

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 AGES.”—DANIEL.

JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., JULY, 1861
Volume 11—No. 7.

The Sabbath Question.

BY JAMES R. LITHGOW.

(Continued from p. 181.)

Counsel. —“This is a most important testimony, and must silence for ever the assertion that the fourth, or any other commandment of the law, is binding upon the church of Christ, who is risen from the dead and dieth no more. ‘Should not a people seek unto their God? for the living to the dead?’ Isa. viii. 19. A church of Christ upholding the ten commandments as a standard of perfection is surely the living seeking the dead. Unless, indeed, they are dead, while professing to be alive.”

Paul. —“The way in which the Lord Jesus spoke of the law's teaching showed it had waxed old, —had served its day and generation, —and was about to pass away. Hear him in his sermon on the Mount, Matt. v. 4. Ye have heard that it hath been said *by them of old time, Thou shalt not kill* (6th Com.). But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment.’ Again: ‘Ye have heard that it hath been said *by them of old time, Thou shalt not commit adultery* (7th Com.). But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her in his heart.’ How perfect and heart searching is our Lord's law! Again hear him—‘It hath been said (in Deut. xxiv. 1), Whosoever shall put away his wife, let him give her a writing of divorcement: But *I* say unto you, that whosoever shall put away his wife, *saving for the cause of fornication*, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.’ ‘Ye have heard that it hath been said (Ex. xxi. 24), An eye for an eye, and a tooth for a tooth. But *I* say unto you, that ye *resist not evil*: but whosoever shall smite thee on the right cheek turn to him the other side also.’ ‘Ye have heard that it hath been said, Thou shalt love thy neighbour, and *hate* thine enemy. But *I* say unto you, *love* your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore *perfect*, even as your Father which is in heaven is perfect.”

Counsel. —"Our Lord thus personally taught perfection 'to the lost sheep of the house of Israel,' and to them only, for to none other was he sent. Matt. xv. 24. And thus he set aside the law, including the ten commandments, and showed them that if they would be perfect and be counted worthy of his kingdom, they must hear and obey *his* commandments. This is the Lord's test of love to him. 'He that *hath* my commandments, and *keepeth* them, he it is that loveth me.' John xiv. 10,21. Hence the carefulness with which we should seek to know what Christ's commandments are, that we may do them, and be approved of him *at his coming*, when he will render to every man according to his deeds. Rom. ii. 6. Now, after it 'pleased God to visit the Gentiles,' who had been hitherto without hope of salvation, — Ephes. ii. 12— '*to take out of them* a people for his name'—Acts xv. 14—who was his minister and ambassador to them, as Jesus Christ had before been to the Jews?"

Paul. —"Unto *me* who am less than the least of all saints was this grace given, that I might preach among the Gentiles the unsearchable riches of Christ. Eph. iii. 8. As I went to Damascus with authority and commission from the chief priests to persecute and imprison the saints, —for this I did ignorantly, having a zeal of God without knowledge, a most dangerous thing, and oft most lamentable in its consequences, —the Lord appeared unto me, and having told me how I might 'wash away my sins,' Acts xiii. 16, he sent me to the Gentiles to open their eyes, and to turn them from darkness to light, and from the power of the adversary unto God, that they might receive forgiveness of sins, and an inheritance in the kingdom which He hath promised to Christ and his joint-heirs. Acts xxvi. 18; James ii. 5; Luke ii. 32, 38; Rom. viii. 17. Being thus appointed a preacher of the Gospel; an apostle, and a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7, to me the mind and will of God in Christ towards the Gentiles were fully made known by the Holy Spirit which he shed abundantly upon me. And having by the Spirit received a large measure of the gift of tongues, I was enabled to teach the Gentiles in all languages, and give unto them the commandments of the Lord Jesus, showing them how they ought to walk and please God. 1 Thess. iv. 1. Now can any one suppose that if the Lord had desired his disciples to keep the first day of the week as a Sabbath, on which no work should be done, that I would not have reminded the churches of it, and warned them of the sin of Sabbath-breaking? But in all my epistles there is not a hint of a day to be kept as Sabbath, nor a word concerning Sabbath-breaking. Nevertheless, every Christian will find therein all the commandments the Lord has given to be kept by them who love him, and who desire to walk in the strait and narrow path which leadeth unto life eternal. The sum and substance, or spirit of the ten commandments—the fourth excepted — is contained in the following portions; Ephes. iv. 6, 28; v. 5; vi. 1, 2; Col. iv. 6; Rom. xiii. 9. Thus there is no need for seeking to the dead law for instruction in the way of life. Indeed, it is derogatory to our Divine Master to do so. His law, not Moses', is the standard of perfection and liberty around which Christians ought to rally. What was said by them of old time, although holy, just and good, and well adapted to a hard hearted, rebellious nation, cannot for a moment, compare with the gospel and teaching of Christ as a means of drawing men unto God. The law appeals largely to our fears, the gospel to our affections. The law commands and threatens, the gospel exhorts and entreats. Obedience to the law had the promise only of temporal things, but obedience to the gospel insures a participation with Christ in his kingdom and glory, which are eternal. The law had no hope, 'for what a man seeth, why doth he yet hope for?' But the hope of the gospel is the hope of being raised from the dead to inherit eternal life; and sitting down with Christ upon his throne, share with him his power, riches, wisdom, strength, honor, glory, and blessing, when his kingdom shall come to the daughter of Zion, and he shall reign in Jerusalem as King over all the earth. Mic. iv. 8; Zech. xiv. 9; Rev. iii. 21; v. 12; Rom. viii. 17. This glorious and blessed hope purifies and saves all who hold

fast the confidence and the rejoicing thereof firm unto the end." Rom. viii. 24; 1 John iii. 3; 2 Pet. iii. 13, 14; Heb. iii. 6.

Counsel. —"You have indeed proved the inferiority of the law of Moses in every respect to the gospel of Christ. The latter, not the former, must be the 'pearl of great price,' or 'priceless gem,' in the estimation of those who are Christ's. Now, a word from you in reference to the first day of the week, and I have done. How should Christians regard the day?"

Paul. —"By not forsaking the assembling of themselves together, Heb. x. 25, at some convenient time and place, to eat the Lord's Supper of bread and wine in remembrance of him; 1 Cor. xi. 20, 25; to offer up spiritual sacrifices of praise and thanksgiving, acceptable to God through Jesus Christ; 1 Peter ii. 5; and to comfort and edify one another. 1 Thess. v. 11. In this way the primitive churches regarded the day on which our Lord was begotten and raised from the dead."

Counsel. —"And that is the way the church of which I am a member regards the day to the Lord, but not so the churches round about us. They do not come together especially to break bread, nor yet to *edify one another*. Some break bread only once a month; others indeed only once in six months. One man alone has liberty of speaking and teaching; and anything like mutual edification and instruction would not be tolerated. Ah! Things in the churches are not as they were in your day. They are to a large extent more fashionable, worldly assemblies, meeting in grand edifices to see and be seen. And the women professing godliness pay no regard, more than those 'without,' to what you say in your epistle to Timothy; 'that the women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.'" And although professing to believe the fourth commandment binding on them, they drive to church in their carriages, and have their maid and manservants as busily employed on Sunday as on any other day of the week! And yet these are the people who forbid a poor fisherman fishing on Sunday if needful, under the pretence that it is the Christian Sabbath on which no work should be done! Railroad and steamboat Companies do business on Sunday: merchants despatch their vessels and coal their steamers on that day: Soldiers march to church on that day, accompanied by bands of musicians who play anything but sacred music: and yet they call it the sabbath day; and, repeating the fourth commandment, say 'Lord incline our heart to keep this law.' How inconsistent."

Paul. —"You should not be surprised at such a state of things. Did I not in my epistles to Timothy foretell how the time would come when Christians would be 'lovers of pleasure more than lovers of God,' and would not endure sound doctrine, but after their own lusts heap up to themselves teachers, having itching ears, and they should turn away their ears from the truth, and be turned unto fables? 2 Tim. iii. 1-4; iv. 3, 4. Yours are perilous times; and they who search the Scriptures, and receive the truth in the love of it, shall be saved."

Counsel. —"I feel grateful, my venerable instructor under Christ, for the testimony you have given, and sincerely trust that the Jury will duly weigh and consider it; and, assisted by the evidence of Matthew, Mark, Luke, and John, have no difficulty in coming to a right understanding of both the Jewish sabbath and the first day of the week: and also be enabled henceforth to make a 'lofty distinction between—not the Moral and Ceremonial laws—but between the law of Moses and Christ; and in future HEAR HIM."

Now, may it please your Editorship; Gentlemen of the Jury, after the evidence which you have heard, and which when you retire, you can review calmly and dispassionately, Bible in hand; I appeal to you as reasonable and conscientious men, to render your verdict in accordance with the law and testimony. Do not suffer old prejudices, or fears of consequences, to deter you from looking at the question full in the face, and determining at least to see the truth of it. Remember it is not only for the establishment of a truth, simply, I contend, but of a divine truth of the very greatest practical importance. And let no man persuade you that any item of God's truth should be kept back from the people lest they should abuse the liberty it gives. Had Paul acted upon that principle, he would never have preached 'justification by faith without the deeds of the law.' He would never have told the Jews, who had been hitherto restrained by the law of Moses, that "in Christ" they were "*not* under the law, but under grace;" that they were *delivered* from its commands and threatenings, "that being dead under which they were held," and that now they were "called unto liberty." No such glorious doctrine as this would ever have escaped Paul's lips, had he feared the consequences of truth and liberty getting abroad among the people. But Paul knew that *ignorance alienates men from the life of God*, Ephes. iv. 18, and destroys them; even as the prophet mourned, saying, "My people are *destroyed for lack of knowledge*" Hos. iv. 6: Through ignorance the Jewish teachers persecuted and finally slew the Lord of life and glory. Acts iii. 17. And ignorance always seeks to stifle and destroy the advocates of God's truth. His truth, on the other hand, imparts light and life to a people who receive it in the love of it. While it frees, indeed, from a vain fear of God which is 'taught by the precept of men,' and is therefore displeasing to Him, Isa. xxix. 13, one truth opens and prepares the way for the reception of other glorious truths, which present to the mind in which they get rooted, the highest possible incentive to "follow after holiness," and find favor with God. Be not alarmed, then about the spread of truth; but rather rejoice that a veil is being lifted which has hitherto excluded the light from you and your fellow men, and which kept you in darkness and in doubt respecting what you *should* and what you *should not* do on the first day of the week.

