BIBLE EXAMINER.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

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ÆTERNITAS REVIEWED.

BY REV. WM. G. MONCRIEFF.

"ÆTERNITAS: *or, Glimpses of the Future Destinies of Man:* By Wm. Bathgate."

Continued from page 35.

We design on this occasion to consider Mr. Bathgate's doctrine of the human soul: and concerning the soul we read:—

"The human soul is an entity, a being, *distinct* from the mortal or fleshly part of man. Each day testifies that our earthly life is but a vapor, a dream, a shadow. Unless it can be proved that the soul is an existence distinct from organized bones and flesh, and blood, neither the possibility nor probability of the immortality of mind could be established. Were it not a *separate* existence, then it could never be a *subsequent* existence. It might be the former without being the latter, but it could never be the latter without being the former.—Daily we see human bodies mixing with kindred dust. If there be nothing more in man but flesh and blood, then his entire mortality is settled. But is not every human being *conscious* of a living something within, which moves the limbs and yet is not the limbs—which dictates to the foot, the hand, the tongue, and yet is none of these, though it has the command of all? In the meantime call it by what name you choose, only recognize its veritable distinct existence. Should it be hastily observed, that this vital principle, this living entity, is so incorporated with the human frame, that it necessarily expires when its tenement is rent and shivered, the answer is that it has yet to be proved. The very language used, grants, at all events, that the living entity is not the human frame; and he raves rather than reasons, who asserts that things joined together for a season, must all expire on being separated. All we now ask of the reader, is the remembrance of the important circumstance, that all the world over, human consciousness testifies that there is something more in man than bones, and flesh, and blood. This additional something may or may not have a *subsequent* existence, may or may not have an *immortal* existence, but that it has a *veritable* present existence is undeniable. This fact, though indispensable as a stepping-stone to the probability we wish to establish, is yet no argument on the question.

"This distinct something, of the existence of which all men are conscious, is *immaterial*. The body is matter. The soul has none of the properties by which matter is distinguished. It cannot be seen, touched, measured, or weighed. It is, in the present economy, dependent on the body for a residence, but is no more to be confounded or identified with it, than the wayfarer is to be identified with the inn which affords him a lodging for the night." p. p. 42, 44.

After the reader has perused this long extract, we would ask him, as a starting query, is there not a great amount of confusion and indefiniteness in it? We read of "the human soul," and what is that?—It is a living something within every human being of which he is conscious, and yet whether it is the thing that has self-consciousness we are not informed,—it is a vital principle, and yet a living entity;—it is no more to be confounded with the body than the wayfarer is to be identified with the inn which affords him a night's lodging,—it is within man, a part of him, and after all it is the man himself, residing in a tenement of clay. This is confusion worse confounded. Had the Sphinx propounded a riddle like this, she would have been sure of immortality. In place of this long array of words, it would have been far better had the author at once told us, he understood the soul to be THE MAN,—the body his house, and that at present man, the immaterial being, is dwelling in a material fabric, like a hermit in his cave. We almost every day meet with the expression, the soul, not the body, is the man; and our author is one of the great throng who approve and endorse such assertions. The soul being the man, it, or rather *he*, is held to be capable of existing apart from organization, nay, is commonly supposed to be benefited by the expulsion which occurs at death; at any rate he is, on the common theory, held to think and remember, love and hate, joy and suffer, as perfectly after as before that crisis in the progress of his being. Bearing these things in mind, let us throw the passage into the following form, and while it is a fair conversion, does not every mind see that the popular dogmas only become the more absurd the more we try to give them intelligibility,—"The human soul, that is, a man, is an entity, a being, distinct from the mortal or fleshly part of man.—Each day testifies that our earthly life, or the earthly life of each soul, is but a vapor, a dream, a shadow. Unless it can be proved that the soul, i. e., the man, is an existence distinct from organized bones, and flesh, and blood, neither the possibility nor probability of the immortality of mind, that is, of soul, or of man, could be established." And over-leaping a few sentences, let us continue: "This distinct something, i. e., the soul, which is the man, of the existence of whom all men are conscious, is *immaterial*. The body is matter. The soul, i. e., the man, has none of the properties by which matter is distinguished, though we have previously said the fleshly *part* is a portion of man. It, or rather he,

cannot be seen, touched, measured, or weighed. He is, in the present economy, dependent on the body for a residence, but is no more to be confounded or identified with it, than the wayfarer is to be identified with the inn which affords him a lodging for a night." Thus the confusion, if possible, increases; the irreconcilable contradictions become more apparent. Nothing else could be expected, however, when the whole is based on a palpable misapprehension of scriptural truth, and this we shall endeavor to prove ere long.

We now proceed to examine the argument from consciousness for the distinct existence of the soul; that is, that the man himself is distinct from his members, or more accurately, from his corporeal instrumentality and habitation. Our author asks,—"Is not every human being *conscious* of a living something within, which moves the limbs, and yet is not the limbs, which dictates to the foot, the hand, the tongue, and yet is none of these, though it has the command of all?" The soul being pronounced the living entity—the human being—we are at a loss to determine what or where the "within" is, in which, it is affirmed, every man is conscious this "living something" exists. Is the "living something" different from each human being? Or does each human being have a living something within himself, so that he does not live save by having this living something within him, like a fire in a room? Has the human being the power to be conscious of this "living something" within him in virtue of a self-possessed life, or in virtue of this "living something" within him? If the human being is conscious of the "living something," is the same something conscious of him? Or have they mutual consciousness, so that we have substantially two men inwardly residing in the fleshly fabric, after the manner of the well-known Chinese puzzle-box?—Then, again, if this "living something" is just the same as the "human being" himself, the whole mystery would seem to be reducible to this simple truth, that every human being is *conscious of being alive*, and *of having capacity to move his limbs according to his own pleasure*. On the contrary, if the "human being" is not the same as this "living something," it will fail to be explained by whomsoever is able, what this "something" is, and how it happens that a living being like man, or, if other language be preferred, how it happens that a soul can hold a "living something" within itself, and of what need there is of such a something, since it is supposed the soul has a life of its own, and depends entirely on God for vitality, and not on any secondary fountain, much less one within the compass of its own being.

We have carried out these ideas and difficulties to this extent, just to show what the consciousness spoken of, in the volume before us, must be. It is incorrect to say, even on the author's own philosophy, that we are conscious of a "living something within," that is, within ourselves, for nothing can live within a soul, and the body cannot be conscious of its mystic inhabitant. He should have added, not that man is conscious of a something living within, using his hands, and eyes, but that as a being having life, and endowed with hands and other members, and powers, he is conscious of calling them into operation and ruling their movements.

Is it true we are conscious our hands, our eyes, our ears,—in a word, the visible organization, forms no part of us? We are not conscious of ever having been without this organization. This consciousness may be a product of false teaching, for men can easily get a consciousness of what they are taught they should be conscious of. The limits to the consequence of false education are like those of space, immeasurable and confounding. May not this consciousness be one form of the many deceptions wrought upon men regarding themselves?—We believe it, and the sooner it is torn in pieces the better.

What is here confined to the bodily organs, may be applied with no less effect to the mental powers, and the moment the application is made, the deception becomes apparent. Let us read the sentence thus—"Is not every human being conscious of a living something within, which moves his faculties, and is not the faculties,—which dictates to the will, the reason, the memory, the calculating power, and the music power, and yet is none of these, though it has the command of all? The consciousness that teaches what our author affirms in his text, no less delivers what is affirmed in our alteration of his words. When so interpreted both consciousnesses are false. We are conscious of powers, but to affirm that we are conscious these powers and members are none of us, would be contrary to fact properly interpreted, and would indeed involve its own refutation, inasmuch as it is by some of these very powers that we are able to have consciousness at all.

