected to the preparation of Him whose workmanship is perfect and complete.

In conclusion, the following are the corollaries which present themselves from the whole.

1. In relation to life and death there are three classes of mankind: first the true believers or heirs of eternal life; second, the unbelievers or rejectors of the truth, who are the heirs of the resurrection to suffer a fiery punishment which will end in eternal death, and, therefore, be an eternal punishment; and, third, the descendants of Adam, not yet placed under law, together with those who are physically incompetent of belief or obedience; and whose lot is consummated in death eternal and undisturbed by future life or suffering.

2. Eternal life being a matter of promise, it is bestowed only on those who can prove that the promise was made to them; in other words, a man to become immortal, must establish his identity as one of the heirs of the will concerning the Christ.

3. Jesus must come again; and Abraham, Isaac, Jacob, and others, must rise from the dead in order to realize the things promised to them in the will.

4. Immortality is not an hereditary constituent of human nature, but a free and gracious gift of God superadded thereto; and laid up with Jesus Christ, as treasure in heaven, to be bestowed at his appearing.

5. Eternal life is conferred on those only who conform to certain fixed conditions, namely, obedience to the Gospel preached by the Apostles, and a continuance in well-doing.

6. Salvation as a whole, is deliverance from sin and eternal death.

In conclusion, then, let us my friends remember that our lot is cast, and by virtue of the appointment of Him who marks out the boundaries of the nations, we are placed under times of knowledge; and, therefore, can have no excuse for disobedience. By his word handed down to us with abundant evidence of its superior origin, he calls upon us to forsake the error of our ways, and to walk in that way, to seek that truth, and to pursue after that life, which, "the way, the truth and the life," has delineated and procured. "Behold," says he, "I come quickly, and my reward is with me; I will recompense to every man according as his works shall be." Happy are they who keep his commandments that they may have the privilege to eat of the tree of life: and they shall enter by the gates into the city;" "I am the root and the offspring of David, the bright and the morning star. And the spirit and the bride say come; and let him that hears say come; and let him that is thirsty, come; —*whoever will*, let him take of

the water of life freely." Here is a free and noble invitation from the Prince of Life, who would not come and eat, and drink, and live forever?"

A FIFTH PROPOSITION ADDED TO THE FORMER DISCOURSE.  
BY MR. WALTER SCOTT.

So ends brother Thomas's piece: whether the above corollary respecting the perpetual decease of heathens, idiots and infants be correct—whether the soul dies with the body—whether it sleeps till the resurrection—whether all who have ever lived since Adam, and Adam himself will be raised, or, whether, as brother Thomas imagines or reasons (and it matters not whether he reasons or imagines, as it were equally unavailing to attempt to rule either by one or the other, those who in the case must be governed by revelation alone) only such shall partake of a resurrection as have been favored with the light of revelation; And, finally, whether such as shall be cast into the lake of fire, which is called the second death, shall be consumed thereby in a moment; or, whether this second death itself is what many imagine it to be, is not the question, at present, before the writer and reader of this discourse. It is of vast importance to discriminate where there is a difference; now we are handling the subject of eternal life—a term of the gospel somewhat different from both the resurrection and the judgment, and from responsibility, and idiotism and idolatry, and all other matters whatever. The question is this: "Is eternal life a doctrine exclusively the property of the Gospel of Christ." So far as bro. Thomas has written upon this point, we think he has done well: he has generalized many remarkable scriptures under the four propositions contained in the above; and in doing so, he has given order to that which has, heretofore, been confused, and has brought within the grasp of the most ordinary capacity, things that, so far as order was concerned, must have laid beyond their most extended reach.

The doctrine of Christ, however, is not wholly comprehended in the four propositions stated and argued by the Doctor: I therefore add a fifth, which may possibly perfect the logical series.

FIFTH PROPOSITION.

*Eternal life is to be conferred by a resurrection, through the Spirit, or the gift of God, which is eternal life, is to be conferred on men, by a resurrection, through the Spirit.*

A gift may not only be promised and deposited till the occasion of bestowment arrives, but there may be also a means or agent by whom the gift is to be conveyed to the holder of the promise. This is the case in relation to eternal life: Men will receive this splendid donation from God by Jesus through the Spirit; and of this the following may be regarded as proof. —"But if the Spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead will also quicken your mortal bodies by his Spirit, which dwelleth in you."—*Rom. viii. 11.*

Here our resurrection by the Spirit is made conditional: "If the Spirit of him who raised up Jesus from the dead, dwell in you." Observe, reader, it is only, *if this be the case*, that a man shall, at the resurrection, feel the energizing powers of the Spirit of God: It follows, irresistibly, that if any man (Jew, Turk, Heathen or Christian) have not the Spirit of Christ, "He is," as the apostle says, "none of his," and is not an heir of eternal life, by a resurrection. Christians, as the great moral of this proposition, are commanded to walk in the Spirit, the fruit of which is "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance — against such things there is no law." Here, then, is a fifth

proposition, relative to the eternal life of Scripture, with its proof, and its moral. So that the whole of these categories may be summed up thus: *The eternal life of Christianity is a gift from God, promised to saints, now deposited with their Lord, and to be conveyed to them by the Holy Spirit, through the resurrection, on condition that they walk in the Spirit.*