The question you have to decide is not 'are we not to have our usual day of rest and refreshment?' for I never contemplated depriving any man of one day in seven on which to do as he may feel disposed, subject to the law of the land. But that is not the question in dispute. It is this; *Does a man working on Sunday break the fourth commandment and sin against God?* That is the question. And you must admit it is one in which every man and woman in the Province is deeply interested. If it be no sin to labor on Sunday, every one should know it; and they who have falsely accused their fellow men of 'sabbath-breaking' should learn to 'refrain their tongues from evil, and their lips that they speak no guile.' To decide, then, this important question, you may consider,

First, —What day did the fourth commandment require to be observed as the sabbath? Was it the seventh or first day of the week, Saturday or Sunday? The commandment itself, and the testimony of the evangelists, Matthew, etc., prove beyond a doubt that the Sabbath kept in obedience to the fourth commandment was Saturday, the seventh day: the day the Jews throughout the world still observe. This should suffice to dispose of the fourth commandment, and of the question in dispute. For, surely, a man working on the *first* day of the week does not violate a commandment which refers only to the *seventh* day. But as it is contended without a shadow of evidence, however, that God requires us, by virtue of that commandment, to rest on one day in seven; I proved to you, from the epistles of Paul, that the law of which the fourth commandment is a part, 'died,' was 'blotted out,' 'abolished,' 'taken out of the way,' and 'nailed to the cross' by Christ, of whom it was a shadow. It is hence defunct, obsolete, and a dead letter. 'Now,' says Paul, 'we are delivered from the law, that

being *dead* wherein we were held.' The fourth commandment, then having received its death-blow when Christ died, it is clear that no man can now violate it. As I stated on another occasion, it is as binding on us as are the laws of the Medes and Persians. This must settle the question, for Mr. Brewster admits my second proposition, which runs thus: "I affirm that the first day of the week, or Sunday as we call it, is not commanded by the Lord Jesus or his apostles, to be observed as a holy day, on which, as on the Jewish sabbath, no work should be done.' To this Mr. Brewster replies, 'all very true Mr. Editor.' There was no alternative for him but to do so. For he knows now, if he die not before, that not only is there no commandment to keep the first day of the week a sabbath, but that Paul positively forbids Christians suffering themselves to be judged by their fellow-men in respect to the observance of sabbath days. Col. ii. 16. And in Galatians, fourth chapter, he expresses his fears of them who observed days in obedience to the law of Moses. You can, then, have no difficulty in affirming that a man who works on Sunday neither violates the fourth commandment, nor desecrates the sabbath-day. Gentlemen, I am *entitled* to your verdict, but act your pleasure!

With many thanks, Mr. Editor, for the privilege you have afforded me,

I remain yours respectfully,
October 25th, 1860.

J. R. L.

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For the Provincial Wesleyan.

MR. EDITOR, —The "Acadian Recorder," having promised to publish a communication from Mr. Brewster, in reply to my articles on the sabbath day which have appeared in that paper, and there being some statements and questions in Mr. B.'s articles, published in the Wesleyan, which require a reply from me through the same medium, I hope you will grant me a little space in one or two numbers.

1. In regard to the five pounds I offered in all good faith for a Divine command requiring us Gentiles to observe the sabbath day, it will be time enough for Mr. B. to refuse the reward when he has become entitled to it. So far he nor any other person has produced a single text, from which it can be even inferred that Christians ought to observe any day as a sabbath. If any of your readers can find such a text I promise to pay them the sum named. I can give no better proof of my sincerity and confidence in the views I hold. If Sunday be a divinely-appointed sabbath day, the Scriptures must testify to that effect; if they do *not* so testify, then they who call the *first* day of the week the sabbath day are wise above what is written, and their observance of it is not in obedience to Christ, but for some reason or other, which, however beneficial to themselves, is yet only personal, and should not be made a criterion or law to their neighbor. Let Sabbatarians ponder well on what Paul says, and they will cease to condemn those who differ from them. See Rom. xiv. 5. "One man esteemeth one day above another; another man *esteemeth every day alike*. Let every man be fully persuaded in his own mind." This illustrates what he says in another epistle, —"where the spirit of the Lord is, there is *liberty*." 2 Cor. iii. 7. If this spirit were more prevalent in our day, Mr. B. would not have accused me of "trespassing on the sabbath." Neither would a fisherman at Labrador, catching herrings on Sunday, be accused of "desecrating the sabbath." If God hath forbidden us to work on the first day of the week, then it is a *sin* to do so; but if he hath left us free in the matter, then a man can work on Sunday with a conscience void of offence, and his neighbor judges him an evil-doer at his peril.

2. While admitting there was "much truth" in my creed respecting the all-sufficiency of the New Testament, and especially of Paul's epistles, to teach the *baptized believer* how he ought to walk and please God. Mr. Brewster suspected me (why, I cannot imagine) of holding that the Old Testament Scriptures are obsolete and of no authority to the Christian! Ah! how little Mr. B. knows of my faith. Or, at least, knew when that suspicion crossed his mind. Why, sir, believing that "the testimony of Jesus is the spirit of prophecy," Rev. xix. 10, I delight to study the prophets and learn what they testify of Christ, both concerning his sufferings and his kingdom and glory: for I desire not only to keep the commandments of God, but to have the testimony of Christ richly treasured up. The Old Testament Scriptures "obsolete!" Why, therein are contained the "covenants of promise" which God made with Abraham and David; (see Gen. xv. 18; xvii. 4-8; xxii. 16-18; 2 Sam. vii. 12-16; Ps. lxxxix. ;) which contain the grand outlines of that "glorious gospel of the kingdom," proclaimed by the Lord Jesus and his apostles. Matt. iv. 23; xxiv. 14; Acts xx. 25; viii. 12. The root and foundation of the Christian *faith* are to be found in the Old Scriptures. They are they which *testify* of Christ, hence, they should be diligently searched. It is the *law of Moses* that I consider obsolete and not binding on the Christian, and that because Paul everywhere so speaks of it. But of this more anon.

3. Mr. B. expected me to admit a "lofty distinction" between what men call the 'moral' and 'Ceremonial' laws. But this being an unscriptural distinction, I could not admit it for a moment. Paul speaks of 'the law' as a whole, and says, 'Christ is the *end of the law* for righteousness to every one that believeth.' Rom. x. 4. That we "are not under *the law*, but under *grace*." Rom. vi. 14. And speaking for himself and other Christian Hebrews, he says, "now are we *delivered from the law*, that *being dead* wherein we were held." Rom. vii. 6. Understanding and believing this teaching of the Apostle's I do not consider any part of the law binding upon me. Such precepts and commandments of the law as are comprehended in Christ's commandments, given to us through his apostles since his resurrection, I of course regard. And if any man will point out among these a command to observe the sabbath day, it will, so far as I am concerned, end this controversy.

4. Mr. B.'s "counter proposition" will not bear the test of Scripture. The 4th commandment being a part of *the law*, died with Christ. And not only has it not been *revived*, but Paul refers expressly to it in his epistle to the Colossians, second chapter, when, having stated that Christ blotted out the handwriting of ordinances which was against us, he adds, Let no man therefore judge you in respect of the sabbath days. Besides does not Mr. B. know "that what things soever *the law* saith, it saith to them who are under the law?" What in the world then, have we to do with what the law saith, seeing that we are *not* under the law? — The thing appears to me so simple, that I should regard a child as very stupid who could not understand it. Are the laws of this province binding on the people of New Brunswick or Prince Edward Island? Or rather, are the *obsolete* laws of Nova Scotia thus binding? Well, then, neither is Moses' law binding on us. And every Christian should thank God that Christ hath delivered him from it; for it was a yoke of bondage, and cursed every one who was ever under it, the Lord himself not excepted. Gal. iii. 13.

5. Mr. B. enquires who wrote the epitaph of the sabbath? I reply, Paul. If he would enquire where? I refer him to Col. ii. 14-16, and to all those scriptures which speak of the law being "dead," "abolished," etc.

6. His inference that the sabbath is imperishable because our Lord declared himself "Lord even of the sabbath day," cannot be sustained. The Lord is our Lord, but unless we obey him we shall perish. The fact of him being "our Lord" does not prove *our*

imperishability. Our Lord's declaration simply asserted his right to dispose of the sabbath as it pleased him. And Paul says, He abolished—blotted out the handwriting concerning it, and nailed it to his cross.

7. "On his head, are many crowns." Mr. B. quotes, this and adds, "I notice the crown of the sabbath." His quotation is from Rev. xix. 12, which is prophetic of Christ's future appearing as a Man of War. He is represented as sitting on a white horse, and it is added—"in righteousness he doth judge and *make war*."—Further he is seen "clothed with a vesture *dipped in blood!*"—When the kingdoms of this world shall have become his by *conquest*, then shall he wear the "many crowns." But as to "the crown of the sabbath,"—that is one of Mr. B.'s poetic imaginations.

8. "The Heavenly High Priest is not poorer than the earthly high priest in regard to being honored with a Sabbath." Now I should be sorry to make them *equal* in point of honor, by giving to each one day in seven. Does not Mr. B. know that a Christian who is "not slothful in business" but "fervent in spirit," serves the Lord *every day of the week*? Rom. xii. 11. Paul laboring with his hands served his Master as truly as Paul preaching the gospel. O that men understood this! To labor is as much a command of Christ's as to love. See Ephes. iv. 28. If a man rest or cease from "the works of the flesh"—Gal. v. 19—his whole life will be a holy sabbath unto the Lord, and when the Lord comes to reward his faithful servants he will enter into that u glorious rest" which "remaineth for the people of God." Heb. iv., 9; Isa. xi. 10; Ps. cxxxii 8, 14; Ezek. xliii. 7.

9. "Pray ye that your flight be not in the winter, neither on the sabbath day." Matt xxiv. 20. Mr. B. quotes this and asks—if the sabbath perished with Judaism why this precept, this monition? I reply, although the sabbath law was blotted out and "taken out of the way" by our Lord when he died, still it continued to be the law in the eyes of the unbelieving Jewish rulers, who would not therefore permit a burden to be borne, or cattle to travel on that day: and hence the trouble of the believing Jews would be greatly increased were their flight from Jerusalem and Judea to be on the sabbath day. So, also, had it been in the winter the distress of the fugitives would have been ten fold. Our Lord's monition, then, was most timely. Now having answered Mr. B.'s question, I would ask him, what has the Scriptures in question to do with proving that *the first* day of the week is a sabbath? Or, that we Gentiles are under obligation to observe the sabbath day? I fear Mr. B. is hard pressed for arguments.

10. Mr. B. says, "the law of the sabbath was venerable with antiquity. It came into our desert world with the breath of Eden." Of this latter statement he can give no proof. *The first sabbatic law* is found in Ex. 16th chapter. *Previous to this there was no command to observe a sabbath.* The Scripture had hitherto merely recorded the fact that "God rested the seventh day, and blessed and sanctified it." As to the law of the sabbath, then, being venerable with antiquity, it is not so venerable as the law of the Passover, which was given to Israel while yet in Egypt. See Ex. 12th chap.

Lastly. Mr. B. says, "True the Jewish sabbath died with Christ: but it rose again with him," etc. Its death is one great point I contend for; and surely if the sabbath died with Christ, the 4th commandment died likewise; another point I contend for. But Mr. B. *says* it rose again with Christ Now, does he expect any reasonable man to receive such a statement? The Scriptures testify that Christ died and rose again; and I believe their testimony. But they do not say that the sabbath rose again, hence I cannot believe in *its* resurrection. To believe any

statement without evidence is credulity, not faith. Faith comes by hearing the word of God. Rom. x. 17.

This closes my reply to Mr. Brewster's first letter. I shall in like manner with your permission, and if the Lord will, notice his second.

Yours very respectfully,

J. R. L.

Halifax, Nov. 7, 1860.

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For the Acadian Recorder.

MR. EDITOR, —The above reply to the Rev. Mr. Brewster's first letter in the *Wesleyan* being refused insertion in that paper, I trust you will let it appear in the *Recorder*. The refusal of the *Wesleyan* to allow me to answer Mr. B.'s questions and statements—there are no arguments to reply to—is to say the least of it very unfair, and I think somewhat opposed to the comprehensive precept—"Whatsoever ye would that men should do to you do you even so to them." Matt. vii. 12. Possibly it was the knowledge of any reply through the *Wesleyan* being forbidden that Mr. Brewster—arguments failing him—had resort to misrepresentation and abuse, in his last letter published in the *Wesleyan* of the 9th inst. In his last week's *Recorder* you published a letter of his which had been written before the conclusion of my third article appeared, wherein he asked me some questions to the following effect, —"from what yoke of bondage has Christ made us free?" "Is the Moral law as contained in the commandments repealed?" To the first of these questions, I reply that Christ made the *Jews* who had been "under the law" of Moses free from that law; which, the apostle Peter declared, was "a yoke which neither our fathers nor we were able to bear." Acts xv. 7-11. *Gentiles were never "under the law;"* it was never, therefore, binding on them. Previously to the Gospel being sent to them, they lived without God and without hope in the world: Ephes. ii. 12; and "these *times of ignorance* God winked at; Acts xvii. 30; and suffered all nations to walk in *their own ways,*" Acts xiv. 16, as He does the greater part of them to this day, for a great majority of our race is to this day "without God," and irresponsible to the Gospel of Christ. These "sin without law," and "perish without law," as untold generations before them have done. Rom. ii. 12; v. 12-14. Broad is the road that leads to *destruction*, while narrow is the way that leadeth unto *life eternal!* Matt, vii. 13, 14.