This description, so anxiously laid hold on to sustain the prevailing opinions about man, originates in a misunderstanding of the necessities we are under, obliging us to employ the current phraseology when speaking of ourselves and of our diversified powers. Man is a being having self-consciousness, and owning property in himself, and of course, in all the powers that go to form the complex idea *himself*. Hence we are required to use the terminology referred to. For instance, *my-self*, is *me* claiming property in *self*, the same *me;* the "my," is not different from the "*self*," but the same being clasping himself as his own and not another's. And so my hands, my feet, my tongue, my reason, my conscience, my will, and the like, is just a being claiming his powers and members as his own, and without these he would be no being at all. He is them, they are him. The foot is at the command of the man to whom it belongs, so is his eye, his tongue, his reason, his wit, and his volition; they are his, and, along with the other parts and functions, go to form *him*, instead of being things or powers, which are as different from him who claimed them, as the tools of a mechanic are from their owner, or the spurs of a rider from their user. This is what reason teaches, and it will be shown speedily that Scripture fully accords with its voice.

Once more, and then we leave this point; it has often been said the language, *my* hands, *my* feet, *my* arms, &c., all prove that the owner of these is totally distinct from all of them. Then comes the question, to whom do they all belong? and the triumphant reply sounds forth, to the soul, to the soul! The point is of great moment, and we bid the reader study it carefully. If possible to make it plainer, let it be remarked, that according to this

view, the antecedent to the "my" in the phrase "my hands" is the lordly soul, and so in all the other expressions we have mentioned, and as long as there is a member or part that claims to be taken into the enumeration. So be it, now mark the question that follows. In the expression "*my* soul," which we need not say is a common one and a scriptural one, which is the antecedent to the "*my?*" Is it a soul within the soul? Is it that "living something" which CRIES for explanation? In the phrase "*my* soul," or soul belonging to *me*, the *me* is just the soul speaking of itself, because, even on the popular idea concerning the soul, nothing about a man is *him* except his soul, and it would be gross ignorance were any one by *me* to indicate anything except himself. "My soul," then, is just a soul affirming self-possession; or a man realizing the idea and giving it expression, that under God, he belongs to himself, and may act as he pleases. Suppose a watch to become miraculously animated and endowed with articulate speech, it might speak thus, *my* wheels, *my* chain, *my* dial, *my* spring, *my* hands, *my* case. The *my* however is in fact the watch endowed with life and speech; it embraces all the parts completing *itself*, and what is a watch without wheels, and chain, and dial, and spring, and hands, and case? The watch in this instance simply would express property in itself; and so man declares himself to belong to himself, or his soul announces itself owner of itself, in the phraseology "*myself*" and "*my soul.*"

Hitherto we have not disturbed our author's assumption regarding "the human soul," and, as in many other cases in philosophy and theology, they are made with singular calmness and self-complacency. They run thus:—"the human soul is an entity, a being *distinct* from the mortal or fleshly part of man"—and again, "this distinct something, of the existence of which all men are conscious, is *immaterial.* The body is matter. The soul has none of the properties by which matter is distinguished. It cannot be seen, touched, measured, or weighed." Here are statements put down just as if they were as clear and self-evident as that two halves make a whole, or that things which are equal to the same thing are equal to one another. One would have expected some evidence of all these affirmations, and if they are just equal in value to unproved, it may be undemonstrable, statements, any one may rise up and flatly contradict them, and his assertion will be of the same worth as the author's. They would balance one another, and who shall find fault with our imaginary opponent when the liberty of making affirmation is equal? The volume says, "the soul is immaterial;" the opponent cries no, it is material;—it cannot be seen, the book testifies; but it can, says the opponent, and he adds, yea touched, and measured, and weighed too. So here we are at rest, and who will send us with brave force in that direction of truth! Who shall explain the awful problem—WHAT IS A SOUL? Who shall dissipate the thick darkness by kindling a sun-lamp in this chamber where we find ourselves not knowing what is around, and above and beneath; where only two voices are heard, the one affirming the soul is this, and the other flatly contradicting all that is spoken?

(To be Continued.)

THE LIGHT OF LIFE.

AN EXPOSITION OF ISAIAH IX. 2, 6.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined...For unto us a child is born, unto us a Son is given."

BY REV. J. PANTON HAM.

To understand the rapt utterances of the Hebrew prophets, more particularly of Isaiah, we must, as it were, appropriate their peculiar consciousness—pass into that mental state in which they were when their lips poured forth the inspired thoughts which the Spirit of God kindled within them. The mood, if not the mode, of inspiration may be partially understood by the form which the prophetic utterances sometimes take. Before the mental eye of the seer, when under the divine afflatus or impulse, a vision seems to have been presented of the nature sometimes of a scenic representation. Its diversified imagery are foreshadows of the future, and as the prophet gazes on these apparant realities, he proclaims what he sees, as events then occurring, with that graphic grandeur of speech which the peculiarity of the revelation naturally inspires. It seems necessary to imagine the prophet Isaiah in this particular mental mood when he uttered or penned our text. His eye rests upon a vision of Northern Palestine—"Galilee of the nations." But it is a vision of "*darkness.*" In the deep recesses of a bleak barren valley, over which "darkness" broods, he sees "Galilee of the nations," and this "darkness" is described as "the *shadow* of death," fit emblem of the "darkness," the still deeper darkness of death itself. Death claims that gloomy valley as his own—it is the grim border land of the dark demon's territory. It is called, "the land of the *shadow* of death," and "the valley of the *shadow* of death," because it is in the near neighborhood of the dark and dreadful capital where Death himself reigns in absolute and eternal sway. There "people dwell," and walk in "darkness," for even the "shadow" of death is darkness, though a darkness which may be dispersed. This "valley," though under the dominion of death, is not so fully incorporated with his empire as to be unredeemable. As border land it is not so completely under his ebon rule. The "shadow," not the absolute substance of death, is there, hence there is redemption from the land of the *shadow* of death." While penetrating with more than human vision this thick "darkness"—this shade of grim death—and marking the wretchedness and horrible gloom of that dwelling-place of the people, suddenly the darkness begins to fold itself up like a thick black pall, and roll off the face of these gloomy homes. A "light" has broken upon the dreary solitudes of Galilee, and the upward turned faces of the people express their common and heartfelt joy. It is at this moment of time that the prophet speaks,—"The people that walked in darkness have seen a great light," or as Luther has it—"See a great light, &c.,.....for unto us a child is born, unto us a son is given."

Under the image of a *light*, a "*great light*," breaking upon darkness spread over Galilee, does the prophet describe the *birth of Christ*—the

child born—the son given. This "child," this "son," or Christ, is the "great light."