Life, throughout the universe, rises on a gradual scale, from simple existence, to eternal life: a stone lives, that is, it possesses existence, or is not a nonentity: a tree lives and moves: animals live, move and feel; and men live, move, feel and reason; all these kinds of life are of a secondary type; there is no inherent eternity in them; and that of man being the most interesting and eminent, deserves to be well understood: moreover, it is to man—it is to rational life and not to simple existence, or vegetables, or animals that the gift of eternal life is tendered in the Gospel. Be it observed, then, *that the life of man is purely animal*, with reason engrafted or superadded, and is *not eternal life*. This resides only in the Great Father, of whom the Scriptures say, “Who alone hath immortality.” But, observe again: that “As the Father hath life in himself, so hath he given the Son to have life in himself.” Angels, also, as was before observed, are of a never-dying nature, and the saints are to be gifted with this species of life, at the coming of Christ: but although saints and angels have this kind of life in them, they have it not precisely as the Father and the Son possess it, that is, with the power of imparting it to other existences, or non-existences. All Christians, to illustrate, have the spirit of Christ: but none of them have it as the Apostles possessed it, viz: with the power, like Christ, of imparting it to others. This is the doctrine of Scripture concerning eternal life: —the entire family of God, consisting of saints and angels, and Jesus at their head, shall possess eternal life; but of his body, the head, Christ alone, has the power of imparting it to others. So that God is the original; Christ Jesus the first and prime recipient with the power of imparting it to others, and those others are his saints: This doctrine, we believe to be contained in the following Scriptures, viz: “As the Father rises up the dead, and quickeneth whom he will:” Again: “As the Father liveth and I live by the Father, so he that eateth me shall live by me.”

This power of raising up the dead can be none other than the creative endowment, itself. Hence our Lord Jesus says. “Behold! I make things new,” that is, I create the heavens and the earth. It is also said of him that “the fulness of the God-head, resides substantially in him”; and that he is “God manifest in the flesh.” To have eternal life, then, with the high endowment of imparting it to others, is the exclusive right and privilege of the Almighty and his Son Jesus Christ. The Saints will possess it without this adjunct. They will live forever, but will not possess the high power of communicating it to any thing which does not possess it. Eternal life, therefore, is to be distinguished not only from animal life, and others of a still inferior type, but it must be looked at apart from the creative faculty, which belongs to God and Christ exclusively. The tree on which our intellectual and moral faculties grow at present, is corruptible in its root and trunk and branches; but that into which our manly powers shall be engrafted at the coming of Christ, shall be a tree of life growing forever in the Paradise of God, strong to sustain in everlasting union the assemblage of all our mental and moral endowments. Be it observed, then, that the eternal life spoken of in the Scriptures, and, the power of imparting it to others, are matters of distinct consideration. And, if we shall not be able to communicate it to others, it is equally true that others shall not be able to take it from us, or shall we be able, of ourselves, to alienate it. Animal life is not only alienable, but may be forcibly taken away, even from those who most of all desire to have it continued to them. Hence, the deplorable misery of the present state, in which we see the flower of human kind, the glory of society, the noble, and the bountiful, and the righteous swept away as in a moment: “For what is your life? it is even as a vapour that is dissipated in an instant!” It may very properly be said, perhaps, that, but for introducing us to God and eternal life, the present

miserable existence were scarcely worth the having: and, it is equally evident, that it is to the end that we may come to the knowledge of God and glorify him forever, that the present term of animal life is lent to us.

In order, then, to obtain eternal life men must cleave to God, the great original source whence it is to be derived. Now he has directed men to Christ, and has exhibited in him the nature and character of that life which is eternal and which was laid up with him. As that life is manifested in the resurrection of Messiah, it appears to consist of the re-organization of the entire man in body and spirit, and of the re-establishment of the human being in his former relations to this fair creation. So that he may see flesh and blood, though he may not be seen; he may hear though he may not be heard, and touch though he may not be touched. Again: It may, as in Christ after his resurrection, be present and not visible; visible and not tangible; tangible but unconfined, and in its goings and comings equally incomprehensible.

As it has already been stated, that infidelity, touching the Gospel, will exclude men of the world from eternal life, we shall conclude by pointing out what may prevent a Christian from obtaining it. A single indulgence may do this; and this sin may originate either with ourselves or others. If with others, and they should be dear to us as a right eye, or right hand, the connection is to be cut; or if our hand, or foot, or eye itself cause us to stumble, we must dismember it, rather than yield unlawfully to its dangerous demands. Eternal life must be sought at the hazard of all things, even to the maiming of our person—and still more the extinguishing of our appetites and passions and prejudices. " Wherefore if thy hand or foot cause thee to stumble, cut them off and cast them from thee; it is better for thee to enter into life, maimed, than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire. —*Matt.* 18 c.

2. Whoever shall say fool or miscreant to his brother, "shall be in danger of hell fire." With this information, Christians should lay aside all contemptuous language, and harsh and carnal words; and exercise themselves in the use of speech that becomes this holy profession. "A soft answer turneth away wrath," but bitter words sink down into the lower parts of the soul.