To Mr. B.'s second question I answer Yes. And for proof that the ten commandments written on tables of stone were "done away" with the rest of the law, would refer him to 2 Cor. iii. 6-13. Nevertheless Christians are not without a law and commandments to observe and keep, as I abundantly proved in my third communication: and they who keep Christ's commandments fulfil all the righteousness of the law of Moses. Rom. viii. 4.

He says my mode of interpreting Scripture is most dangerous to morals. This is merely to cover his defeat and retreat. I will tell him what is most dangerous to morals, and calculated to shake confidence in a Minister of the Gospel. In the second column of the conclusion of my third letter, I remark to Paul in reference to his quotations from our Lord's sermon on the mount, —"Our Lord thus personally taught perfection to the lost sheep of the house of Israel, and to them only, for to no others was he sent. Matt. xv. 24. And thus he set aside the law, including the ten commandments, and showed them that if they would be counted worthy of his kingdom, they must hear and obey, his commandments. This is the Lord's test of love to

him. 'He that *hath* my commandments, and *keepeth* them, he it is that loveth me.'—John xiv. 10, 21. Hence the carefulness with which we should seek to know what Christ's commandments are that we may do them, and be approved of him *at his coming*, when he will render to every man according to his deeds." Rom. ii. 6. Now it suited Mr. B.'s policy to misrepresent my views and to hold me up to public scorn by asserting as follows: — "In reading his last two letters in the *Recorder*, I am convinced that the word of God in his hands is but an authority for the vilest licentiousness, and its precept and promises but so much material wherewith to shape out and libel our holy Christianity! Proof from his own words....'*Our Lord thus set aside the law*—INCLUDING THE TEN COMMANDMENTS.' Write the words in large capitals that all may note them." Thus wrote Mr. Brewster in the *Wesleyan* of the 7th inst. Will the reader look how he quotes my words; the passage from which he quotes his proof, I have given above; let any one who loves what is right, read, and say whether the tempter in the wilderness did not quote scripture more fairly than Mr. B. quotes my words, to make out his abominable assertion, that "the word, of God in my hands is but an authority for the vilest licentiousness.

Nov. 16.

Yours respectfully,

J.R.L.

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For the Acadian Recorder.

VIEWS OF LUTHER, CALVIN, MELANCTHON, AND OTHERS OF THE GREAT REFORMERS CONCERNING SUNDAY OBSERVANCE.

Extracted from a work by Robert Cox, Edinburgh entitled "Sabbath Laws and Sabbath Duties."

MR. EDITOR, —The following extracts, which from want of time I was unable to read on the evening of the Rev. Mr. McGregor's Lecture, will I doubt not be read with interest by many at the present time; and will show how remarkably precocious the children of Presbyterians must be, any of whom according to the *Presbyterian Witness*, can refute my views of Sunday observance. I can truly say that I had no knowledge of the great Reformer's views of this subject until the Work in question was loaned to me about a fortnight ago, and doubt not they will be new to many of your readers.

Yours respectfully, J. R. L.

"As for the Sabbath or Sunday," says Luther, in speaking of the Ten Commandments, "there is no necessity for its observance; and if we do so, the reason ought to be, not because Moses commanded it, but because Nature likewise teaches us to give ourselves, from time to time, a day's rest, in order that man and beast may recruit their strength, and that we may go and hear the Word of God preached."—(*Werke*, 11, 16: quoted in Hazlitt's translation of Michelet's life of Luther, p. 271; Lond., 1846.)

Again he says: "The Gospel regardeth neither Sabbath nor holidays, because they endured but for a time, and were ordained for the sake of preaching, to the end that God's word might be tended and taught." (*Colloquia Mensalia*, or Table Talk, translated by Captain Henry Bell, ch. xxxi. p. 357; Lond., 1652.)

The following injunctions of this Reformer have often been quoted: I borrow them from a little work entitled "Christian Sects in the Nineteenth Century," p. 20; Lond., 1846. "Keep the Sabbath holy for its use both to body and soul; but if anywhere the day is made

holy for the mere day's sake, if anywhere any one sets up its observance upon the *Jewish* foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on the Christian spirit and liberty."

Calvin says, —As the truth was delivered typically to the Jews, so it is imparted to us without figure; first, that during our whole lives we may aim at a constant rest from our own works, in order that the Lord may work in us by his Spirit; secondly, that every individual, as he may have opportunity, may diligently exercise himself in private, in pious meditation on the works of God, and, at the same time, that all may observe the legitimate order appointed by the Church, for the hearing of the word, the administration of the sacraments, and public prayer; and, thirdly, that we may avoid oppressing those who are subject to us. In this way, we get quit of the trifling of the false prophets, who in later times instilled Jewish ideas into the people, alleging that nothing was abrogated but what was ceremonial in the commandment (this they term in their language, the taxation of the seventh day), while the moral part remains, viz., the observance of one day in seven. *But this is nothing else than to insult the Jews, by changing the day, and yet mentally attributing to it the same sanctity; thus retaining the same typical distinction of days as had place among the Jews.* And of a truth, we see what profit they have made by such a doctrine. Those who cling to their constitutions go thrice as far as the Jews in the gross and carnal superstition of sabbatism; so that the rebukes which we read in Isaiah (Isa. i. 13; viii. 13) apply as much to those of the present day, as to those to whom the prophet addressed them.

That the other early Continental leaders in the Protestant cause viewed the matter in the same light, will appear from the following particulars: —

According to Beza, no cessation of work on the Lord's Day is required of Christians; "for that," says he, "had not so much abolished Judaism, as put it off and changed it to another day." And he then adds, says Heylin, "that this cessation was first brought in by Constantine, and afterwards confirmed, with more and more restraints, by the following emperors: by means of which it came to pass, that that which first was done with a good intent—viz., that men being free from their worldly businesses, might wholly give themselves to hearing of the Word of God, —degenerated at the last into down-right Judaism."

"Bucer," says Heylin, "goes farther yet, and doth not only call it a superstition, but an apostasy from Christ, to think that working on the Lord's Day, in itself considered, is a sinful thing." He adds, that he did very well approve of the Lord's Day meetings, —if men were once dispossessed of these opinions: that the day was necessary to be kept; that it was holier in itself than other days; and that to work upon that day, in itself, was sinful.

The Confession of the Swiss Churches, cap. 12, declares, "For neither do we conceive one day to be more holy than another, nor think that rest from labour, in itself considered, is any way pleasing unto God." The same Confession teaches, —1. That the keeping of one day in seven is not a moral duty; 2. That the observance of the Lord's Day is founded, not on any commandment of God, but on the authority of the Church; and, 3. That the Church may alter the day at pleasure.

The Swiss Reformer Zwinglius, in a passage quoted by Heylin, ascribes the same power to the Church. He also expresses the opinion, that it is lawful—"on the Lord's Day, after divine service, for any man to pursue his labours; as commonly we do," says he, "in the time of harvest."

In the Augsburg Confession, which was drawn up by Melanethon, to the question, "What ought we to think of the Lord's Day?" it is answered, that the Lord's Day, Easter, Whitsuntide, and other such holy days ought to be kept, because they are appointed by the Church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, done without offence to others, to be regarded as a sin "For they who think the observance of the Lord's Day has been appointed by the authority of the Church instead of the sabbath as a thing necessary, greatly err. The scriptures allow that we are not bound to keep the sabbath; for it teaches, that the ceremonies of the law of Moses are not necessary after the revelation of the Gospel. And yet, because it was requisite to appoint a certain day, that the people might know when to assemble together, it appears that the Church appointed for this purpose the Lord's Day, which, for this reason also, seems to have pleased the more, that men might have an example of Christian liberty, and might know that the observance, neither of the sabbath, nor of any other day, is necessary."

It is well known that, at the same period, views identical with these were published in England by the Reformers Tyndale and Frith. "As for the Sabbath," says the former, "we be lords over the Sabbath, and may yet change it into Monday, or any other day, as we see need, or make every tenth day holy day only if we see cause why. Neither was there any cause to change it from the Saturday, but to put a difference between us and the Jews; neither need we any holy day at all if the people might be taught without it." And Frith writes: "Our forefathers which were in the beginning of the Church did abrogate this Sabbath, to the intent that men might have an ensample of Christian liberty, and that they might know that neither the keeping of the Sabbath, nor any other day, is necessary according to Paul: "Ye observe days, times and months; I am afraid of you, that I have labored in vain towards you." Howbeit, because it was necessary that a day should be reserved, in which the people might come together to hear the word of God, they ordained in the stead of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might have kept the Saturday with the Jews as a thing indifferent, yet did they much better to overset the day, to be a perpetual memory that we are free, and not bound to any day, but that we may do all lawful works to the pleasure of God and profit of our neighbor. We are in manner as superstitious in the Sunday as they were in the Saturday, yea and we are much madder. For the Jews have the word of God for their Saturday, sith it is the seventh day, and they are commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day as the Jews do, but the first, which is not commanded by God's law. But Paul biddeth that no man judge us as concerning holy days, meats, and such other exterior things; yea, and in no ways will he that we observe them, counting them more holy than other days. For they were institute that the people should come together to hear God's word, receive the sacraments, and give God thanks; that done, they may return to their houses, and do their business as well as any other day. He that thinketh that a man sinneth which worketh on the holy day, if he be weak or ignorant, ought better to instruct, and so to leave his hold; but if he be obstinate, and persevere in his sentence, he is not of God, but of the devil, for he maketh sin in such as God leaveth free. According to this ensample would I that our ceremonies were altered, because (as I have said) the people seek health in them, and what villainy can they do more to Christ's blood?"

* * *

LUTHER, CALVIN, AND MELANCTHON. — The names and standing of these eminent men are so well known that any opinion or doctrine held in common by them will, I should think, be as much respected by Protestants as the individual opinions of the Editors of the various religious newspapers published in Halifax.

Baptism of Spirit.

(Continued from page 137.)