The prophet speaks of Galilee, not because Galilee was exclusively "the land of darkness and the shadow of death;" but because it was in that particular spot of the world's universal darkness that the "light" first dawned. Galilee was the home of Christ, and the scene of his first and principal public labors. (Matt. 4: 13–17.) And while we are not to restrict the "darkness" to Galilee, although this particular province of Palestine is specially mentioned, neither are we to conclude that Christ was a "light" exclusively to the Galileans. Others "sat in darkness" besides "Galilee of the nations;" —"darkness covered the earth, and gross darkness the people," and the unspeakable goodness of God provided a "light" whose beneficent beams should penetrate to the uttermost ends of the earth. The apostle John says of Christ,—"That was the true light which *lighteth every man that cometh into the world.*" It will be apparent then that our text has no partial, but a world-wide application. Christ, as the light of men, is the light of "every man that cometh into the world." "I am come," he said, "*a light into the world* that *whosoever* believeth on me should not *abide in darkness.*" "As long as I am in the world, *I am the light of the world.*"

But what are we to understand by this "*light*"? In what special sense is the Lord Jesus Christ "the Light of the World"? Let us glance again at the prophetic imagery in our text. We have, in this verse, an example of the poetic parallelism, a construction very common in Hebrew poetry. The idea of the first member of this parallelism is repeated and explained in the second member thus—

"The people that walked in darkness have seen a great light."

"They that dwell in the land of the shadow of death, upon them hath the light shined."

Thus the "*darkness*" of the first member is represented and explained by the "*land of the shadow of death*" in the second member. The "darkness," then, is poetically *death's* gloomy "*shadow*," and actually the representation of a people living under *the dominion of death*, a *mortal* people, a people having *no inherent or constitutional deathlessness*, no essential life *beyond the narrow limits of the present brief span of earthly existence.* The poet-prophet repeats in our text the humiliating and affecting truth that *man*—intellectual and moral man, as well as physical man,—is "of the earth, earthy" —that the conscious being descends into "the dust of death,"—that all that characterizes and constitutes the creature *man* is absolutely *mortal.* "Dust *thou* art, and unto dust shalt *thou* return."

When, therefore, we hear the prophet say that upon such a people a "*light*" has "*shined*," and that they "have seen a *great light*," consistency of interpretation requires us to understand the "*light*" as the poetical image of *life.* If the "*darkness*" is the poetical image of *death* in our text, then the "*light*" must necessarily be the poetical image of *life.* And as this "*great light*" is *the child born*, and *the son given*, who is *Jesus Christ*, then we obtain the glorious truth that our Lord Jesus Christ is "the *Light* of men" in the sense of being the LIFE of men. And so writes the apostle John:—"In him was *Life* and THE LIFE WAS THE LIGHT MEN." And says our Lord himself, "I am the *Light of the World:* he that followeth me shall *not walk in darkness*, but shall have the LIGHT OF LIFE."

Glorious fact! but, alas! how little understood. This "Great Light" which has dawned upon our dark world, has not even yet, in the decline of the nineteenth century, been "comprehended" by the professing church. "The Light shineth in darkness, and the darkness comprehended (or *embraced*) it not." This lament of the devoted John is true to this hour. The false theology of the churches on the subject of man's constitutional immortality is a dense and impenetrable darkness, through which the rays of this Scripture truth cannot penetrate. The churches, one and all, have "comprehended" the heathen philosophy of Plato concerning the immortality and separate state of the soul, hence they have not "comprehended" the "Light" which "shineth in the darkness" of this earthly theology. Nor will they until they turn away from their false teaching to the Scriptures of truth—and losing all confidence in popular creeds, however venerable, shall betake themselves to the true spirit of Christian fidelity "to the law and to the testimony," as the surest "lamp to their feet and light to their path." We have in the Scriptures "a more sure word of prophecy" than the theology of the churches, "whereunto," reader, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the DAY dawn (the 'day' of Christ's reappearing as 'the Resurrection and the Life,') and the Day-star arise in your hearts."—*Expositor. Edinburgh, Scotland.*

"LITTLE LESS THAN GOD."

We copy the following from Bro. Moncrieff's *Expositor.* In it the blasphemy of immortal-soulism is justly rebuked. "Clement" is Bro. M. himself.

> "Helpless immortal! insect infinite!
> A worm! a God." YOUNG.

The following communication reached us shortly after the publication of No. II. "Clement" has had it submitted to his judgment, and, after presenting it, his remarks will be appended.

Buchanan Street, Glasgow, 2d April, '53.

SIR,—In the Dialogue between *Clement* and *Quartus*, in the April number of the *Expositor*, two lines are quoted from Charles Wesley, viz:

> "Nearest the great King of kings,
> And little less than God."

These lines—applied by the poet to man—are said in the Dialogue to be "fulsome and impious." Did the writer know that this language is scriptural, occurring in the 8th Psalm, verse 5, *Vattichasserechu meghat me-elohim*, thou makest him to want but a little of God. Asking you to insert this from a sense of justice to Wesley, in the coming number of the *Expositor*, I remain yours, &c.

ELIZA HORNE.

CLEMENT answereth as follows:—

By all means, Mr. Editor, let the good lady's words have publication. I confess ignorance as to who was the author of the distich, and having not

a very high estimate, yea rather a kind of nausea of hymns and religious poetry in general, was not likely soon to make the discovery for myself. The ordinary hymns are so full of immortal-soulism, never-dying and ever-dying souls, of departings to glory at death, and addresses to the "King of Terrors," as if he was the great deliverer of the faithful, that my heart turns from them with disgust. When I want to read Platonism and Virgilism, give me the Greek and the Roman writer at once, but keep all baptised heathenism out of my sight.

The writer of the lines was a good man, but does this lady think, that because he was pleased to paraphrase the 8th Psalm as he did, at least this part of it, that I am obliged to accept his words, and to speak of them as any thing else than they seem to me to be? Coin bad money, and circulate it who may, reprobate money it was at first, now is, and shall ever be: the more pity that it should have issued from a pious man's mint. When Paul was ignorant he did many foolish things, and spoke many unguarded and impious words, and surely in as much as Mr. C. W. was a disciple of the heathenish dogma that man has an immortal soul; moreover, when the poet was a believer in the Serpent's theology, that even though man might sin he would not, could not die, we need not be astonished that he should have written sentiments both unwise and God-dishonoring. He composed, as he believed, and up to his knowledge; just as the apostle spoke as he believed, and according to his information, and yet he discovered by and bye that his knowledge was profound ignorance, and his anti-Christian zeal "little less" than madness. There is great excuse for Mr. W. He lived in a time when immortal-soulism was undisturbed, when the old Serpent's assertion had not been honestly and boldly confronted with the revelation of God, as it has recently been in America and Britain. After all that has of late been done to expose the deluding dogmas about deathless souls,—after the reiterated demands for one plain verse announcing the doctrine of natural immortality and the imaginary stupendous greatness of man by creation, to which no answer has yet come, a writer requires an amount of courage, and we fear inconsideration of no ordinary extent, who would adopt Wesley's words and apply them to a human being now. Even supposing man to be immortal by nature, and the greatest being ever reared, they are terms of fulsome man-flattery, and just as I would call the dogma of Romanism impious, that represents a communicant to swallow his God as often as he kneels at the altar, so I presume to retain the other appellation given by me to the sentiment contained in the couplet; and consider that he who would employ it in this age errs more lamentably than its originator himself.

But then is it not Scriptural? Does not the passage assert, "Thou hast made him a little lower than the *elohim*," rendered angels in the common Bible? Sometimes *elohim* is translated "God," sometimes "Gods," and here, we are convinced with much propriety, "angels." Does your correspondent know, that in the 82d Psalm this term is twice rendered "Gods"? "He judgeth among the Gods" (*elohim*) v. 1; and "I have said ye are Gods" (*elohim*) v. 6. The Jewish magistrates are the parties referred to, for we read, v. 2, "How long will ye (*i. e.*, ye *elohim*) judge unjustly"? and v. 7, "But ye shall die like men." Now a word capable of being so employed can have its proper rendering and meaning determined only by the circumstances in which on any occasion it is found. Judging, apparently, by this common-sense rule, our translation was made to run thus: "Thou hast made him (man, v. 6,) a little lower than the angels." The Septuagint translates *elohim* in this verse by *angelous*, angels; and Paul, in Heb. 2: 7, when applying this passage to the Lord Jesus, quotes it in this manner,—"Thou madest him (man, v. 6,) a little lower (margin, 'a little while lower') than the angels," (*angelous*). Another verse, illustrative of our remarks about *elohim*, is Psalm 97: 7, "Worship him all ye Gods" (*elohim*), where the Septuagint renders *elohim* by *angeloi*, angels; and the passage is obviously quoted in Heb. 1: 6, thus,—"Let all the angels of God worship him."