3. Again: want of humility, or docility, may exclude a person of otherwise many virtues and of the finest sympathies. But it is a fact unlawful ambition is an abominable crime; and a disposition which leads a man to contemn the instructions of his Saviour, is but little less erroneous. "The disciples came to Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child and placed him in the midst of them and said verily, I say unto you, except ye be converted and become like little children, ye shall not enter into the kingdom of God."

4. The respect which we enjoy may so operate upon us as to unfit us for eternal life; that is, it may blind us to such an extent as to keep us from seeing and feeling the force and greatness of this proposition. The Scribes and Pharisees had John, and Jesus and the Heavenly Father and the miracles and the Holy Scriptures, and yet this love of mutual honor or of popularity was more powerful than them all. "Ye will not come to me that you may have life." "How can ye believe in me who seek honor one of another?" "They loved the praise of men more than the praise of God." Professors may thus act.

5. The love of evil may influence us. "He that doeth evil hateth the light, and cometh not to the light lest his deeds should be reproved." Deeds of darkness, then, will certainly deprive the workers of them of eternal life.

6. The love of riches, the care of the world, fear of persecution, carelessness, and trading, and gain, all operate hostilely to eternal life. The question asked by the Apostles was very natural. "Master are there few that be saved?" The answer of the Redeemer was equally wise. "Strive you to enter in at the straight gate, for verily I say unto you, many shall desire to enter in thereat, and shall not be able." Truly, if none enter eternal life but by a resurrection through the Spirit, and none enjoy this resurrection, but such as walk in the Spirit, the way may indeed be said to be narrow and the gate straight. "Straight is the gate and narrow is the road that leadeth unto eternal life, and few there be that find it; but broad is the road and wide is the gate that leadeth to destruction, and many there be that go in thereat."

How sweet, at death, to fall asleep in Christ Jesus, —to commit the keeping of our souls to Him—to surrender ourselves to His arms—to breathe out our life in His bosom, and say, "Lord Jesus receive my spirit!" A latter end like this awaits all who live to his glory, and the righteous even at death are like the flower that flourishes on the brink of the grave. O you righteous, be glad in your king: sing praises to our God, sing praises. Angels shall bear you to Abraham's bosom. To be absent from the body is to be present with the Lord—keep you judgment—He will speedily appear—your reward is great—your Redeemer is on high. While sinners say at death, "Ah, whither strays the immortal mind!" You can lay your hand on the pillow of death and exclaim, with exultation, "There remaineth a rest for the people of God." Father, into thy hands I commit my Spirit as to a Faithful Creator."

W. S.

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## **Theiopolitical.**

### **The Union-Babel Builders Confounded.**

THE sixth decade of the nineteenth century is complete; and when this number of our periodical shall be in the readers' hand, we shall have entered upon the seventh; and with it upon the Eleventh Volume of the Herald of the Kingdom. What an eventful period of the world's history the past sixty years of it has been! During all this time the Seventh, and Last. Apocalyptic Trumpet has been sounding its fearful blasts in all the Kingdoms and territories of the Ten Horned Beast of the Sea: yet have not "the worshippers" of that dominion known the significancy of the sounds. To them, the trumpet has uttered uncertain blasts; so that they have been unable to prepare themselves for battle. During this period, the sword has been dripping with the blood of the slain. Piles of the dead and dying have covered the aceldamas of the Eastern Hemisphere, filling the hearts and homes of their kindred with weeping, and wailing, and gnashing of teeth. Blood hath been given to the nations to drink; they have been scorched with fire, and burned with a great heat; and have gnawed their tongues for pain. But all the torments of this fiery furnace—Marengo, Austerlitz, Waterloo, Magenta, Solferino, and other plagues thereunto like, have failed to induce repentance of their deeds. "They blasphemed the name of God, and repented not to give him glory."

And why hath all this wrath of God been poured out upon the nations? What deeds of evil have they perpetrated to superinduce such terrible calamity? "Because they have shed the blood of saints and prophets;" because they have blasphemed God in their institutions; because they worship demons or the phantoms of the dead; and images; and practise murder,

sorcery, fornication, theft; because they do these things, and obey not the gospel of the kingdom, therefore do the judgments of war, pestilence, famine, panic, and perplexity, fall with indiscriminate severity upon rich and poor alike.

And shall the countries of this Dissolving Union go unpunished? Why should they? Are the people of these states a whit better Christians than they of Europe? Are they more intelligent, more faithful, more obedient than they? Are not the superstitions of the Old World the superstitions equally of the New? Is not "the truth as it is in Jesus" as much a by-word, and a reproach, nay more so in America, than in the fatherlands? We say more; for in these, save in Britain, it is not preached at all; while here it is considerably discussed, and the more widely agitated, the more opposed, counteracted, and reviled. The heart of this people is wholly set to do evil. God is not in all their thoughts; in short, it may be truly said of the people of this Broken Union *in the general*, as it was of the world at the coming of Jesus in ages past, "There is none righteous, no not one: *there is none that understandeth*, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre; *with their tongues they have used deceit*: the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; *and the way of peace they have not known*; there is no fear of God before their eyes." The newspapers of the country amply substantiate this indictment against the people of this union; and any person intelligent in the scriptures cannot but enunciate a loud —Amen.