2. The next step in the inquiry is, to ascertain the signification of the word *baptism* in this connection. Baptism of spirit is the phrase before us. Does it mean Sprinkling of spirit, Pouring of spirit, Dipping of spirit, all of these, any one of them, or none? If we assent to the traditions of the blind leaders of the blind, the dark bodies of the Laodicean apostasy, respecting the word "baptism," and the thing it represents, we are involved in the conclusion that it means anything convenient for the occasion, all things in general, and nothing in particular. This is in effect the clerical definition of the word; for the clergy tell the people whom they deceive, that *baptism* means pouring, sprinkling, and dipping, and also none of these, as illustrated by Quakercraft, spiritism, and so forth. The clergy are aware that the intellects of their disciples are completely befogged upon the subject, that they do not read the scriptures and meditate upon them for themselves; knowing this, they do not apprehend any detection and exposure of their theological knavery, and therefore tell their worshipers what they please. By this treatment of them for ages and generations past, they have superinduced a state of universal idiocy, so that the worshipers of the beast, who have his mark, name, and number of his name (Rev. xiii, 8, 17)—and these are all those who are under clerical influence—take for granted that *baptism* is a word of no precise signification, and as indeterminable as heaven, "beyond the bounds of time and space." The clergy, or those of them who are classical scholars, know what the word means, but the people generally do not, nor can they be made to know anything till the Lord comes, and unveils the hypocrisy and dishonesty of the clerical blasphemers of his name, who know one thing and tell the people another for their own ends. We do not write with the expectation of dispelling the "strong delusion" from their minds upon this, or upon any other topic connected with the doctrine of God. The ignorance and prejudice of the one, and the knavery of the other, are ineradicable by any testimony and argument at our command. An angel from heaven, other than "the Angel of the Covenant," would be impotent to the task of their enlightenment and cure. Enough has been written on the word "*baptism*" to convince any man not a lunatic or intoxicated with the wine of Jezebel's cup, that it signifies neither pouring nor sprinkling; nevertheless, in all we have read upon the word from the pens of spiritual craftsmen, we have seen no satisfactory definition of the word *baptism* in connection with *spirit*. We write not, we say, for the masses, for we have no hope of them; but we write for those people the Lord may yet have undeveloped among them. To them we address ourselves, in hope and with the confidence that, be they many or few, (and but *few* we expect there are unmanifested,) they will readily understand. They do not wish to receive *baptism*, or any other word of scriptural nomenclature, in any other sense than that which is strictly true. Truth is their sole object; and their only regret not the abandonment of errors, but their inability to discover the true. When this is revealed to them, from whatever source and by whatever agency, they rejoice at the discovery, and embrace it fervently with grateful hearts, because they are of an honest and good disposition, and teachable as children, a likeness to whom all must attain who would enter the kingdom of the heavens: Matt, xviii. 3. For these we write, that we may bring them

out from among the gentiles of our generation for the name of the Lord. This accomplished, we are indifferent to the praise or blame of all the multitude beside, with all their guides and authorities to boot. The condemnation of these is part of our present inheritance, which we joyfully accept. No greater calamity could befall us in time than to be approved by the people and their spirituals upon the principles of the Names and Denominations of the Seventh Seal Period, the long Laodicean interval stretching from A.D. 324 to the Apocalypse of Christ in power and great glory. The commendation of the Storrses, the Campbells, and the parsonocracy in general or detail, would be a condemnation grievous as the mark of Cain. We accept their repudiation, and that of all their incorrigible adherents, with great thankfulness, for they are altogether gone out of the way, and there is none of them righteous, no, not one. Of the spirit, and "the deep things of the Spirit," they are equally uninformed as they are of its baptism. What we have to say upon these they cannot receive without unchristianizing their whole system and themselves with it, which would be fatal to their craft and vested interests throughout the world. They are baptized with spirit, indeed, but it is with the spirit of sin's flesh, the spirit that works strongly in the children of disobedience. It is not of this baptism, so well known to clergy and people in its revival and war manifestations, we are going to treat in this essay, but of the baptism of that spirit "*which guides into all the truth*" and which the giver of it declared, previously to its bestowal, "*the world cannot receive,*" a saying which effectually excludes all the clergy and their supporters from any participation in it, by whomsoever received.

The word *baptism*, then, is a mutilated Greek word, which, for purposes of clerical and state craft, has been introduced into and perpetuated in our tongue. The great bulk of the people, for whom and to whom the gospel is in this latter day providentially provided and evangelized, know nothing about Greek. This the clergy know well, and therefore, presuming on their ignorance, and the influence they have acquired over the unreasoning mass, tell them that there is no essential action represented by the word. Their devotees take it for granted that the assertion is correct; for, as the Roman Beast they worship is also a Greek, they conclude he ought to know and therefore does know Greek, and so go "wondering after him" to their own confusion and disgrace.

But some of the people have attained to a knowledge of which our divine friend Storrs is utterly ignorant. When he reads the word he evidently does not comprehend the meaning of baptism, water, or spirit, while some he sets himself up to teach are able to teach him that the essential idea represented in the word is the imbuing by dipping or its equivalent, and that it never signifies sprinkling or pouring. It is one of "*the depths of the Satan as they speak*" in "the synagogue of the Satan," (Rev. ii. 9, 24,) to affirm the contrary. They know that βάπτισμα, *baptisma*, is not only "that which is dipped," but equivalent to βαπῆσις, *baptisis*, "a dipping, bathing, washing, drawing water;" from the verb βαπτίζω, *baptidzo*, "to dip repeatedly," and this from βαπτο, *bapto*, "to dip under, to dip in dye, to color, to steep, to fill by dipping in, draw, sink." Such is the word associated with the word *spirit* in the phrase *baptism of spirit*; a form of words, by the bye, that is not found in the scriptures. The nearest approach to it is in the words, "Christ shall baptize you with holy spirit," Matt. iii. 2; "Ye (my apostles) shall be baptized with holy spirit after these not many days (*οὐ μετὰ πολλὰς ταύτας ἡμέρας,*) Acts i. 5. The words in Matthew were John's, and those in Acts the words of Jesus. These, with the words of Paul in 1 Cor. xii. 13, "By one spirit WE are all baptized into one body," show that the Christ was to be the baptizer, spirit the thing he would baptize with, and the apostles and their brethren the subjects of the baptizing. When the baptism was accomplished, the subjects of it had *received* spirit. This is evident from Christ's words in Acts i. 8, where he says to the apostles, "Ye shall receive power, the holy spirit having come

upon you;" and from Peter's, in Acts ii. 38, where he promises those who should be baptized upon the name of Jesus Christ for the remission of sins, saying, "Ye shall *receive* the gift of the holy spirit." Paul, also, teaches that to be baptized with holy spirit is to be the recipient of spirit, in asking certain disciples of John's doctrine, "Have ye *received* holy spirit since ye believed?" Acts xix. 2. Spirit, then, was received into their earthen vessels; God shined it into their hearts for light of the knowledge of the glory of the Deity in the person of Jesus Anointed, 2 Cor. iv. 6, 7. "*Be filled* with spirit," says he in Eph. v. 18. Hence the receiving was by filling their vessels with spirit, which filling was effected by their being "made to drink," as it is written, "by one spirit we are all baptized into one body, whether Jews or Gentiles, bond or free, and have all been made to drink into one spirit." Having drunk to the full, they were "filled with all the fullness of the Deity;" Eph. iii. 19. Thus they were steeped, imbued, and filled by the imbuing; in other words, they were baptized with spirit.

Now the reason why the word *baptidzo* was used to express this filling, was, because it expressed the idea that the subjects of the filling were *dipped in water that they might afterwards be filled with spirit*, after the analogy of a bucket being sunk, into water that it might be filled. The apostles were dipped by John in water, and afterwards filled with spirit by Jesus. They were dipped that, they might be filled. The three thousand on Pentecost were dipped that they might be filled with spirit. Had they refused to be dipped in water, they would never have been filled with spirit. Cornelius and his household incipiently received spirit before being dipped in water, in view of the certainty that they would be immersed when commanded; when dipped, they were as all the rest. In the baptism of a bucket in the drawing of water, the water sometimes pours in before the bucket is submerged; but according to the signification of the Greek word, the bucket is not baptized till it is filled to its utmost capacity. It is not baptized while filling, but only when completely filled, which happens when the vessel is overwhelmed. To imbue is the signification of *baptidzo* in connection with spirit. It matters not whether the believer be plunged into spirit, like a bucket into a well, or spirit be poured out upon him until he is filled inside by being made to drink it in, and covered with it as with a cloud of spirit, from the sole of his foot to the crown of his head, this matters not, so that he is steeped, soaked, dyed, filled, imbued, which are the ideas intended to be expressed by the use of the word in connection with spirit. There is no question but Paul was baptized with spirit. He represents himself as an earthen vessel containing spirit-treasure. Now, when we contemplate him under this aspect in the light of the testimony, we see the vessel *full* of spirit and *covered* with it as with a halo or cloud, and therefore as effectually and completely immersed in spirit as if he had been plunged, dipped, bathed or sunk into it. When the Hebrew nation was "baptized into Moses in the cloud and in the sea," they were buried in cloud and sea, not by being immersed into them, but by their shutting them in and covering them, so that while in the channel of the deep they were *in baptism—COVERED*. Paul was not immersed into a bath of spirit, yet he was covered with spirit, and therefore in baptism of spirit. That he was covered is evident from the fact that when his person was touched, without specifying any particular part, spirit-virtue was imparted to handkerchiefs or aprons, which, when applied to the sick, healed their diseases: Acts xix. 12. The same condition obtained in relation to Jesus, in fulfilment of the Spirit's oracle concerning the Christ, that he should be hid in the shadow of Yahweh's hand, and in his quiver. He was "a polished shaft," and men beheld him with their natural eyes; but they did not perceive the potent shadow of spirit that enveloped him, and which none could penetrate to do him harm unless permitted. He was imbued, filled, covered, or in baptism of spirit.

The word baptism, then, has its *action* and its *effect*. It does not follow, however, that they must both be intended at all times when the word is used. The intelligent believer knows

that when this family of words is used in connection with water, that it is not employed to signify "steep, soak, dye, imbue, saturate, or fill," because water, as water, is not used in the Deity's system of justification for this purpose. He knows that then the action indicated by the word, not the effect produced by water on natural bodies, is intended; and that the effect which the word expresses is referrable to spirit, or the word believed, by the subject. "My words are spirit," says the Spirit by Jesus; and "the spirit is the truth," says his beloved disciple; it is this that evolves the effect in the believer who is water-dipped—he is dyed in the dipping white in the blood of the Lamb through the truth believed: Rev. viii. 14.

Understanding, then, the meaning of the words *spirit* and *baptism*, we are enabled to define the phrase *baptism of spirit*. A person "baptized with holy spirit" is one who is "*filled with the fullness of the Deity*," after the example of Jesus, the apostles, the three thousand on Pentecost, and many other instances recorded in the New Testament. Fully to appreciate this baptism, then, we must study it in these examples. In the spirit-baptism of Jesus, the Deity filled him without measure. There was no limitation to the power and wisdom with which he was imbued. "The Deity," says John, "giveth not the spirit by measure unto him;" and "of his fullness we all have received, even a gracious gift corresponding to the gift," Jno. iii. 34; i. 16. Baptized with unmeasured holy spirit, he could command the winds and the sea, and they would obey him. He could multiply a few loaves and fishes into a more than sufficient supply for thousands. He knew what was in the hearts of men around him; and could do what he pleased, even to the raising of the dead. These were the effects of his baptism with holy spirit. He was filled with it, thoroughly imbued with it. It was "the fullness of the Deity" that filled him, and manifested itself in all the wonderful works referred to. Of this fullness which became "his" when bestowed, all the apostles and "the sealed" received. "The law was given by Moses, but (this) grace and the truth came through Jesus Anointed," Jno. i. 17. "I," said Jesus to his apostles, "will send unto you the Comforter from the Father, the Spirit of truth which proceedeth from the Father, whom the world cannot receive; and when that is come it shall rebuke the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin indeed, because they believe not into me, and concerning righteousness because I depart to my Father, and ye see me no longer, and concerning judgment because the ruling (*ὁ ἀρχων*) of this order of things (*τον κόσμου τουτου*) has been condemned. When that, the spirit of the truth, is come, it shall guide you into all the truth, for it shall not speak of itself, but whatsoever it shall hear it shall speak, and show to you things to come," John xv. 26; xvi. 8-13. These were the effects of spirit-baptism upon Jesus and the apostles, and also upon all who by them were deemed fit and proper subjects among the immersed to be filled with the same fullness through their ministration. When they were "baptized with holy spirit," they were endued with extraordinary wisdom and knowledge, based upon an accurate comprehension of the thoughts and purposes of the Deity. It was "holy spirit" with which they were filled, and it required the hearts of its recipients to be cleansed by an affectionate belief of "the truth as it is in Jesus" before it would be filled into their earthen vessels. It was not such spirit as fills the crazy brains and stony hearts of the old Adam's priests and divines, and dements their intoxicated devotees, and without receiving which the divine Storrs says, "It seems impossible for a man to be a Christian!" This spirit, held in such admiration by the sin-spirituals of the Gentiles, is what John styles "the spirit of error." All errorists are thoroughly baptized with it. It is an unclean spirit, and delights to tabernacle in the pits and cesspools of human error, superstition, and wickedness. It is the spirit of the world, which is so full of it that it cannot receive holy spirit. It is the spirit of sin's flesh, in which dwells no good thing, and therefore the spirit that evolves from it is equally bad. It is the spirit that works in the children of disobedience, and *is* therefore rampant in all "miserable sinners," from the pope to the meanest hypocrite extant. It is the unclean spirit of