Moreover, in the context of the 8th Psalm, we find the writer testifying not about man's unutterable greatness, but his littleness in God's eye.—"When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him, and the son of man, that thou visitest him?" v. 3, 4. The Psalmist is astonished that God should think of man; had he been a "little less than God,"—a few inches down in the scale of being—would the condescension, extolled so sublimely, have been discoverable? With David agrees his royal son, and he uses language that would have drawn down unmeasured scorn upon my head, had it issued thence. "I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts: even one thing befalleth them: as the one dieth, so dieth the other, yea, they have all *one* breath (*ruach*, breath, or spirit of life); so that a man hath no pre-eminence above a beast;—for all is vanity. All go unto one place: all are of the dust; and all turn to dust again." Ecc. 3: 18–20. In a similar strain Isaiah speaks, "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." 40: 22.—Had Mr. C. W. considered these passages well, and that man is "mortal" and "corruptible," and "vain," and "frail," and requires to "seek for immortality," even he would have startled at his own couplet when it dropt from his pen, and would have deemed it sense, and Scripture, and piety, to abide by the common version.

"Little less than God;" the words tempt me to write a few lines more, and you will indulge my pen. I can understand what is meant by one man, one tree, one island, one globe, one created intellect, being a little less than another; but how any produced being can be spoken of as a little less than God, exceeds my comprehension. It confounds me, it pains me. The created are a little less than the uncreated! the dependent than the absolutely independent! the finite than the infinite! Does not the writer of the note, assuming that she may approve Mr. W.'s language, though I am disposed to give her credit for a better perception of what is due to the majesty of Deity, and a keener insight into the relations and disparities between the created and the Omnipotent Producer—I say with kindness, does she not see that from the finite, however lofty, to the infinite, there must always rise an infinity? Is infinity a fractional sum? Why, it in-

cludes all sums, and to us is necessarily incomprehensible.

In the course of ages there have been produced even human beings, allow me to remark, concerning whom it would be deemed immense presumption were any ordinary mortal to affirm, I am a little less than these. What would we think of the man who should tell us, he deemed himself only a small degree inferior to Demosthenes, or Michael Angelo, or Milton, or Bacon? We would pity his weakness, and look on him with anxiety. And of each man—a child of dust, frail as the moth, though frequently endowed with splendid capacities—shall it become wise to affirm that he is but a little beneath the eternal God? Shall we perfume ourselves with the rankest odors of pride, and come before him with the songs of vanity; or shall we, conscious of our weakness and insignificance, lie low in the dust, and suffer ourselves, like the Jewish prophets, to be penetrated and overwhelmed with an awful sense of his immeasurable and incomprehensible grandeur?

There is sense in man's being a little less than the *elohim*, or the angels; and blessed are they who "by patient continuance in well-doing," shall reach the promised glory and honor and incorruption, for then the words of the Lord Christ shall be realized in their experience, "neither can they die any more, but are equal unto the angels," *i. e.*, the angels "of God in heaven." Luke 20: 36, Matt. 22: 30.

"Clement" trusts that your correspondent from the West is among the "elect ladies," and that at last she will be "equal unto the angels of God."

"BIBLE VS. TRADITION."

We give another extract from this work, this month, which goes to show something of the strength of the Scripture argument against inherent immortality. Let it be pondered well. It begins to be an admitted fact, by our opponents, that the Bible alone must settle this question. That is the true issue.—EDITOR.

THE WICKED MUST FOR EVER CEASE TO EXIST.

We shall quote a few other passages that, if possible, still more emphatically declare the wicked will be totally blotted out of existence. Ps. 37: 20, "The wicked shall perish, and the enemies of the Lord shall be as the *fat of lambs:* they shall *consume;* into smoke shall *they consume away.*" 9 v, "For evil doers shall be *cut off*....For yet a little while, and the wicked *shall not be:* yea, thou shalt diligently consider his place, and *it shall not be.*" If the place of the wicked is to be in hell, and they are to be there in a conscious state, then they will neither be "cut off" nor "consumed," nor "perish," but will be alive in hell, and David has testified falsely concerning them. But as David has truly testified, and is in perfect agreement with the whole tenor of the word of God, then are modern teachers, who preach to us of 'eternal torments,' found false witnesses before God. Fives times in this Psalm are the wicked said to be "cut off." 34 v, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land, (the land promised to Abraham and his seed Christ:) when the wicked are cut off, thou shalt see it. I have seen the wicked in great power,....yet *he passed away*, and lo, *he was not:* yea I sought him, but he could not be found." 38 v, "The transgressors shall be (*shomad*) *annihilated* together: the end of the wicked shall be cut off." If an "immortal soul" were left, then this language cannot be true. Compare all this with Mal. 4: 1–3, where he describes the wicked as being "burned up root and branch." If the soul be either a root, or branch, or part, or whole of the wicked, it is utterly consumed with him.

Ezekiel (26: 18) prophesies of the King of Tyre, because of the multitude of his iniquities; "Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. Thou shalt be a terror, and *never shalt thou be any more.*" Mat. 3; 12; Luke 3: 17. "His winnowing shovel is in his hand; and he will thoroughly cleanse his grain; he will gather his wheat into the granary, and consume the chaff in unquenchable fire." Mark, the unquenchable fire burns up, or consumes the chaff, the wicked; and neither chaff nor the wicked, can exist after they are burned up, *burned up root and branch.* Isa. 51: 8, "For the moth shall eat them up like a garment, and the worm shall eat them like wool." Worms and unquenchable fire alike consume, the fire cannot be quenched till it has thoroughly performed its office; when the carcass is entirely consumed, the fire will of course go out, though it cannot be put out while the fuel lasts. Paul in Heb. 12: 29, calls God a consuming fire, not a tormenting fire, fire cannot torment without consuming. In Job 31: 12, "It is a fire that consumeth to destruction;" not a fire that preserveth to torment. Isa. 9: 19, "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as *maakhesheth*, a devouring, or thing to be devoured, for the fire." The margin says meat, but the same word occurs Ez. 21: 32, connected with the coming of him whose right it is to reign on the throne of David, and the judgments he will then execute. "I will pour out my indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, skillful to destroy. Thou shalt be for fuel (*maakhesheth*, a thing to be devoured) for the fire; thy blood shall be in the midst of the land; *thou shalt be no more remembered:* for I the Lord have spoken it." The same word occurs in Ez. 15: 4, 6, where it is applied to the wood of the vine tree, and the wicked are compared with it, as fit only to be burned.—And God says, 5 v, "Behold, when it was whole, it was fit for no work: how much less shall it be yet fit for any work, when the fire hath devoured it and it is burned?" But if the wicked have something in them that cannot be burned, such a thing as an "immortal soul," there would be no similitude; that soul would yet be fit for something, if it were only for "eternal torment."