The recent position of this confederacy may not be unfitly likened to Babel and its Builders at the epoch of the Confusion of Tongues. These political speculators said, "*Go to, let us make us a name!*" They wanted to establish a Union, "lest" said they, "we be *scattered abroad* upon the face of the whole earth." They were for concentration to Babel as the Capitol, or seat of government. Their purpose, however, was not Jehovah's. He had commanded man to "be fruitful and multiply, and to replenish the earth, and subdue it," as a preparation for the dominion of the Woman's Seed. But they said, "No," concentration, not eccentrication or scattering abroad, shall be the order of things. We will have one united confederation to the glory of our name. They were one people with a common language, and ambition equal to any thing they imagined. Jehovah heard of their schemes and speculations, and determined to pay them a visit; so "he came down to see the city and tower, which the sons of men builded." And when he saw their works, he said, "Behold, *the people is one*, and they have all *one language*; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do." He ordered, therefore, that their language should be confounded, that they might not understand one another's speech. Thus, the very thing they were scheming to prevent was the catastrophe inflicted upon them. *An inability to comprehend one another's ideas became a principle of disunion*; and resulted in the dissolution of their confederacy.

Human nature is the same in this age and country that it was in the land of Shinar four thousand years ago. Its ambitions and impieties, its ignorance and unbelief, its hypocrisies and abominations, are as heaven-defiant and intense as ever; for, as Paul says, "in the flesh dwelleth no good thing;" and in this there has been no change since he wrote the words.

The country of this Union is a land of Shinar in the ambition and policy of its builders; and Washington with its unfinished Capitol, "the city which the children of men are building for their name"—the Babel of their Union. Their ambition is to "build a City and a Capitol whose top reached unto the heaven; and to make for themselves a name, that they be not

scattered abroad upon the face of this western continent." This is the ambition and policy of "the Unionists" of this confederacy. "Let us make us a name," say they. Let that name become a Great Power in the earth; so great, that the commerce and riches of the nations may be turned from Britain, and tide into our ports and harbors in a flowing stream; and the now young rival of the Modern Tyre, may become the great maritime dominion of the world. Let us make us a name "that shall overtop all other names of the earth and sea; and so reach to heaven, and reign in the heaven, the model political fabric of this planet of the sky."

The ambition of "the Unionists" is bounded only by the confines of the globe. It is an ambition which is the offspring of intense selfishness and unbelief. The leaders who represent the people, have an inordinate desire of gain and fame. This is their idolatry, which they dignify by the name of "*patriotism*." Pelf, power, and notoriety, are the trinity in unity of their devotion—pelf to spend upon their lusts; power, to procure it; and notoriety, as the sweet odor of incense to their pride. "Let us make us a name," say they. Let ours be the Model Republic of the world, in which shall be submerged all the empires and kingdoms of the earth; how great then will our name be! All glory, and honor, and might, and riches, and power, will then converge towards the City and Tower we are now building for our name! England, the world-renowned Mistress of the Sea, will then be a little province tributary to us; and *Popular Sovereignty* will be the true Messiah, the long-expected and "desired of all nations."

Popular Sovereignty is the Satan, "*the Prince of the power of the Air, the spirit that works*" in the citizens of this republic. It claims all the honor and glory of the nations, which it bestows only upon those who fall down and worship it. It does not promote men to honor and power because they fear God and keep his commandments; but because they are ready to pander to its purposes and lusts. Its purpose is to enthrone itself in the earth, which is tantamount to dethroning the providence of God, whose voice is not "the voice of the people" but diametrically the reverse. His purpose is, that there shall be no name enthroned in a city and tower whose sovereignty is universal, but His. "Go to," says Popular Sovereignty, "are we not one people, and one language; let us then make us a name; and let that name be sovereign from Labrador to Cape Horn, and from Japan to the ends of the earth!" This it has begun to do; "and now nothing will be restrained from them which they have imagined to do." Filibustering and annexation is the self-imposed mission of this people, which, if left to itself, would seek to accomplish any madness it might conceive, though it might set the wheel of nature in a blaze.

But there is a God in heaven more potent than Popular Sovereignty, or the sovereignty of any combination of potentates, by whose providence the whole habitable is supervised. "The existing lawful authorities have been set in order under God;" and there is no lawful authority but from Him." This is Paul's teaching. Man proposes, but God disposes. Hence, what men propose to establish as the order of the world is never consummated. "*They begin to do*" but God finishes off their beginnings in results they never contemplated nor desired. In 1848, the democratic and social republicans "*began to do*" what ultimated in a democratic imperialism that has crushed them in the dust for a dozen years. Had they thought that things would have come to this, they would not have "*began to do*" what they initiated at so much hazard of life and limb. And so with the Garibaldian scheme of an united Italy. If Garibaldi, Victor Emanuel, Louis Napoleon, and Cavour, could only have seen the disastrous consummation of their schemes which awaits them in the future, Napoleon would not have proclaimed "the expulsion of the Austrians from the Alps to the Adriatic;" Garibaldi would not have invaded Sicily; and Victor and his minister would leave Venetia to its fate. But men must blindly propose that God may dispose of their labors to suit himself. *He has a purpose*

*against Italy and Rome*; and in order that that purpose may be developed, in accordance with the principles of his working, it is necessary that the instruments should be blind and infatuated with ambitions and policies of their own. They work with zeal to accomplish these; and are, hounded on by the applause of the multitude as blind and infuriated as themselves. But God shapes the ends of these rough hewers; and the dream of an independent and united Italy, under a constitutional king, becomes a dissolving view; and the reality obtains of Italy a lake of fire burning with the indignation and wrath of Almighty God. Thus he disposes of their propositions; and the triumph of popular sovereignty is proved to be a myth.