which the clergy of all the names and denominations are possessed. It is the spirit that transforms the Satan into a messenger of light, or righteousness, and causes all his ministers to make pretensions to the same thing—2 Cor. xi. 13, "whose end shall be according to their works." This is unholy spirit, which substitutes error for truth, folly for wisdom, fanatical pietism for obedience, sincerity for faith, feeling for intelligence, superstition for religion, ignorance for knowledge, imagination for doctrine, assertion for proof, and a blind zeal for an earnest contention for the faith once for all delivered to the saints. As the divine Storrs truly says, "it is impossible for a man to be a 'Christian' who has not received the spirit," understanding by this "Christian," one of his own stamp, and by "the spirit," the unclean spirit of the Romish, Protestant, and sectarian names and denominations. No man can become a Christian, according to the standard recognized by these, who has not received their unholy and unclean spirit. It is this spirit that makes them what they are. It has created their systems, and makes the sort of Christians that glory in them. Holy spirit has nothing to do with their systems, spirit, or themselves, but to repudiate them as "the old serpent, surnamed the Devil and Satan." In talking about spirit, then, let us always discern clearly of which spirit we affirm, for they are as different and as wide as the poles asunder. The divine Storrs is welcome to his "essential baptism," which is the baptism of spirit that holds him in ignorance and disobedience. We would not have such a spirit as he calls Christian, on any terms. It defiles and degrades a man, and hardens his heart against the truth and the obedience it commands.

Jesus, the apostles, and their contemporaries were baptized with holy spirit, beyond all doubt. They were all filled with the fulness of the Deity. With the exception of Cornelius and his household, the order was first immersion in water, and afterwards filling with spirit. Jesus was immersed in water first, to fulfil the righteousness of the Deity shadowed forth in the law. Having thus come by water, he was then anointed with holy spirit, when the spirit-dove descended and rested upon him. By this descent he was "sealed of the Father"—a mark was set upon his forehead which every one could discern who comprehended the doctrine he delivered, and the wisdom with which he spoke. The multitude at his immersion saw the Dove and heard the voice of the Father who owned him for his Son; but they did not generally discern the intellectual mark—the Father's name with which he was sealed in the forehead. None who are baptized with holy spirit are destitute of that divine mark. It is the mark of wisdom and knowledge, undiscernible by the eye of sin's flesh, but clearly to be seen by the mind's eye when only enlightened by the truth.

The effects of the baptism, or anointing, of Jesus with holy spirit continued till his crucifixion. All the miracles he wrought were spirit-baptismal results. These he worked in confirmation of the covenant of which he is the Mediator; that is, the Abrahamic newly dedicated on the last day of Daniel's Seventy Weeks—Dan. ix. 27. On that day he was emptied of spirit when he was forsaken, and left to the native weakness of the flesh—Matt, xxvii. 46; 2 Cor. xiii. 4: and though emptied, he still lived. The baptismal anointing was necessary to the manifestation of wisdom, knowledge, and power; but not to existence. The life of Jesus was sustained as the lives of other men. Holy spirit had forsaken him before he cried out; for the cry arose because of the forsaking having occurred. At this crisis, then, Jesus was without holy spirit. Was he less the Holy one of the Deity because the spirit had abandoned him? No, he was still the saint of God though emptied of holy spirit. And this is true, not only of Jesus, but of all true believers: their being saints or Christians does not depend on their being "baptized with holy spirit;" but on their believing the truth with honest and good heart, and being obedient to the same. Spirit was grace bestowed on those who received it, not to make them believers, but because they were such.

We have referred to the case of Cornelius and his household as exceptional. They did not receive holy spirit before they believed, though they did before they were immersed in water. This pre-immersional reception of spirit made their case exceptional. The reason of this, however, was not to supersede water-dipping in the case of Gentiles, as our divine contemporary of the *Examiner* ignorantly supposes; but in order to give Peter and his companions assurance that the Deity had "purified their hearts by faith;" and that he might, none forbidding him, admit them to the privilege of immersion in water to which Jewish believers only had hitherto attained—Acts xv. 7-11. "Can any man forbid water that these should not be baptized, who have received holy spirit as well as we?" This question of Peter shows that he apprehended that there might be a divine Storrs, or some other incarnation of "essential baptism," present who might possibly object to their being dipped in water. One, for example, who might say to him, "Peter, you have too much Jewish superstition in you. You are not free from Judaism, and have not yet passed out of the transition state. What have these Gentiles to do with baptizing in water; Jesus said nothing about it, except that John did it. You do not comprehend that *the* Christian baptism, the one baptism of Christ's religion, is the baptism of the Holy Ghost. This they have received, and are therefore baptized; what use or what good do you expect such will experience by being dipped in water? Do you want them to be baptized with two baptisms? If you command them to be dipped in water after such a Pentecostian inpouring of spirit as that before us, you will be acting "clearly without divine authority." See the divine Storrs' twaddle to this effect on p. 327-8—1860. Be this as it may, he evidently thought that there might be an objector present who from some point of view or other, might forbid the baptism of Cornelius and his house who believed the words Peter was sent to tell them—Acts xi. 14. By his question, therefore, he gave such an one an opportunity of stating his objection. But there proved to be no one present in fellowship with the divine Storrs and his foolishness. They all acquiesced, including "the six *brethren* who accompanied him," in the necessity of water-baptism even for those who believed from the lips of an inspired apostle, and had been so filled with the divine fulness as to "speak with tongues, and magnify the Deity." If baptism in water could not be dispensed with in the case of such, certain it is that no case can occur in which it is not necessary. It is indispensable, and nothing can be substituted for it.

We do not, however, say that the divine Storrs, and, such as he, should be dipped in water. Our objection to his class of religionists is that there is no analogy between their case and Cornelius'. Cornelius was a devout worshipper of Jehovah according to the law, whose prayers and alms reached the throne of Deity before whom he was remembered thereby. Though only a Gentile of the outer court, he was a just, God-fearing man, who worked righteousness. He believed the gospel of the kingdom Jesus preached to Israel before Peter went to him; and besides this, that Jesus was the Son of the Deity, who had anointed him with holy spirit and power, and afterwards raised him from among the dead, to be the Judge of living and dead ones; and that believers might obtain remission of sins through his name. These things he believed from evidence in the case of thousands of Jews on every side. But until Peter went to him he did not know that Mosaic outer court Gentiles, much less pagan Gentiles, could obtain remission of sins, and inheritance among the sanctified through the name of Jesus. This great truth he heard for the first time when Peter uttered the word "WHOSOEVER," or every one. Peter was sent to tell him words whereby he and all his house might be saved—Acts xi. 14; and these words were "to him bear all the prophets testimony that every one believing into him should receive remission of sins through his name." He believed this, for while Peter was laying the word before them, holy spirit fell upon them in attestation of their faith, and of God's approval of what was in progress. Their hearts were

purified by faith, while the Storrite class of speculators is a mere stiffnecked generation of conceited and infidel Gentiles. There is no parallel between them and the household of the Centurion. Cornelius and his friends were permitted to be dipped in water because their hearts were purified by belief of the truth, and they had been baptized with holy spirit; but the Storrites and all such must be forbidden water that they should not be baptized, because they do not believe the truth, and have therefore neither faith nor purity of heart for repentance and remission of sins through the name of Jesus.

Cornelius was a devout worker of righteousness, high in the approbation of God, and the best part of the Jewish nation, before holy spirit was bestowed upon him; and an angel was sent to commune with him before he was filled with spirit, or admitted to the water. Now let the reader carefully consider his case. Neither his piety, righteousness of life, liberality, faith, purity of heart, nor reception of holy spirit, exempted him from the necessity of obeying the command delivered to him by Peter, who "commanded them to be baptized in the name of the Lord"—*εν τῷ ὀνόματι*. The necessity is obvious from the fact that it was part of Peter's mission to deliver this command; for the angel said to Cornelius, "send for Simon Peter and he shall tell thee what it is necessary that thou do"—*τι σε ὀεῖ ποιειν*. Had he not commanded him to be baptized he would have neglected to tell him what to do. The only thing Peter told them to do in all his discourse was to "be baptized in the name of the Lord," whereby they, as believers purified in heart, should be saved. Now reader, if baptism with holy spirit would not exempt such a man as Cornelius from dipping in water, shall we say that the divine Storrs, or any of the divines and of the goats of their flocks, who are full of the spirit of sin's flesh, and know not the truth, can be saved without baptism in water? The supposition is preposterous.

EDITOR.

(To be continued.)

What Is the hope of the Christian?

IT can scarcely be necessary for me to explain to my readers, that the above inquiry relates to the *Object* of hope—what is the *Object* of hope to the Christian? and what to the church? Neither can it be requisite to explain at any length, that the Object of hope inquired after, is not any which may actually, as matter of fact, be pursued by Christians, or by the church, but, What is the Object of hope set before us in scripture? What are we there taught to hope for, whether regarded as individual Christians, or as forming a part of the church of God? Momentous inquiry! There cannot be one of greater importance than that on which we are now entering.

Man was not made for the present, and the present was never intended to satisfy man. Whatever might have been man's destiny had he remained unfallen, we are all aware that his fall was foreseen, and that the One *for* whom, as well as *by* whom all things were made, was not the first man who was of the earth, earthy, but "the second man, the Lord from heaven." It is in association with his glory, hereafter to be revealed, that we find the true destiny of our race; that for which man was created, and for which the heavens and the earth were formed. When "all things in heaven and in earth are gathered together in one, even in Christ," then, and not till then, will the first and second great ends of creation and of redemption, —full glory to God, and full blessing on the creature, —be consummated. It is not in the present scene of confusion and of darkness, of mystery and of evil, that the glory of God is accomplished and manifested to perfection. Neither is it in man's hurried transit from the cradle to the grave, that the destinies of his being are fulfilled. The present is leading on, indeed, to the full display of God's glory in the future; and it is in the present, that all the seeds

of man's future are sown. But it is in the future that the harvest shall be reaped, and God be glorified in the result. *It is for the future, not the present, that man exists.*

The present was never designed to satisfy man. That it does not, as matter of fact, is attested by the consciousness of all. Let the character of the present, and the extent of the future, be what they may, the present fails to satisfy, and it is for the future the heart sighs and yearns. How the child of two or three aspires to the school-boy's lot; the school-boy pants to be a youth; the youth to be a man; and the man, be his circumstances what they may, finds not in those circumstances what satisfies and fills his heart, but readies after that which the future holds out to view. It is not in man to be satisfied with the present. True, indeed, his aspirings may be limited to the present state of being. But his present portion in this state of existence is not that which contents him; it is the future which he expects to do so, even if it be a future here—a future within the precincts of this narrow world, and this short life. *It is for the future, not the present, man actually lives;* just as we have seen that it was for the future, not the present, man was made.