Ps. 73: 19, "How are they brought into desolation, as in a moment! they are utterly consumed with terrors." 2 Sam. 23: 7, They like thorns "shall be utterly burned with fire." 2 Pet. 2: 12, They "shall utterly perish in their own corruption." Surely the soul does not escape when the wicked are 'utterly burned,' 'utterly consumed,' when they 'utterly perish'!! Is. 47: 14, "Behold, they shall

be as stubble; the fire shall burn them; they shall not deliver their souls from the power of the flame." Is. 10: 17, 18, "The Light of Israel (Christ) shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of the forest, and of his fruitful field, *both soul and body*." That is, both flesh and being. Both these texts declare that the soul is burned. To affirm that the soul is not burned up, is equal to saying that the man is not burned up. Yea, God will destroy 'both body and soul in Gehenna.' Mat. 10: 28. David prays, Ps. 7: 9, "Oh let the wickedness of the wicked *come to an end*." A prayer dictated by the Holy Spirit is equal to a declaration that the thing shall be. But the wickedness of the wicked will only end when they are destroyed. Were a theologian of these days to utter this idea he would be rebuked by his compeers with the declaration, that "the wicked will increase in wickedness, and blaspheme God to all eternity." But let us hear David again. Ps. 10: 15, "Break thou the arm (or power) of the wicked and the evil man: seek out his wickedness till thou find none. The Lord is King for ever and ever: the heathen *are perished* out of his land." When Christ has fully established his kingdom, there will be no wickedness to be found. Why? The Universalist tells us, because God will cleanse the wicked. The believer in eternal torments tells us flatly, 'It is not so, the wicked will continue to blaspheme God in a hell of eternal torments.' But the Bible tells us, Rev. 5: 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, were heard, saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." All that are living at that time will praise the Lamb. But where are the wicked? Ps. 9: 5, "Thou hast rebuked the heathen, *thou hast destroyed the wicked*, thou hast put out their name for ever and ever." Ps. 69: 28. Their name has been blotted out of the book of the living. For says Job 36: 6, "He *preserveth not the life of the wicked*." For God will not contend for ever, neither will he be always wroth. Isa. 57: 16. Ps. 37: 10, "For yet a little while and the wicked shall not be." Is. 41: 12, "Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." See also Isa. 22: 14; Ez. 35: 5; and Isa. 10: 25. "For yet a very little while, and the indignation shall cease, and mine anger in their destruction." Thus the controversy between God and the wicked will end, the indignation of God will cease. The wicked will be utterly exterminated. Acts 3: 22, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every (*psuche*) soul, which will not hear that prophet, (*exolothreuthesetai ek tou laou,*) shall be utterly exterminated out of, or out from among the people." There will exist no wicked, for their very souls, or beings will be exterminated.

Well might Jeremiah pray, 10: 24, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Isa. 41: 11, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be *as nothing;* and they that strive with thee shall perish. Thou shalt seek them, and shalt *not find them*, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought." Can a soul, brought to nothing, suffer 'endless misery'? Job 6: 18, "The paths of their way are turned aside; they go to nothing and perish." Job 8: 22, "The dwelling place of the wicked shall come to nought." Margin, not be. So the wicked will have no place to exist in; even God cannot find them, they will have perished out of existence.

Ps. 104: 35, "Let the sinners be consumed out of the earth, and let the wicked be no more." The reader will remember, that "the earth has been given to the children of men;" that the righteous are to be rewarded in the earth, and the wicked are to be punished in the earth.

The invention of an immortal soul, has necessitated the invention of a place to put it in; hence has arisen a fabled heaven "beyond the bounds of time and space," a hell in which to punish and torment the wicked for ever; but in the Bible we find that to root a sinner out of the earth, is made by a parallelism, equal to the destruction of his being.—Ps. 59: 13, "Consume them in wrath, consume them, that they *may not be*." Ps. 119: 19, "Thou puttest away (or *shovath*, thou causest to cease) all the wicked of the earth like (*seegeem*, cinder or) dross." Ps. 9: 5, "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever." Prov. 10: 25, "As the whirlwind passeth, so are the wicked no more: but the righteous are an everlasting foundation." 27 v, "The fear of the Lord prolongeth (or addeth) days: but the years of the wicked shall be shortened." But the duration of an 'immortal' soul can neither be increased nor diminished. Prov. 12: 7, "The wicked are overthrown and *are not:* but the house (or family) of the righteous shall stand."—Ez. 32: 7, "When I shall (*kovoh*) extinguish thee, I will cover the heaven and make the stars thereof dark." Lam. 3: 66, "Persecute and destroy them in anger from under the heavens of the Lord."—Job 20: 5-9, "The triumphing of the wicked is short....He shall perish for ever like his own dung: they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. The eye also which saw him shall see no more; neither shall his place any more behold him." Speaking of Babylon and of the Chaldeans, Isa. 43: 16, 17, says, "Thus saith the Lord....who bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow." We know not what language could more emphatically set forth the annihilation of the wicked than the foregoing. Nah. 1: 9, "What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time.—For while they are folden as thorns, and while they are drunken as drunkards, they (his enemies) shall be devoured as stubble fully dry." Amos 8: 14, "They that swear by the sin of Samaria, and say, thy God, O Dan, liveth; even they shall fall, and never rise up again." Ob. 15-18, "For the day of the Lord is near....For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swal-

low down, and THEY SHALL BE AS THOUGH THEY HAD NOT BEEN. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

We have presented 50 texts that clearly prove the wicked will become extinct; and, in all, 230 plain declarations of the Holy Bible that the wicked will be destroyed without remedy, body and soul, root and branch, all of them will became as nothing, they will have no existence. It is in vain to plead that some of these texts may apply to judgments that have been already executed; it is obvious that they apply to the wicked as a class—and not to the righteous—and speak of the end of their existence.

BIBLE EXAMINER.

NEW YORK, JUNE, 1853.

PROVISIONARY COMMITTEE.—We are glad to find that some interest is waked up on the subject, and to the object of this Committee. *Men* to engage in the cause are not lacking; good men and true; but they are modest men who do not like to *seem* to be asking aid to sustain their families while they travel and "*preach the word.*" Our attention has been called to several of this description within a few weeks. Shall they be compelled to "*serve tables*" to the neglect of the great work we are called to do? It *must not be:* God will require it at our hands, if these men are left to bury their gifts under the care of providing for their households, while many have more than food and raiment, and are adding house to house, field to field, gold to gold, and withholding that which God demands, and which it ought to be our delight to give to help spread the glorious truths abroad which are to throw down Dagon and the Dragon, with all those God-dishonoring Traditions which have so long filled the Church of God with a gloom that has embittered all its joys, and made it impossible to "rejoice in the Lord always." Men fearing God, ought we not to "hate covetousness," and to show our faith by our works? Shall such a golden opportunity as is now presented to spread the glorious truth of "*Life and Immortality through Jesus Christ alone*" be suffered to languish for lack of funds which we can neither eat nor drink ourselves, and which if hoarded up will only burden our minds with care, if they do not draw our hearts away from Eternal Life? Let not our appeal come to you any longer in vain—*Help—Help*, and do it *quickly*. No time should be lost: the fields are white to harvest. Will you help the laborers immediately? We are assured by a minister in the Methodist Episcopal Church, in Ohio, that our views are speading in that church in that State, and he himself proclaims the doctrine more or less, and feels determined to do so more fully before long. He expects in a short time to be ready to give himself wholly to the work. In the State of Maine, a brother is commended to our notice for the work who has been much circumscribed by lack of that aid which he is too modest to ask for himself.—Like cases are continually coming to our knowledge, and the cry for light comes up on every side. Once more, we ask, shall help be given? or, will you who have the means still *withheld?* Soon must we give account of our stewardship. Will not many have to lament in that day that they withheld more than was meet? and will they not find it has tended to poverty? Come now, friends, "as the Lord has prospered you," help the cause you profess to prize and love: help those men of God who have ability *to speak*, that they may go out feeling that they are cared for by their brethren. If we do not help them we cannot honestly and heartily ask God to bless: such prayers would be mockery. "Be ye warmed, and be ye filled," and yet give them not the things they need is not the way to serve God and Christ in their servants called to proclaim *Life—Eternal Life in and through Christ alone.* We leave our appeal with you, trusting it will not be in vain. O, may God help us all to open wide our hearts and hands to push forward this glorious work.