The perpetuity of popular sovereignty in America is as impossible as in Italy. The decree of God is registered against it. "ALL AUTHORITY HATH BEEN GIVEN TO ME," says Jesus Christ, "IN HEAVEN AND UPON EARTH." It hath been given to him by promise, as any one may see in Psal. ii. 8, viii. 6; Heb. ii. 6-9; Dan. vii. 13-14. Let the reader refer to these passages concerning the Christ, and he will find that there are no subjects left for popular, or any other, sovereignty than that of Jesus and his brethren, who constitute the "*One Name and the One Jehovah*"—the King of all the earth—Zech. xiv. 9; Deut. vi. 4.

Now the scriptures teach, that one purpose causing the departure of Jesus from earth was, *that he might supervise and dispose human affairs so as to bring out a certain predetermined result*. This result is THE PREPARATION OF A PLACE where he and his brethren may abide together. When he was telling them of his approaching departure to the right hand of power, to which he said they could not come, he remarked. "In my Father's House are many abiding places. *I go to prepare a PLACE* for you. And if I go and have prepared for you a place, I COME AGAIN, and will receive you to myself: that where I am, ye may be also." The place to be prepared, is the place containing the abiding places; and therefore also, THE FATHER'S HOUSE. This house, then, is the place to be prepared; and the place into which the apostles and others are to be received; and when there they will be with Jesus "who is over the house of God." The house of the Father is the kingdom of God, which, as the Jewish Nobleman departed to a far country, he has gone to receive; and having received it, to return. While absent, he is preparing the development of this kingdom, or house of the Father, in which, when prepared, are "the thrones of the house of David." These thrones are the mansions, or abiding places, promised to the saints: and guaranteed to the apostles in the words of Jesus, saying to them, "IN THE REGENERATION when the Son of Man shall sit upon the throne of his glory, ye shall also sit upon twelve thrones ruling the Twelve Tribes of Israel." I COME AGAIN, said he, I come to develop the regeneration prepared. "*I come as a thief* to mingle in that situation of human affairs I have prepared in my providential oversight of the past eighteen hundred years. I come to take the lead—to deliver the Holy Land from the Iron Teeth and the Brazen Claws of Daniel's fourth beast; to build again therein the kingdom and throne of David; to conquer the kingdoms of Europe, that they may become mine; to destroy the Papacy that I may supplant the Pope; and to establish my dominion over all countries from the rising to the setting sun.

We recognize the Lord Jesus, then, "at the right hand of power" as the watchful superintendent of human affairs, promoting, controlling, and circumventing, as he may deem necessary or expedient for the development of the divine purpose in relation to the world. In their rise, progress, and maturity, these North American States have, doubtless, in their ambitions and policies been objects of his special vigilance. They have served as a safety valve to the old world, in affording an outlet for a combustible material, that, if pent up in the narrow limits of Europe, might have exploded the system there before the time appointed. This material has done good service in subduing this hemisphere of earth, and replenishing it.

But while it has been engaged in driving back the savage, tilling the ground, building cities, ships and railroads, it has also been cultivating the flesh in all its affections and lusts. Always profoundly ignorant of the principles of the doctrines of Christ, it has substituted for these the principles enrooted in its own nature by the traditions of the Laodicean Apostasy, spued out of the Spirit's Mouth fifteen hundred years ago. These principles have fructified in the hair-brained madness of New England fanaticism; whose worship is the self-conceited wisdom of the flesh. This wisdom, which is "earthly, soulish, and demoniac," is "the wisdom of the schools," indoctrinated into their babes and sucklings; and scattered broadcast over the land from all the platforms and pulpits of this extended domain. East, west, north, and south are all bewitched with its sorcery, and intoxicated with its delusions. The sun in the heavens shines not more brightly at mid-day than does this confederation in its Christian graces, in the estimation of the spirituals of its names and denominations! They glorify themselves as "the very elect;" and salve their souls with the flattering unction, that they are "rich, and increased with goods, and have need of nothing;" but they know not that they are "wretched, and miserable, and poor, and blind, and naked." They set up a "*higher law*" to control the conscience, which is but a base rule enacted by sophistry, in defiance of the examples and precepts of the word of God. The ecclesiasticism of this Dissolving Union is a system of infidel abomination; and is the real cause of all the troubles in which the states are now involved. The spirituals of the system have been the educators of the people. They have trained up and indoctrinated the electors, and their political representatives—the hungry political wire-workers, legislators, and executives—in the traditions of the carnal mind. By these they blaspheme the name of God, and bring he institutes and principles into open and utter contempt. And shall he not exact a retribution for all this? Shall old Europe drink blood for its infidelity, atheism, and superstition with all the *di bleria* they produce; and shall the peoples of these states go unpunished, whose principles and practices are as God defiant and unjust? Our conviction is that escape is impossible; and that the hour of this country's judicial visitation is at hand.