It is with the future that *hope* has to do. "Hope that is seen is not hope: for what a man seeth (or possesseth) why doth he yet hope for? But if we hope for that we see (or possess) not, then do we with patience wait for it." This is true of all hope; it is of the Christian's hope that it is spoken; but it is true of hope whatever be its character or its object. At least thus much is true, that what we hope for is that which we possess not at present. And it is thus that hope becomes such a stimulus to exertion, such a solace in affliction, such a light amid surrounding darkness, such a stay when no other stay remains. Extinguish hope and happiness is gone. Let the faintest glimmering of hope remain, and man's misery is not complete. Poor unconverted sinner! False hopes may flatter and deceive thee, till thou art cast into the pit of darkness; but once there, no single ray of hope, true or false, will ever penetrate the eternal gloom. The Lord awaken thee, ere it be too late, to a sense of the awful prospect that awaits thee, if thou shouldst live on, and die in sin and unbelief.

My subject, however, is hope, blessed be God, not despair! And what more powerful in its influence than hope? It is the hope of harvest that cheers the husbandman in his toil. The exile is sustained in his wanderings by the hope of once more beholding his beloved country. It is in the hope of re-visiting his native shores that the mariner ploughs the deep and braves the storm. The merchant is stimulated by the hope of gain; the student by the prospect of celebrity; the warrior by the hope of conquest, and it may be, of spoil. Take away from these the hope of securing the objects they severally pursue, and all motive to exertion or endurance is withdrawn. Rob that mother of the hope of seeing her children happy and esteemed, or at least the hope of their being so, whether she should live to see it or not, and what do you leave to support her amid her daily and nightly anxiety and toil? Ah, it is thus that even in this world hope goes beyond the limits of the individual's life, and leads men to act for a future in the well-being of their offspring, when their own career on earth shall have come to a close. And hope, even in respect to things of this life, sweetens the bitter cup, and sustains under the heaviest load of present calamity and grief.

But if the present thus invariably fails to satisfy, and if hope, on which the heart lives and feeds, be bounded by the present state of existence, it follows, that as those things which have been hoped for come to be possessed, they are found to be as unsatisfying as all else; and thus the history of human life is the history of disappointed hopes. Either the object of hope is never attained, or when attainment has transformed the future into the present, that which has been bright to hope becomes dull and insipid in possession; and the heart still longs

and sighs for something which it possesses not. It is, of course, of the natural heart I speak thus. The sum of all that it seeks, as well as of all that it possesses, —is vanity and vexation of spirit.

What an infinite mercy it is that amid the bustle and excitement of this vain and fleeting world, any should have their attention arrested by eternal realities. There are realities which never pass away. And when the light of eternity shines into the soul, how solemn the conviction which presses on the conscience, that not only has one's life been wasted in pursuing that which satisfies not, but worse than wasted, as having been spent in sin and rebellion against God. As long as my thoughts are limited to time and sense, I may regard nothing but myself, or, which amounts to the same thing, my own immediate circle, which becomes a kind of second self. But the moment eternity is seriously thought of God must be brought in, and then I find that all my restless longings and searchings after something to satisfy and fill my heart, are the fruit of that heart's having been alienated from God. When once this discovery is made the question ceases to be, How am I to be satisfied? The one all-absorbing question becomes, How is God to be satisfied? How is his favor to be secured? Happy the man whose attention is thoroughly aroused to such inquiries! Thrice happy he who has had them all resolved by the light which the gospel affords as to the person and the work of Christ.

Dear Christian reader, you have not only had such questions awakened in your conscience, but you have had them satisfactorily answered. You have understood that if you cannot satisfy yourself, it is vain to suppose that you can satisfy God. Nor is it needed. You have been led to see that however angry—justly angry—God is with sin, and however solemn the deserved consequences to the sinner who lives and dies in sin; —God has viewed sinners, yea, a whole world of sinners, with such compassion and love, as to give his only-begotten Son, that whosoever believeth into him should not perish, but have everlasting life. In his blood-shedding on the cross, you have discerned how God can be just, and the justifier of him who believeth into Jesus. And as to how God's favor is to be secured, you understand fully that it is not by works of righteousness which you have done or hope to do, much less by any priestly influence which your fellow-sinners can use on your behalf. No, you read your title to forgiveness and acceptance in the glorious person, the perfect obedience, the sprinkling blood of God's holy Lamb. The assurance of God's acceptance of him, and of all who believe in him, you see in God's raising him from the dead, and placing him at his own right hand in heaven. And conscious as you are of clinging to Christ as your sole trust and confidence in God's presence, how sweet the peace which he breathes into your spirit, as he gently with his own lips assures you, "Because I live, ye shall live also." You, at least, need no longer to go hither and thither, restlessly enquiring, Who will show us any good? You have found the true, the everlasting good. The light of God's countenance; acceptance in Jesus; peace through his blood; a conscience purged from sin; the privilege to enter boldly into the holiest by the blood of Jesus; these, with the love of God shed abroad in your heart by the word believed, so that you joy in God himself through our Lord Jesus Christ, are blessings of such a character that your heart is effectually weaned from the ten thousand objects on which it once was wasted; and you can understand the Saviour's words to the poor Samaritan woman, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." The secret of happiness, —true, satisfying, unfailling enjoyment, —has been disclosed to you.

"Why speak then," it may be said, "of the Christian's hope?" Ah, this is not *your* question, dear Christian reader. He who would ask this question is not in the secret which you possess. It is true that you have tasted of real happiness, of eternal life, in the knowledge of the Father, and of Jesus whom he has sent. But this is not to say that you have the full, perfect, unhindered enjoyment of this happiness, this life. This is still before you, as the object of your hope. "Then the Christian is not satisfied, any more than others?" It may seem so to the worldling; and it is quite true, that in one sense the Christian is not satisfied; but it is in a widely different sense from that in which the worldling is not satisfied because he knows nothing, is possessed of nothing, which can either now, or at any time, satisfy him. The Christian knows One who can, and is possessed of One who can satisfy him. He knows Christ; he possesses Christ: he enjoys Christ. Christ is his life; Christ is his peace; Christ is his joy: Christ is his portion: but, as yet, he has never seen Christ. It is by faith he possesses, by faith he enjoys him; but the more he knows and enjoys him thus, the more he longs to behold him. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." Yes, my brethren, believing in Christ, whom we have not seen, we love him; we rejoice in him with unspeakable joy; we receive the salvation of our souls. But to see Christ; to have the salvation which he wrought out on the cross applied to our bodies as well as to our souls; to have it perfected in our experience even as it respects our souls; to have it consummated thus in all who are fellow partakers with us of Christ; to be with him, and with them, in our Father's house; to behold his glory which the Father has given him; to appear with him in glory when he appears; to reign with him over a ransomed and redeemed and happy creation; to fulfil our part in the universal harmony of all in heaven and all in earth, when all shall bow the knee to Jesus, when every tongue shall own him Lord, and all voices shall join to celebrate his praise; this, and far more than this, —far more than heart can conceive or tongue explain, is what we wait for; and above all, we wait for him, whose return shall introduce us to all this perfect blessedness, —we "wait for God's Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath to come. HE IS OUR HOPE. We know him now by faith as our Saviour, our Lord, our life, our peace, our joy, our all. AND HE IS OUR HOPE. He is plainly said to be so in 1 Tim. i. 1. "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, OUR HOPE." And what he is thus in so many plain words expressly declared to be in this passage, he is shewn to be by the uniform, unvarying testimony of Gospels, Acts, Epistles, and Revelation. On few subjects is scripture testimony more copious; on none is it more uniform and express than on this. The Lord grant us to consider it to our profit.

Let us look at the subject, first, in its bearings on the Christian individually.

Should the question be put to almost any Christian, What is it that is the object of your individual hope? the answer in most cases would be—heaven. And this, surely, is according to the word of God. We read there of "the hope which is laid up for you *in heaven*." Colos. i. 5. We read of being begotten again "to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved *in heaven* for you." 1 Pet. i. 3, 4. Heaven is surely thus the object of our hope; and in commencing a series of papers on prophetic subjects, it is important to place this in as distinct a light as possible. Nothing makes the sickly sentimentalists of our day so instantly recoil from prophetic studies, as the idea which prophecy sanctions, viz., that the future portion of the church is one of blessedness on earth — renovated indeed, and purified—but still, earth. Now in this the instincts of the flesh are wrong. THE HOPE OF THE CHURCH IS A HEAVENLY STATE UPON THE EARTH. Earth is our future dwelling-place. Whatever

links of connection there may be in that day between heaven and earth; —whatever benign influences the Church may be employed of God to exert on the earth and its inhabitants: earth, not the skies, is our distinctive place and portion. "Holy brethren, partakers of the *heavenly* calling." Heb. iii. 1. "Blessed with all spiritual blessings in HEAVENLY places." Eph. i. 3. "Our conversation (citizenship) is *in heaven*" Philip, iii. 20. Even the patriarchs desired "a better country, that is, an *heavenly*." Heb. xi. 16: and "the meek shall inherit the earth."—*Jesus*. Sad indeed would be the effect of prophetic enquiries, if they had resulted in transferring our hopes from earth. Happy, to be assured, that the sober and patient study of God's word has no such effect. Prophecy reveals the future history of this earth; and it is important we should know what God has been pleased to tell us on such a subject—or rather on all the subjects embraced in this one: and rest assured, dear reader, at the outset, that you will find nothing in any part of God's word, to disturb or unsettle the hopes of a terrestrial heavenly state awakened by the first entrance of God's word into your soul.

But I suppose the very putting the case, conditionally—the saying of death "*in case that event should occur*" may startle some readers, and awakened in their minds the enquiry, "And are there any to whom this event will NOT OCCUR? Is it not certain that we shall *all* die? No, dear reader, it is not certain. Scripture says, "We shall *not* all sleep but we *shall* all be changed, in a moment, in the twinkling of an eye." 1 Cor. xv. 52. It is not a disembodied state, a state of happy, departed souls, which is set before us in scripture as our hope. In 2 Cor. v., the apostle, having said, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," adds, "For in this (that is, in this tabernacle) we groan, earnestly desiring to be clothed upon with our house which is from heaven." What is this house which is "from heaven?" Surely it cannot be a disembodied state while in heaven awaiting the resurrection of the body! No, it is the resurrection body itself, which the apostle says we earnestly desire, "if so be," he proceeds, "that being clothed we shall not be found naked." Nay, he goes on to say, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (or disembodied) but clothed upon, that mortality might be swallowed up of life." It is not death, and a state of happiness between death and the resurrection, for which the apostle waits, and longs, and groans. It is the resurrection state, the being clothed upon with the house which is from heaven, the swallowing up of mortality in life. It was not for the disembodied state that he groaned and waited as the definite, final object of his hopes. "Not for that we would be unclothed, but clothed upon." It was for the resurrection body, the resurrection state, the resurrection glory, that he longed. And *resurrection, not death, is the believer's hope*.

Most true it is, then dear Christian reader, that heaven, in the sense explained, is our hope; and that if the Lord should tarry, and we should fall asleep ere he returns, we shall be happy with him in the heaven in the resurrection. But it is not a state of separate spirits which is placed before us in scripture as our hope, but *the return of Jesus*, to raise the sleeping saints and change those who are alive and remain, that both being caught up to meet him in the aerial, we may thus, in bodies like to his glorious body, be for ever with the Lord. This is the hope set before us as individual believers. Some passages which state this have been already cited. Let us now turn to a number of others, which plainly declare, and irrefragably prove it.