RECEIPTS in the Committee's *treasury* since our last:—

A sister, Williamsburg, N. Y. - -	$1.00
A brother, Washington Co., N. Y. - -	2.00
Friends in Newark, N. J., by Bro. Blain,	12.00
Friends in Rochester, N. Y., by Br. Blain	8.00

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BIBLE VS. TRADITION.—Hundreds of copies of this work have already been scattered; and so far as we have heard, it has fully met the expectations of those who have looked for it. It should be placed in every family in the land immediately. It will help mightily to stay the desolating plague of "*Spirit Rappings*," and bring men to sober sense; thus saving them from the wild fancies which characterize bigots and fanatics of every class. We have given one more extract from the work this month, which we hope will stir up those who have not yet ordered it to send immediately. It contains 312 pages, 18 mo. *Price* 75 *cents.* Postage 15 cents, when sent by mail, if *pre-paid;* or 23 cents if not. For *one dollar*, sent us free of expense, we will send a copy of the work, and one copy of each of Ham's works (*double* Examiner) and *pre-pay* the

postage on them all. For $5 *ten* copies of the work will be sent, but it must be at the expense of the purchaser, whether sent by mail or express, in such cases.

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BEAUTIFUL.—"Its doctrine of Immortality, fully imbibed, makes the King of terrors an insignificant pretender—nay more, a victim securely chained,—nay more, a servant opening the door to endless life."

We cut the above from the Northern Ch. Advocate, in an editorial article on "*The Sufficiency of Truth.*" It is speaking of the "numerous causes of the morbid sensitiveness prevailing among religious people," and says, there "is a totally disproportionate view of the truth as it is in Christ, or that great scheme of salvation known as the gospel. Christianity," it says, "is a liberalizing, quiet-giving, soul-confirming system. But it must be understood. It cannot produce these hallowed effects on minds superficially enlightened." It adds, "The system is ennobling, but it does not ennoble men till they come under its influence." Thus far we fully harmonize with the Advocate: these are true sentiments; but next follows the expressions at the head of this article.

"Christianity's doctrine of immortality," says the *Advocate.* But in this member of the paragraph there is no fault; because Christianity has its "doctrine of immortality:" and a glorious doctrine it is: that of a gift of God, through Jesus and the *resurrection.* This doctrine "*fully imbided,*" gives support in death. But the immortality the *Advocate* contends for is the *natural* immortality of the soul, which "makes the King of terrors an insignificant pretender"! Ah, Hezekiah, what made you *weep sore* when this "insignificant pretender" approached you! and Paul, how came you to say, that Epaphroditus being "sick nigh unto death," "God had *mercy on him*" and restored him! What *mercy* was it to be delivered from this "Insignificant pretender"? Did Hezekiah and Paul not know that the "King of terrors" was "a victim securely chained—nay more, a servant *opening the door to endless* life"? What's that weeping about, Hezekiah? What's that *mercy,* Paul, in God, to keep Epaphroditus out of "*endless life*"? Why, Paul, you and Hezekiah could not have "understood" Christianity and its teachings!!

In the theology of the *Advocate,* the "King of terrors" is substituted for, or *put in the place of* Jesus Christ, who is "the resurrection and the life." The "King of terrors" has the "*keys,*" and attends to "opening the door to endless life;" and Jesus died and rose again in vain! In vain does our Lord declare—"I am he that liveth, and was dead; and behold I am alive for ever more, and have the *keys* of death and hades." No, saith the *Advocate,* the "King of terrors is a servant opening the door to endless life"!

We do not wonder there is a "morbid sensitiveness prevailing among religious people" while Christ is thus robbed and the "King of terrors" exalted. The wonder is that there is any Christianity left at all in this degenerate age of fables. Let "Christianity be understood"—let the truth be fully known that there is no league between Christ and the "King of terrors"; and that Christ by a *resurrection,* and not the "King of terrors" by his foul breath, introduces men into life eternal, and then we may hope to see less "morbid sensitiveness prevailing among religious people." "Christianity must be understood," Br. *Advocate,* to feel its full power and mighty comforts. May you yet understand it.

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AS MIGHT BE EXPECTED.—The following statement is taken from the "*Gospel Banner.*" The announcement is nothing strange. The fact is, at heart, the greater portion of thinking men who believe in the natural immortality of man are Universalists. How can they be anything else? The doctrine of endless sin and suffering is too horrible and God-dishonoring to be believed except in the darkness and barbarism of the barbarous ages.—Such a doctrine cannot endure the light, and is doomed to perish. What shall save the religious community from all becoming Universalists or Restorationists, while they maintain the unscriptural notion of man's natural immortality? We hesitate not to say, they must, inevitably, be swept down those currents unless saved from it by abandoning their false assumption. *Man* is *mortal:* and can only have an endless life, or conscious being, by a union with the second Adam, the head of the spiritual and immortal creation: that is God's order, and eternal purpose. He that rejects Christ turns away from life, and utterly perishes in his own natural corruption. But to the statement which has led to these remarks; it is as follows:

The Rev. Dr. Dick, that good Christian and philosopher, who is the author of so many of the best theological and philosophical books in the English language—books that will be standard works as long as the literary world lasts,—is a Universalist—an open, confessed Universalist. He resides in Dundee, Scotland, and has all the frank intelligence of an honest Scotchman. The foreign correspondent of the Boston Post, "*Communipaw,*" who writes so much and so well for that valuable paper, in a letter to his sister, the wife of Br. W. H. Wagoner, of Methuen, Mass., published in the *Trumpet,* thus speaks of the good old saint:—

"I have spent over two weeks at Dundee and Broughty Ferry, during which time, nearly every day, I visited Br. Thomas Dick, D.D. He is a good old man, thoroughly Scotch, and in religious sentiment a decided Universalist. Such is the fact which I have from his own lips. He wrote father a long letter while I was there."

To this Br. Wagoner adds:

"In this letter [to Br. W.'s wife's father] Dr. Dick gives some very cogent reasons for rejecting the doctrine of endless sin and punishment, and then says, in substance, that he believes all the chastisements of God are intended for the reformation and ultimate benefit of the chastised."

Behold, ye immortal-soulists, the fruits of your system, and prepare to follow your leaders, or else abandon their false theory of natural immortality. That theory is the fruitful source of almost all errors in theology, and of all the corruptions of the word of God. Once be established in the Bible truth—"No Immortality, nor Endless Life except through Christ alone,"—and Universalism, Popery, and all kindred systems of delusion and deception fall. Let the friends of truth bestir themselves, in these days, to spread far and wide the glorious proclamation of *Life only through Christ.*

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Burning the Examiner.—A new subscriber writes us:

"I wish you to send me another copy of the Examiner for May, as my wife *burnt* the one you sent before I read it. Such is the advice of the preacher."