Though nothing is said in the Bible about this confederation as a distinct political organization, yet principles and examples are on record there which show what must necessarily be its fate, and that without remedy. Thus the rejection of Jesus Christ as the High Priest and Mediator between the Deity and the house of Judah, by the representatives of the nation, was the cause of the dissolution of the Jewish Commonwealth, whose elements have been in dispersion for nearly eighteen hundred years. Here was Judah's sin: and in this behold her punishment. Does the reader imagine, that God would inflict such vengeance upon his own people for the rejection of his Son, and allow this nation to escape unrebuked for the same offence? The supposition is unreasonable.

But some may inquire, when did this nation publicly reject the mediatorship of Jesus? We refer the reader to page 118 of our last volume for particulars. We restate the fact. The House of Representatives appointed a Jew, who has no more faith in, or common respect for Jesus, than Tom Paine or Voltaire; they appointed this infidel enemy of Jesus Christ, Rabbi Raphael by name and style, to lead their devotions, and to present their petitions to God! Now this was a national act performed by the blind representatives of the people; and "actions speak louder than words." By this act they gave the lie to Jesus; and as much as any act of their's could do it, dethroned him from his high position of "Mediator between God and men." He has declared that "no man cometh to the Father except through Me;" but the action of the House last February, in setting up Raphael, declares that this is not true. The language of the action is, that *men may go to the Father through another channel than Jesus*. The intelligent reader may imagine himself where Jesus is when the voice of Raphael's outpourings ascended

before the throne. How discordant must that voice have been in the ears of the Deity. Methinks a thunder would peal forth from the throne, indignantly saying, "Whose voice is that disturbs the music of these spheres?" To which the answer might be given, "The voice of a miserable Jew who reviles the Lamb of God; and is knocking at the Most Holy with petitions from the Congress of the United States!" Can the reader imagine the indignation and contempt that would fill the Court of Heaven upon such an annunciation? Would not all eyes be turned to Jesus in sympathetic expectation of the high behest he might decree against THE UNION for this indignity? And what more appropriate sentence might be supposed to issue from the throne than this; "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, *that they may not understand one another's speech.*"

And, here, we would ask the reader, if he think our inference that the present troubles are a judicial consequence of the blasphemous indignity offered to the Lord of Heaven and Earth by the United States, in the last session of its Congress, be far-fetched? We do not affirm that these perilous times would not have come if Congress had not insulted Heaven by its practical repudiation of Christianity. They might, or might not, have come. We have to do with facts. The fact of the blasphemy is notorious; and the fact of the perilous times in the very next session, is also notorious. What is the providential cause? If a combination of ambitious politicians four thousand years ago, to make for themselves a name, brought down Jehovah's Mighty Ones to confound their speech and scatter them; is it unreasonable or far-fetched to argue, that the blasphemy and impiety of a like combination in these times, bent upon exalting their name or power to heaven, has brought down upon them the indignation of God, and that the present troubles are the expression thereof, and but the initiation of worse to come? This is our conviction. The language of the politicals is confounded, so that they cannot, or will not, understand each other. They all of them appear to be infatuated; and there is no master-spirit among them to direct or, appease the storm. The Union is drifting towards a scattering abroad of its States over all the face of the earth. It is a wonderful sign of the times, and portends no good to this "evil world." No country on earth more prosperous than this six weeks ago; no calamity of pestilence, sword famine, or financial embarrassment; yet, all at once, as by a shock of electricity, at the election of a man to take his stand upon *the Tower of our Name*, the land of this Shinar, is in confusion, through the length and breadth thereof!

But, we not only have a strong conviction that all union-saving devices will be fruitless; we think, furthermore, that the political confusion of tongues here will result in heart-failing and perplexity in all the habitable. The revolution of 1776, not only separated the thirteen colonies from the British crown, but reacted upon Europe; and became through the army that returned to France, an excitant of the revolution of 1789. So now, we apprehend, the troubles coming upon us here, will extend their influence across the sea: and as "*Cotton is King*" and is falling upon evil times in his own land, his tributaries will be involved in his perplexities. If the supply of cotton be cut off from the British manufacturer, or fall considerably below what his necessities demand, the most fearful perils to life and property from the brute violence of an idle and starving populace would be developed. Add to this the coming struggle between the Revolution and the Despotism of the Old World, and we have the materials of what the Spirit predicts in Dan. xii., 1, as "a time of trouble such as there has never been since there was a nation even to that same time;" a period which Jeremiah terms, "That great day so that none is like it, even the time of Jacob's trouble, out of which he shall

be saved."—Ch. xxx., 7. These times are indeed portentous; happy is he that can discern them rightly, and traverse them undismayed.  
*Dec. 24, 1860.*

EDITOR.