I pass by all the passages in other gospels to one well known passage in John. To his disciples when just on the eve of his departure, and conversing with them respecting it, Jesus says, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself;

that where I am, there ye may be also." John xiv. 3. Here we have not only the fact of his return to his disciples, but the object of it, at least, as far as they are concerned. We find that he is to come *for* them, as well as *to* them. It is for us, my brethren, that he is gone to the Father; to prepare a place for us with himself in the Father's house. And as surely as for this purpose he has gone away, so surely will he come again, and receive us to himself, that where he is, there we may be also. If it had not been so, he would have told us. And with assurances like these from the Saviour's own lips, what can be our hope, save this promised return of his, to receive us to himself that where he is we may be for ever?

"But does not Jesus come to each of us when we die? And does not the departed spirit of the saint abide in his presence from the moment of its departure?" Assuredly not, dear readers. Where the authority of scripture is regarded, there can be no question as to this. But where is it said in scripture that Jesus comes to each of us when we die? *He is with us by the indwelling word*, blessed be his name! But he is with us thus from the moment of our conversion. In this sense, he needs not to come to us in our dying moments. He has come long before, never to depart. "Christ dwells in the heart by faith." Further, the words "that where I am, there ye may be also," are almost literally repeated by the Apostle, where he says, "so shall we ever be with the Lord." But what does he mean by "so?" *so* shall we ever be with the Lord? Is it by departing this life—by our souls being singly and separately received into his presence, while our bodies moulder in the grave—is it thus the apostle says we shall ever be with the Lord? No, my brethren; read the passage for yourselves, and see how the Saviour's words are to be fulfilled—"I will come again and receive you to myself, that where I am, there ye may be also." Is it at death, or by death, that he comes? Hear the apostle. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." What was to assuage their sorrow and comfort their hearts? That Jesus *had* come to them, and fulfilled his word? No; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." It is the return of Jesus, accompanied by his departed saints. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, (so that our hope is not death in any sense, but the coming of the Lord which may find us alive and remaining to that moment) shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, (this is our hope) shall together with them ascend in clouds, to meet the Lord in the aerial: *and so shall we ever be with the Lord.*" It is thus by his personal return, to receive us all to himself in the political air, that he fulfils his word, "I will come again, and receive you to myself, that where I am, there ye may be also." "So shall we ever be with the Lord." What a hope! May its full comforting and animating power be realized by our hearts.

Heaven then, I repeat it, my brethren, is the place where we hope eternally to dwell; but it is heaven, as we shall be introduced to it along with all saints, departed or alive, by the coming of our Lord Jesus Christ; and Christ himself, as about to return and receive us to himself, is thus our hope. We look back believingly to the cross of Christ, and have perfect peace; we look forward to the coming of Christ as our hope. And this hope, as it is presented to us in scripture, is of universal influence on the spirit, and character, and conduct of the saint. There is scarcely a single Christian grace, scarcely a single fruit of the Spirit, with which it is not expressly connected. There is not a form of Christian devotedness with which it is not associated. Would the Spirit of God incite us to the patient and joyful endurance of suffering for Christ's sake? He reminds us that we are "heirs of God, joint-heirs with Christ; if so be we suffer with him, that we may be also glorified together. With such a hope the apostle

says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. viii. 17, 18. Is it a question of the confirming of the saints to the end? "So, that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8. Is it that we are to avoid rash and hasty judgments of persons and things on the one hand, and to be fortified in our own souls against such judgments of us on the other? "With me it is a very small thing that I should be judged of you, or of man's day; (see margin.) Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 3—5. Is the saint to be stirred up to diligence and zeal and untiring exertion? The apostle treats the whole subject of the resurrection and of the coming of Christ. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's *at his coming*." He speaks of diverse glories, of heavenly and of earthly, of natural and of spiritual bodies; and then winds up by a passage previously quoted in part, "Behold I shew you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This is clearly the event treated of in the passage already considered in 1 Thess. iv. But what use does the apostle make of the subject here? After further dwelling on it, and raising a note of holy exultation as he views the last enemy under the victor's feet, he concludes thus, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv. As the grand motive to an unearthly spirit and a devoted walk, the same apostle uses it elsewhere. Having besought the saints to walk as they had him for an ensample, and told them with tears of some who were enemies of the cross of Christ, minding earthly things, he thus proceeds; "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Philip, iii. 28; iv. 1. This hope stands equally connected with the mortification of our natural, sinful propensities. "For ye are dead, and your life is hid with Christ in God. *When Christ, who is our life, shall appear, then shall ye also appear with him in glory.* Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. iii. 3—5". In 1 and 2 Thessalonians, the coming of Christ is mentioned in every chapter. The hope of it is, in part, what they had been converted to. "Ye turned to God from idols, to serve the living and true God; and *to wait for his Son from heaven*." It was at the coming of Christ Paul expected to have the full joy of the success of his labours among the Thessalonians. "For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming*? For ye are our glory and joy." The Apostle prays the Lord to make them increase and abound in love one toward another and toward all men, "to the end," as he adds, "he may establish your hearts unblameable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ* with all his saints." After the long and interesting passage, already considered, as to the resurrection of the sleeping saints, the change of the living ones, and the translation of both to meet the Lord in the aerial, and so be ever with him, he adds, to shew the value and use of the doctrine he had been teaching, "Wherefore comfort one another with these words." "The hope of salvation,"—not the salvation of the soul, which we now have, but the perfected salvation which the coming of Christ will bring to us, —is "the helmet" we are exhorted to wear. Then, finally, the Apostle prays for the Thessalonians "And the very God of peace sanctify you

wholly; and I pray God your whole spirit and soul and body be preserved blameless unto *the coming of our Lord Jesus Christ.*" How this hope associates itself with everything in his mind.

In the next epistle, Paul speaks of what will occur at the return of Jesus, "when *he shall come* to be glorified in his saints, and to be admired in all them that believe." This sets his heart on fire, and he adds "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power." "*The coming of our Lord Jesus Christ*, and our gathering together unto him" is the basis of all the exhortation and instruction in the second chapter; and in the third he prays thus—"And the Lord direct your hearts into the love of God, and into the patient *waiting for Christ.*" To his beloved Timothy he writes, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and his kingdom, preach the word; be instant in season, out of season;" while, in the same chapter he affectingly describes the hope by which he himself was sustained on the very eve of martyrdom. Ready to be offered up, the time of his departure at hand, having fought the fight, finished the course, kept the faith, "Henceforth," says he, "there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that *love his appearing.*" What a powerful, exhilarating hope!

In the epistle to Titus we are expressly told that the grace of God teaches us to look for this hope; and the looking for it is the crowning lesson of those enumerated by the apostle, as taught to us by the grace of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and *the glorious appearing of our great God and Saviour* (see the Greek) Jesus Christ." Titus ii. 11—13. In the light of this hope, patience is inculcated. Heb. x. 36, 37. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come *will come*, and will not tarry." James uses it in like manner, "Be patient, therefore, brethren, *unto the coming of the Lord.*" Jas. v. 7. Peter treats largely of our being begotten again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. He speaks of the saints rejoicing greatly in this hope, even though now for a season, if need be, they are in heaviness through manifold temptations. The issue of such trials is to be seen at the coming of Jesus. "That the trial of your faith being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, *at the appearing of Jesus Christ.*" Then further he exhorts us, "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you *at the revelation of Jesus Christ.*" It is this hope by which Peter as well as Paul would encourage the saints under all the afflictions they endure. "But, rejoice, inasmuch as ye are partakers of Christ's sufferings; that *when his glory shall he revealed*, ye may be glad also with exceeding joy." The godly care of the flock by those who have the charge of it, he enforces by the same motive. "Feed the flock of God which is among you . . . and *when the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away."

The disciple whom Jesus loved, and who lay in the Saviour's bosom, is not, as we may well suppose, behind the rest in his joyful anticipations of his Lord's return. "And now, little children, abide in him; that *when he shall appear*, we may have confidence, and not be ashamed before him *at his coming.*" "Beloved," he says, "now are we the sons of God; and it doth not yet appear what we shall be; but we know, that *when he shall appear*, we shall be

like him; for we shall see him as he is." The sanctifying influence of this expectation, he declares in the most emphatic way. "And every man that hath this hope in him purifieth himself, even as he is pure." As to the Revelation vouchsafed to this favoured apostle—the closing book of scripture—it is impossible to understand it all, if the coming of Jesus be not, as we have so largely seen, the hope of the Christian. True that it is the coming of Christ to execute judgment that is most prominently treated of in this book; along with the premonitory judgments which usher in that solemn event, and the reign of peace and blessedness which ensues upon it. But when Christ comes thus, it is *with his saints*; when he reigns thus, *his saints rest with him*; and all this implies that they have been previously exalted to his presence, and glorified. They are those who have part in the first resurrection, that live and reign with Christ a thousand years. I content myself at present, however, with citing from the last chapter of this book—the closing chapter in the volume of inspiration—a passage which shews in the most affecting way what the value of this hope is, both to the heart of Jesus, and to the hearts of his saints. The coming of Christ has twice in this very chapter been spoken of in the way of warning, "Behold, I come suddenly." But ere the whole volume closes, Jesus announces himself to his people. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." This announcement of what he is, elicits from the church an invitation to him to come. "And the Spirit and the bride say, Come." Any one who has ears to hear is invited to join in the cry. "And let him that heareth say, Come." Thirsty sinners are also invited, yea, and whoever will, to partake freely of the living waters. Then, after a parenthesis on quite another subject, Jesus replies to this invitation. It is not a note of alarm—Behold, I come suddenly. It is an assurance to the hearts of those who long for him, and invite him, that he will not long delay. "He which testifieth these things saith, Surely I come suddenly." The church again responds "Amen. Even so, come, Lord Jesus." The apostle's benediction on the saints is all that remains of the apocalypse, or the scripture. It is, if I may venture so to express myself, with this touching dialogue between Christ and his church, as to himself and his speedy return, that the bible concludes. Can any one doubt that the coming of Jesus was intended to be the Christian's hope? Would that it were more vividly realised in each of our hearts!

This last passage relates, indeed, to the hope of the church in its corporate character as the Bride of Christ. The Spirit and *the Bride* say, Come. But the hope of the church is the same as that of the individual believer: and it is moreover in the hearts of individual believers that the church's hope is cherished. The church corporately is composed of individual believers; and while, viewed in its corporate character the church has relations to Christ which the believer individually has not, (a believer is not the body of Christ or the bride of Christ—the church is), it is nevertheless in the affections and conscience of the individual believer that those relations of the church to Christ are to be recognized, and to have their effect. Hence the identity of the church's and the individual believer's hope. That moment which brings to the believer all he has longed and waited for, in the return of his now absent Lord and Saviour, brings to the church the consummation of her happiness and glory as the body, the bride of Christ. The bride and the Bridegroom join each other in the aerial. The body is glorified with its Head.