She doubtless had more *light* than *her preacher* ever gave her, while the Examiner was burning. We send another cheerfully. If it should meet with a similar fate as the previous one, let us know and we will send again.

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"Dishonesty."—The *Advent Review* for May complains of our censure of it in the April Examiner. Perhaps we were a little too severe; but another paper, at Boston, Mass., had published an article on the same subject, purporting to be a "*report*" of a discourse of ours delivered in 1843; which "*report*" we had condemned, and publicly protested against any one publishing *as our views*, that discourse or any other on the same subject, delivered near that time, because we were satisfied that so far as the literal return of Jacob's posterity was concerned those discourses were incorrect. If any body choose to publish them without our name, or stating honestly the fact that we did not *now* hold those views, we would not complain: but we thought that a repetition of the Boston act of injustice, by the *Advent Review*, called for a severe rebuke; but as the editor now says—"We regret that we did not state that George Storrs had renounced a portion *** contained in that discourse," &c., we cheerfully forgive him: for our end in administering the rebuke is answered.

The *Review* complains that we *withheld* the Examiner from it which contained our charge. "We regret" that we did not send it *direct* to the *Review;* but we were negligent in that matter, as it was not on our list of exchanges; yet as the *Review* did receive it, it has had the benefit of it.

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Encouragement.—Br. S. A. Chaplin writes—"The cause of our Redeemer is flourishing in Indiana. The Bible doctrine of Immortality through Christ alone, is making decided progress. In some parts, large numbers are led, by the exhibition of the Word, to embrace this and other important kindred truths. In other places, there is a slow, though constant accession of numbers, who embrace the teachings of Revelation in preference to the dogmas of human origin. You have great cause to rejoice that your labors have not been in vain. Your sermons and other tracts have been the means of spreading the knowledge of man's constitution as a mortal being, and his final destiny—if an unreclaimed sinner—to thousands who now rejoice in knowing that the popular exhibitions upon these subjects, are mere Pagan chimeras, revamped by the *man of sin.* I say this for encouragement, as I am aware that you have been compelled to sacrifice much for the truth's sake. Hoping that the Great Head of the Church will be with you to the end, I subscribe myself, yours,

In the blessed Hope."

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"Analytical Investigations *Concerning the Credibility of the Scriptures, and of the Religious Systems inculcated in them: together with a Historical Exhibition of Human Conduct during the several dispensations under which mankind have been placed by their Creator.* By J. H. M'Culloh, M.D., 2 vols., 8 vo. Baltimore, 1852."

Dr. M'Culloh has sent us a copy of this work, for which he will please accept our thanks. We esteem it a valuable acquisition to our library. We have yet had only time to examine it partially.—We admire his bold and fearless search after truth; and rejoice that our author has given us a work free from sectarian trammels. His manner of treating the subjects embraced in his work is well calculated to confound if not to convince atheists, deists, sceptics, and *self-styled* orthodoxy. He has shown conclusively that by "*Natural Theology*" no certain knowledge of God can be obtained beyond the fact of his *intelligence* and *power;* and that the human notions concerning the nature of moral distinctions, such as "that the principles of right and wrong, justice and injustice, are eternal and immutable in

their nature,"—is a mere assumption. He remarks —"There is a prodigious mistake among men on this subject; for as they almost universally consider their ideas of moral distinctions to be absolute, and not merely relative, so under this delusion, they have presumed to judge of the proceedings of God as implicated in the biblical statements, by what they have supposed to be immutable principles in determining all moral actions."

Dr. M'Culloh then proceeds to demonstrate the error of the assumption, and to show that the reasoning based upon it, when made absolute, is also false and erroneous. We would like to give large extracts, but our limits forbid. His argument to be appreciated must be read, and none can read it without profit; so we think.

On the subject of *Immortality*, Dr. M'Culloh remarks—"One might as well drive a nail into the works of a watch and expect it would continue to perform its contemplated movement, as attempt to reconcile the inherent immortality of the human soul with the theory and teaching of the Scriptures, whether in their direct or indirect annunciations of Jehovah's purposes. No exercise of the human understanding can exhibit the doctrine of the everlasting torment of the wicked to be consistent with the infinite perfections and attributes of Jehovah. It distinctly supposes that he made mankind with the clear foreknowledge that the great majority of them, in innumerable millions, would be ultimately subjected to an endless existence in torture and suffering. It may be said however," he adds, "that we are not to reject a doctrine of Scripture because it is irreconcilable to our notions as to what may be right. Surely not; I fully admit such a statement. But then this submission of our understanding extends only to Jehovah's revelations, and not to theological assumptions of men on the subject. Our difference with the upholders of the doctrine of the eternal existence and everlasting torment of the wicked, does not involve the incomprehensibility of Jehovah's purposes, but whether the Scriptures teach any such doctrine. From a very full investigation of the subject I am fully satisfied, *first*, that they do not teach the inherent immortality of the human soul, and *secondly*, that they do teach that the wicked are annihilated after the day of judgment."

Dr. M'Culloh in the Appendix to his work goes into a full investigation of the subjects, which, at a future time, we may either give in full or extracts of much interest. Though we are not now prepared to say how fully we are in agreement with him in his general views, as developed in his work, yet we are persuaded it must be a work of great interest and usefulness, and hope it will have a wide circulation and a thorough reading. The work contains over a thousand octavo pages.—Price $4.

THE DOCTRINE OF THE CROSS.

BY REV. J. PANTON HAM.

The phraseology of the sacred Scriptures concerning the sufferings and death of the Lord Jesus Christ, has given rise to much controversy since the apostolic age, and rival systems have gradually risen up, each claiming for itself an exclusive orthodoxy. Notwithstanding the general distaste for controversy, and especially for theological controversy, we counsel every man, "laic" as well as "cleric," to make this a question of great personal interest, even at the risk of involving himself in the meshes of one of the most profound and subtile disputes that ever occupied the arena of religious polemics. Theology cannot be safely treated as one of the professional sciences, and handed over to a professional class of men. It embraces questions of a too sacred and personal nature to be treated with that courteous deference with which unprofessional modesty is wont to approach a learned science. In its most important aspect, it is the science of personal duty to God and men,—of salvation and immortality, and as such, all ought to be students of this science whatever their sex or education. To attain to this wisdom is to have graduated in the highest departments of theological science; and this elevation, we are persuaded, can be reached most successfully by a steady refusal to turn aside into the circuitous by-paths of controversial theology, which only lead the mind round and round the lowest base of the mighty ascent, and divert it from that onward and upward course whither it ought to be ever tending. The theology of the churches, from the second century downwards, has amassed together for the student of such a lore a heterogeneous confusion of fanciful speculations, abounding in absurdities and contradictions. And the nineteenth century of the Christian era has added its theological quota to that of the preceding centuries. Now, theology, in its modern comprehensive signification, takes into its wide circle of inquiry this vast domain of doctrinal divinity, and the professional theologian is imperfectly equipped who has not some acquaintance with this branch of his science. But the inquirer after truth can well afford to leave the professional student to this as well as to some other branches of his professional studies, and may be thankful that God in his wisdom and mercy has not constituted this the proper and only safe route to the attainment of truth.—We tremble for the religious intelligence and safety of any man who is sent on his search after the truth as it is in Jesus into this vast wilderness of theological wisdom. Nay, more, we should tremble for the result if he were shut up to any single age of the historic church subsequent to the apostolic age, and required to find a system of doctrines which should satisfy his intellectual and moral judgments, as well as constrain his affections and service Godwards. We except not the existing age, with all

its boasted emancipation from religious error. If the Bible were suddenly withdrawn from the eye and the memory of the race, we should tremble for the salvation of that man who, with a healthy understanding and moral nature, should be called upon to find his way to heaven by the exclusive light of the so-called living churches. The remark may appear rash, but is it not justified by the existing state of the churches, which, with the Bible more widely circulated than ever, are declared, by their own leading men, to be in a state bordering on spiritual death?*