## Miscellanea.

### "A Cloke of Covetousness."

THE apostle Paul uses this phrase in 1 Thess. ii, 5. In the original it is *prophasis pleonexias*. He employs this form of speech in reminding the saints of the circumstances attendant upon his first appearance among them "in speaking unto them the gospel of God." He tells them that in that speaking there was no deceit, uncleanness, guile, man-pleasing, use of flattering words, nor *prophasis* of *pleonexia*. The first of these is rendered *cloke* in the common version, and signifies strictly *that which appears*; and so, *that which is alleged to cover the real state of the case, an apparent cause*. Thus, if Paul had gone to Philippi pretending that, from pure affection for their "precious immortal souls," he had visited them to "invite them to God's kingdom and glory;" when his real object was to "establish a church" which should pay him a stipend of \$2,000 per annum, with donation perquisites, and marriage and funeral fees—such pretence would have been a *prophasis* or "cloke" of *pleonexia*. But, on the contrary, for him to go to Philippi in obedience to the command of the Spirit, or in consequence of a cry from thence, saying, "Come over to Macedonia and help us!"—and to preach the gospel of the kingdom there in the face of much contention and opposition: and for him to succeed in gathering together a company of obedient believers rejoicing in the truth; if on effecting this, they, in the richness of their liberality, presented him with \$2,000, bidding him good speed, and go elsewhere and labor there as he had with them, Paul might lawfully have accepted it; and have left them still more deeply indebted to him than they could pay. Although Paul might reasonably have expected before he went, that if the glorious truth he was able to impart to them were received in the love of it, such distinguished liberality would result; nevertheless, his going being consequent on being sent, or on being invited to help them; and without any previous stipulation, his speaking the gospel would not have been "a cloke of covetousness." Some envious, or narrow-minded souls, would seem to have insinuated this against him; for he calls God to witness, which is a solemn appeal implying that he did not appear among them for what he could make of them through false pretences, whatever evil speakers might affirm: "We speak," says he, "not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness; nor of men sought we glory; neither of you nor of others, *when we might have been burdensome as the apostles of Christ.*" Excepting these words in *italics*, we can also appeal to God's testimony, that from the day circumstances forced us unwillingly into public speaking even to this present, we have spoken the truth as we came to know it, upon the principles set forth in 1 Thess. ii, 3-6, and always intend so to do, stipulating and asking for nothing; but leaving it to the spontaneous liberality of believers and their appreciation of our endeavors to determine what recompense, if any, it would be their privilege to communicate. This method, our friends well know, is the rule of our proceeding. We glory in it as a free and independent proclamation "of the perfect, law of liberty;" and so affording scope for a generous and *unconstrained* contribution according to the ability of those whom the truth has freed. This is the divine method of supporting those who preached the gospel, whether they were apostles or "faithful men who were able to teach others:" it insured "cheerful givers," though it could not exclude *envy* and evil speaking.

As to *pleonexia*, the word used by Paul in the text before us, and rendered *covetousness* in the common version, the primary import of it is, "some good which one possesses more than another." There is nothing criminal in one man *having more of* some good than another. The law, however, forbid a man *desiring to have* any thing belonging to his neighbor; yet this did not interdict *buying*, which is based on a desiring to have; for men only buy what they want. *Desiring to have what was forbidden* was the original sin in its conception. Moses says, that the fruit of the tree of knowledge was a *desire* to the eyes; and the tree itself "a tree to be *desired*." But these desirable things were interdicted; and, therefore, the sin of desiring to have them. Had they not been forbidden, there would have been no sin in longing for them, and taking of them; for Paul says, "I had not known sin if the law had not said, Thou shall not covet."

The radical import of *covet*, in the scriptural use of the term, is *to desire to have unlawfully*; hence, to lust after any thing. Hence, also, "all uncleanness" is styled by Paul "covetousness," in Eph. v. 3, as "fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints." If a man, therefore, lust after another man's wife, and have criminal conversation with her, he is both an adulterer and a covetous man, though he might scatter his gold and silver like chaff in the interests of flesh and blood. Hence, covetousness is not confined to finance, but embraces the whole range of human lusts—the lust of the flesh, the lust of the eye, and the pride of life; which are all fatal to our future life when gratified contrary to the divine law.

But Paul also says, that "*covetousness is idolatry*." Idolatry is the worship of idols, whether they be the idols of the affections or the idols of the mind. Any lust by which a man is enslaved is the idol of the man. Ho worships it, and whatever the lust prompts him to, that he desires to obtain at all risks, hazards, or consequences. Hence, an inordinate desire of gain, inordinate lust, are also significations of the word; and hence, also, by implication, he is styled *pleonektes*; or, a covetous man, "who *defrauds* for the sake of gain; and is *inordinately devoted* to carnal lusts." A desire of gain, in accordance with what is lawful and right, is not covetousness: and is nowhere forbidden in the word. If it were covetousness, then there is not a trader, mechanic, or laborer extant, but is a covetous man, and, therefore, an idolater; for they all desire gain by the practice of their crafts. The supposition is absurd, and none but a simpleton, or worse, would affirm it. To those, then, who have ignorantly, and necessarily, therefore, presumptuously charged us with covetousness in making gain by publishing books which unfold to mankind "the knowledge of God," to such we say, that what we make we gain by the dissemination of heaven's truth, for the eternal well-being of our contemporaries who may believe; while what ye make, ye gain by exhausting your; energies the live-long day, in ministering to the whims, luxuries, wants, and necessities of the Old Man of the Flesh, which all perish in the using. Ye live by the evil, we by the good that is in the world. Amen!  
*Dec. 24, 1860.* EDITOR.