Scripture identifies the corporate and the individual hope; that of the church and that of the Christian. By man's thoughts and systems these two are separated. First, men substitute as individual Christians the hope of happiness with Christ after death, for the true, blessed hope of his return as set before us in the scriptures we have considered, and in many, more. Then, when death has been made by "divinity" the certain terminus of our earthly pilgrimage, and the state of "happy departed saints" all that is looked to or looked for beyond, the only

hope remaining for the church, corporately considered, is the false delusive hope entertained by multitudes, that as generations succeed one another, and the course of time rolls on, Christianity will gradually spread, and the church in numbers and in influence, until the world becomes the church, —until all nations are converted to Christianity. Dear reader, is this the vision of futurity as to the church and the world which thou art accustomed to cherish? Whence has it been derived? Is thy answer—"from the word of God?" Let me entreat thee, then, to read the word once more. Soberly, earnestly, and prayerfully search the sacred pages from beginning to end, and see if they afford the least shadow of a pretext for such a hope. Once, dear reader, I was of thy mind. I too, looked for Christianity's universal spread, and for the world's gradual conversion. Awakened by circumstances to inquire after a scriptural foundation for this hope, I searched the sacred volume from Genesis to Revelation. Whatever may be the result of thy inquiries, I avow to thee that the result of mine—a result which cost me no small astonishment—was, a most profound conviction, which has deepened and strengthened to this day, that there is no such doctrine in scripture—that there is nothing which bears the slightest resemblance to such a doctrine: —nay, more, that the doctrine of scripture throughout is as contrary to this as can possibly be. The doctrine I found in scripture was, that throughout its continuance in this state the true church is distinguished from the world, as sheep or lambs are distinguished from the wolves which devour them; as an exile is distinguished from the nations among whom he spends his dreary sojourn; as a virgin, espoused to another but not married, would be distinguished from the murderous population of a city or country whose hands are yet red with the blood of him to whom she had been betrothed. The church is that desolate one, "espoused as a chaste virgin to Christ:" Christ is the bridegroom to whom her heart with all its affections and desires, and expectations, has been given; the world she knows only as the place where she has been slain, and its teeming millions she recognizes as the people on whom rests the solemn responsibility of having put her Lord, her Saviour, her Bridegroom, to a cruel, shameful death. God has taught her indeed that by his death her sins have been expiated, and her salvation secured. God has shewn her also that he has raised Jesus from the dead, and placed him at his own right hand, where by faith she knows him, as the source and spring of her life, her peace, her joy, her strength, her comfort; and as the alone Object of her hopes. Jesus, whom as yet she has not seen, has assured her that his desire is that she should be with him, * and that ere long he will come and receive her to himself.

* See John xvii. 24, "Father, I will that they also whom thou hast given me, be with me, where I am; that they may behold my glory."

Does all this tend in any wise to reconcile her to the world? Quite the contrary. She knows that to be the friend of the world, she must be false to Christ, and an enemy to God. True, that as the vessel of Christ's sympathies, and the herald and messenger of the Father's love, as well as its fair and bright expression, she regards not the world with enmity, but weeps over it in compassion, as Jesus did over the city of his choice, and rejoices to fulfil the ministry of reconciliation, beseeching men to be reconciled to God. She knows this to be the object for which she is left here, as well as the appointed means for her own completion. But what does she look for as the result? The joyful reception of her message, and the accession of all nations to her ranks? No, she bears in mind what her Lord has said, "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." John xv. 20,21. She finds true what the beloved disciple says—"Therefore the world knoweth us not, because it knew him not." 1 John iii. 1. She knows from God's word that the world's

character will remain unchanged to the end of this dispensation: —nay, that at its very close it will assume an aspect and take an attitude of more open and daring defiance and revolt than ever, and be visited by the outpouring of the vials of God's wrath, and receive its complete, everlasting overthrow by the coming of the Son of man from heaven. She looks for him, however, in a previous stage of his return. She looks for him, not as the Son of man who comes to execute judgment on the ungodly, but as the Son of God, the head and Bridegroom of his church, who comes to receive to nuptial joys and heavenly glory, the church which has known and confessed him, in whatever weakness, during his rejection by a proud and unbelieving world. She knows that when he comes in judgment, she shall be the companion of his triumphs and the sharer in his glories. And this, too, she knows as the epoch of creation's deliverance, and the world's conversion. The world is to be converted—Israel is to be restored—creation is to be delivered—righteousness and peace are to prevail from shore to shore, and from the rivers to the ends of the earth. But this is not to be brought about by the present evangelic labours of the clergy; much less by the cumbrous and worldly machinery, and carnal, earthly influences, with which these labours are hindered and clogged. Judgment is to clear the scene of earth's corrupters and destroyers. Christ's coming to the earth will indeed be spared by sovereign grace, and these multitudes, converted and saved, will form the nucleus, the commencement, of the population of the millennial earth. The enemy will be bound. Christ and his saints will reign. Then, and thus, shall be fulfilled the unnumbered predictions of universal peace and righteousness and joy, which Christians have vainly supposed were to be fulfilled by the success of their own labours and the gradual spread of the truth. But before the crisis of man's consummated iniquity; before the judgments by which his proud vauntings are silenced, or rather changed to weeping, and wailing, and gnashing of teeth; and surely before the reign of Christ in righteousness and peace, Christ himself shall come; his saints who are alive and waiting for him shall be changed into his glorious image; the sleeping saints, the righteous dead, shall be raised; both together shall ascend to meet the Lord in the aerial; so shall we ever be with the Lord. This is the church's, even as it is the Christian's hope. When the saints have thus been exalted, iniquity will ripen on the earth; the marriage of the Lamb will take place in the heaven; the maddened and infatuated nations will gather together against God and against the Lamb: patience, long-tried, will give place to righteous retribution; Christ will come forth, attended by his saints: the lake of fire will receive the chiefs in iniquity, who shall be cast alive therein; their armies shall be slain: judgment upon judgment shall overtake and extirpate all but those whom grace shall spare; and then shall the earth rest from its six thousand years of toil and wretchedness under the usurper's sway: rest beneath the peaceful sceptre of earth's long rejected, despised, and insulted Lord. And when he thus triumphs, my brethren, we shall triumph. When he reigns, we shall reign. When his sceptre diffuses liberty and joy throughout creation's vast extent, we shall be honoured and privileged to be the vessels for the display of his glory, the channels for the distribution of his royal munificence, the agents in the application of his healing and gentle influences. But beyond all this official dignity and external glory—yea, beyond the benevolent satisfaction of dispensing blessings to the inhabitants of a renewed and happy earth—shall be the joy of the presence of him who has made his home our home, his portion our portion, his joy our joy! From the moment we meet him, this shall be, in its fulness, and without alloy or hindrance, ours. *He is our hope.* Earth is a wilderness, not merely, no, nor chiefly, because of its trials and its hardships, its sorrows and its pangs, its disappointments and reverses, —*but because he is not here.* Heaven would not be heaven to the saint, if Jesus were not there. He, his presence, and as that which introduces us to it, his coming, is our hope; —the hope of the Christian, —the hope of the church. May our hearts cherish it as we have never done. May its brightness so attract us, that earth's fairest, loveliest, most enchanting scenes may be weariness itself to our hearts, as detaining us from the object of our

hopes. May that object so animate us that earth's heaviest afflictions—the narrowest, most rugged, and most thorny portions of the narrow way—may be welcome to us, as the path that leads us onward to the goal of our expectations, the home of our hearts, the Jesus whose presence makes it what it is, whose love made him tread a narrower and a darker path than this, and whose smile of ineffable satisfaction shall crown the faith that has trusted him, the love that has followed him, and the patience of hope which has waited for him, throughout this dreary journey, along this narrow way, amid the darkness and solitude of this long and dismal night.

Analecta Epistolaria.

Third Angel Message.

Dr. Thomas, —I am in the society of persons who believe that the three angel messages of Rev. xiv. 6-12 are part in the past, and that the third is now being delivered. Please give me your mind briefly. Say also whether *Kriseos*, rendered judgment in King James' version, Rev. xiv. 7, is singular or plural.

I remain yours looking for the kingdom.

D. P. H.

Aztalan, Jefferson Co., Wis., May 28, 1856.

* * *

Our Mind Briefly.

THE three angels of Rev. xiv. are representative of transactions posterior to the advent of Christ to Mount Zion, and the resurrection of the saints. Their mission is the winding up of the seventh seal, the seventh trumpet, and the seventh vial, which are the synchronous consummation of "the mystery of the Deity as he hath declared the glad tidings to his servants the prophets." They are the seven thunders unwritten in the tenth chapter, by which the class represented by John "prophesy again before many peoples, and nations, and tongues, and kings." Hence they are the messages of "the Little Book open in the hand of the angel standing upon the sea, and upon the earth," which, when eaten and digested by John, was sweet as honey to his mouth, but to his belly bitter.

In speaking of the first of the three angels, John says, "I saw *another* angel fly in mid-heaven." This implies some other angel in the premises, not reckoned among the three of chap. xiv. That other angel was that mighty one which he saw in vision "come down from heaven clothed with a cloud, encircled with a rainbow about his head, his face as it were the sun, and his feet as pillars of fire." This mighty rainbowed angel, or Messenger of the Covenant, is representative of the Lamb and Hundred and Forty Four Thousand; in other words, of Jesus and his Brethren, the many sons he leads to glory. The description of the intellectual and moral characteristics of the individuals who constitute this symbolic angel of the heaven whose mission is against the earth and sea, is recorded in the first five verses of Rev. xiv. "They follow the Lamb whithersoever he goeth," in his wars against Babylon, and those who worship the beast and his image, and receive his mark in their forehead, or in their hand.

These three angel missions are the utterances of the loud lion-roaring voice of the rainbowed and heaven-descended angel. These utterances in their practical manifestation are arranged in order. First, the good news of the *aion-period*, which occupies the position of a

transition period between the ending of the times of the Gentiles and the beginning of the thousand years period, is proclaimed by the saints, announcing that "*the Hour of the Judgment has come.*" We who live before the advent and resurrection can only proclaim that this dread hour is coming and near at hand; but they, the saints, will make known throughout the world that it hath actually come. The judgment of this hour is to be given to the saints that they may execute it; for so it is written in Dan. vii. 22, namely, that "judgment was given to the saints of the Most High Ones; and the time ("*the Hour*") came that the saints possessed the kingdom" "under the whole heaven"—v. 27. Hence, the saints execute the judgment of the Second Angel upon Babylon, which is detailed more at large in Rev. xviii., where those who have been prevailed against by Babylon for the previous 1260 years, are exhorted to "reward her even as she rewarded them, and to double unto her double according to her works." The heaven, and the holy apostles and prophets are called upon to rejoice over Babylon, which call implies their previous resurrection; and they are called upon to rejoice at the vengeance the spirit inflicts through them, because, "in her is found the blood of prophets, and of saints, and of all the slain upon the earth." "The Lord God" of the second angel power "is strong that judgeth her;" for she falls in the judgment, and is "utterly burned with fire"—*the Lord God*, the YAHWEH ELOHIM of Ezekiel, Jesus and his Brethren; Eternal and Omnipotent Spirit manifest in the angelic nature.

The mission of the third angel cannot be executed till the judgment of the second is complete. Babylon is to fall before the power of the ten horn kingdoms is destroyed; for they live to "lament for her" in consequence of her destruction. These kings of the earth and their nations are the worshippers of the beast and his image. This third angel is symbolical of the Lamb and the called and chosen, and faithful ones that are with him—xvii. 14. They are "the holy angels," or messengers, in whose presence are tormented Daniel's fourth-beast nations until they are perfectly subdued, and accept the sovereignty of the Lamb.

"The dead dying in the Lord are blessed at this time. Yea, saith the Spirit, that they may rest from their labors; and it follows their works with them—chap, xiv. 13.

As to *κρίσεως*, it is the genitive singular of *κρίσις*. All of which is respectfully submitted by the
EDITOR.
June 15, 1861.

The Academics.

THE Academics, who, with the Epicureans were the most numerous of the Greco-pagan sectarian world at the Christian era, despaired of finding truth in such a variety of opinions as then floated on the public mind, and therefore taught that.

"It was uncertain whether the gods existed or not; whether the soul was mortal or immortal; whether virtue was preferable to vice, or vice to virtue."