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### **Pious Ignorance in High Places.**

On the fourth of January 1861, his present Excellency at the head of this Dissolving Union having exhausted all his temporising and do-nothing artillery, issued a proclamation recommending the people of the late United States to go to prayers on that particular day. He tells the public that the "recommendation" is issued in consequence of "numerous appeals made to him by pious and patriotic associations and citizens in view of the present distracted and dangerous condition of the country;" and from "his own sense of duty." Stirred up to a pious demonstration by this "*sense*" and the "numerous appeals," he recommended "the

sovereigns," whose hearts have ever been set in them to do evil, to assemble according to "the several forms of worship" they have invented, "to keep it as a solemn fast;" which in practice amounts to a solemn mockery.

The President, who, doubtless, is well acquainted with the working of the abomination of desolation in fermentation around him, appears to utter his voice from the bottomless pit of despair. "Hope," says he, "seems to have deserted the minds of men. All classes are in a state of confusion and dismay; and the wisest counsels of our best and purest men are wholly disregarded."

From the depths of calamity and peril he proposes a resort to the God of the fathers of the present generation of sovereigns, whom he styles their "Heavenly Father," who alone can save them "from the awful effects of their own crimes and follies, ingratitude and guilt." Among these he specifies "false pride of opinion impelling to perseverance in wrong for the sake of consistency."

He suggests, that the people according to their several inventions, should pray for the removal of this false pride; to be saved from the horrors of civil war and blood guiltiness; and that their God *may preserve their Constitution and Union for ages yet to come*, and concludes with a pious exhortation to every individual citizen to feel himself responsible for the hallowing of the fourth of January; and so forth; and all of which is duly authorized by his signature.

All this, no doubt, is very well meant by the President and the numerous appealers; but to a mind scripturally enlightened, it is a lamentable exhibition of popular ignorance and delusion. The President as *Pontifex Maximus* of the Broken Union, testifies to "*the crimes and follies, ingratitude and guilt*" of himself and brethren, the worshippers of the god of the Union; whose statue is enthroned in the Capitol Square with the inscription on the pedestal proclaiming that he is *FIRST in the Hearts of his countrymen!*" Hence there is no room in such hearts for "YAHWEH of hosts, ELOHIM of Israel," who will consent to be second in the hearts of none. We will not dispute "the crimes and follies, ingratitude and guilt" of the President and the sovereigns he represents. We accept it as a true indictment against them. They are doubtless exceedingly wicked and "miserable sinners;" who had "changed the truth of God into a lie, and worship and serve the creature (their own lusts) rather than the Creator;" and have devoted themselves to Ostend conspiracies against Cuba; to magnifying their own name to heaven, and to the adoration of "the Almighty Dollar" and its blessedness, as the only Supreme they really care anything about. We accept this as proved; and in view of the proof, invite the pious chief of the executive to the following testimonies in brief.

"Let the sinners be consumed out of the earth, and let the wicked be no more"—Ps. civ. 35. "I will not justify the wicked"—Exod. xxiii. 7. "The wicked is reserved to the day of destruction; they shall be brought forth for the day of wrath"—Job xxi. 30. "God is angry with the wicked every day"—Ps. vii. 11. "*The wicked walk on every side when the Vilest Men are exalted*"—Ps. xii. 8. "When the wicked bear rule the people mourn"—Prov. xxix. 2. "The sacrifice of the wicked is an abomination to Jehovah; but *the prayer of the upright is his delight*"—Prov. xv. 8. "Jehovah is far from the wicked; but *He heareth the prayer of the righteous*"—ver. 29. "We know that God heareth not sinners; but if any man be a worshipper of God, AND DOETH HIS WILL him he heareth."—Jno. ix. 31.

The foregoing testimonies show that the President's pious recommendation is all vanity—mere foolishness and self-delusion. As an example; he calls upon the people to besiege Heaven with petitions to nullify its own purposes—to pray for the preservation of this Constitution and Union for ages yet to come! This is tantamount to praying "May thy kingdom not come;" for while this Union lasts the Kingdom of God can have no dominion here. But God happily hears not sinners, especially those who would force themselves into his presence in the train of Raphael who denies that Jesus is the Christ. This Union is doomed, and there are not righteous enough in it, for whose sake it is worth saving.

January 6, 1861.

EDITOR.

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### **"The Soul and the Kingdom."**

Bro. J. Coombe has reviewed the book published by Rev. R. A. Fyfe, D. D., under the above title, in an 8vo. pamphlet of 82 pages. It is divided into four chapters; the first treats of "*The Mosaic Account of Man's creation—The Soul not a living entity apart from the body—The man is the living soul—Objections considered.*"

The *second* chapter; "Man unconscious in death:" versus "The Soul conscious in its separate state"—Bible Testimonies: ergo, "Happiness or misery does not immediately follow death."

The *third* chapter: "Eternal life the lot of the righteous—Destruction, the final destiny of the wicked—Terms defined—Proofs."

The *fourth* chapter: "The Kingdom of Christ," as foretold by Moses and the Prophets, and proclaimed by Jesus and his Apostles.

The pamphlet can be obtained of bro. Coombe, Druggist, corner of Yonge and Richmond streets, Toronto, C. W., at 25 cents—postage of orders to be prepaid, of course.

EDITOR.

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### **Erratum.**

The 7th line of the first stanza was omitted from the Psalm published on page 285 of last volume. The line to be inserted is "*Sun and moon and stars of light.*" We shall probably republish the psalm complete in our next.

EDITOR.

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