No doubt there are more causes than one that have contributed to this acknowledged general defection of piety; but we believe that one of the chief causes, if not *the* chief cause, is *a radically unsound theology*. We believe that the moral power of the gospel will be found to lie in the *Cross of Christ*, and that the simple utterance of this solemn fact has failed to reach the ear of the masses through the angry impatience of dogmatic voices which has succeeded in drowning its influential but "still small voice." Thence, if religious men would but cease to be the refracting medium, streams forth an effulgence of light which scatters the darkness of a myriad of mysteries. Thence radiates a warmth which, but for its passage across a desert of doctrinal divinity, would come as a new "breath of life" to kindle a new creation of God-loving and God-fearing creatures. But its breath is felt to be feverish and fetid; men inhale it, but they are not spiritually vitalized,—like vapor of sulphur, rather than empyreal ether, it does not supply and succour, but stifles the spiritual life. The Cross, the centre of calm and tender influences, is supplanted by a factitious resemblance, bearing its consecrated name, around which lightnings play, and loud, hollow thunders convulsively peal, emblematic of eternal wrath which empties and expends itself on the crushed form there hanging. And this is the Cross of the popular churches, before which they bow down in professed admiration and gratitude.—Thence what else can emanate but sounds of terror and dismay? The voice is that of Sinai, not of Sion; and, like Sinai, it is unapproachable by conscience-stricken humanity. Mankind must be dragged there, and drilled by divinity,—they are not drawn. A Cross is elevated by the popular priesthood which terrifies and repels, instead of *the* Cross which encourages and woos the timid hopes of mankind. The Cross of the churches is the symbol of the exhausted wrath of Omnipotence, whose influence is to scare away in the heart-broken affright, rather than to invite the approach of calm, penitent confidence. And with *such* a cross, can we wonder that popular Christianity is impotent? Whoever heard of fire-flashing vengeance melting a soul in love,—subduing its sin-fraught terrors, and warming the heart into the willing worship of God?—Another and milder flame must do this. And such a conversion of the Cross into a moral significance diametrically opposite to that which really belongs to it, has not only destroyed the natural moral influence of the Cross of Christ, but has left the popular Christianity with scarcely any efficient moral power at all.*

The effort made to preserve the *show* of Divine *love* in connection with such a theory of the death of Christ, indicates the secret conviction that *love*, and not wrath, is the constraining energy of true religion, and that without some show of love, the

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* Dr. Chalmers thus wrote, in an article which he contributed to the *North British Review*, "As things stand at present, our Creeds and Confessions have become effete; and the Bible a dead letter; and the orthodoxy which was at one time the glory, by withering into the inert and lifeless, is now the shame and reproach of all the churches." Mr. J. Angell James, in his work, *An Earnest Ministry the Want of the Times*, published in 1847, observes that there is a general "deadness over the churches, that revivals are rare, and conversions few, while the power of godliness among professing Christians is low." Dr. Campbell concluded his editorial labors of 1849 with the following, among other remarks to the same purpose, —"We think then, taking Great Britain as a whole, the state of religion is not in a satisfactory condition; and even less so than it was at the close of last year.—Such seems to be the view of all communities concerning their own churches; and of most pastors concerning their own flocks.....At present there is a general complaint that the work of conversion advances very slowly, and that in a multitude of cases it is almost at a standstill." Mr. E Miall, in his admirable work on the *British Churches*, published in 1849, says,—"'Thou art neither hot nor cold' would best describe the general condition of the churches,—and the manifested God which we take Christianity to be, notwithstanding the multiplicity of organized bodies by whom his claims are ostensibly set forth, is responded to so partially and faintly that, in the middle of this the nineteenth century, an inquiry into the causes of the comparative failure is not merely pertinent, but imperatively demanded." In the *British Quarterly Review* for August, 1851, Art., "Naturalism versus Inspiration," the writer asks, "Whence these many unsettled, disorderly, and sickly churches? Whence these heavy complaints about the feebleness and inadequacy of our existing ministry, and this small promise of improvement as regards the ministry of the future?.... We see [he observes] this disastrous course of things coming over us so clearly,—like a sweep of destiny,—that had we the resources of what is called the religious world at our command, we should, we think, feel constrained to appropriate no small part of those means which are now expended, and with so little apparent result, on collateral and distant objects, *to this life-struggle at our own door.*"

* If the ancient Levitical sacrifices were *types of an expiatory sacrifice* to be afterwards made by the Lord Jesus Christ, then the ancient worshippers must have been perpetually called to contemplate in them, *human guilt arraigned before the Divine implacable justice, and receiving its reward in a terrible punishment.* Such a perpetual contemplation of *vengeance taking its course* would necessarily depress and discourage the mind (to say nothing of the moral education which the Hebrew mind would naturally receive), in proportion to its vivid apprehension of the nature of the sacrificial institution. What could be the effect but to fill the worshipper with trembling awe and timidity?—If the popular opinion of the expiatory character of the Mosaic sacrifices be correct, then it is difficult to understand how the evil above-mentioned could be avoided. A symbolical representation of expiation by substitutionary punishment in these sacrifices would leave them destitute of *any moral drawing power*, and impart to them an aspect at once terrifying and repellent. The sacrifices were evidently designed to allure and instruct: they constituted a system of means for the religious education of the people "in righteousness and true holiness."

Cross would be denuded of its converting power. The practice has long since ceased, with all intelligent preachers, of seeking to save souls by a careful display of God as an avenger. Philosophy unites with religion in condemning the pulpit policy which points out the gate of Heaven through the gorge of a horrible Hell. The frightening process of preaching has been proved faulty; for people have only been kept near the kingdom of Heaven so long as some powerful external stimulant, some shriek from the bottomless pit, has reached their terror-stricken ear. The ligature of love reaching from the throne of God and the Lamb could alone bind their hearts in willing captivity to the skies, and this has been wanting. To compensate this felt deficiency in the popular presentation of the death of Christ, much effort has been made to distil the elixir of love out of the distorted Cross of the churches. What learned labor has been expended to dissipate the dark clouds of Divine wrath, that the sunshine of Divine complacency might be seen behind! But the people have heard the thunder and seen the vivid lightning; and such thunder and lightning as have destroyed their violated senses so that the sweet, still tones of love they cannot hear, and the light of God's complacency shines for them in vain. The distillation of infinite compassion out of omnipotent wrath, and a ready pardon out of a most relentless punishment, belongs to a chemistry too curious for the common people. The Professor may be satisfied, but the people are enveloped in confusion: they cannot understand, and therefore they are uninfluenced. The real moral force of the popular gospel,—the love of God,—is too far in the rear to reach the human heart. It can only be seen at all through the black clouds of heavy judicial wrath, and then so vaguely, so occasionally, —just as the thick volumes part for a moment with their dreadful density,—that it is hardly distinguish able as love, except to the practised or professional eye. Love would be never sought there but for the positive assurances of the professional guide that it is there. It is so unlike the calm, quiet abode of love, it is that locality of wrathful noise and tumult. It is wonderful that piety lives at all under a system that is almost practically destitute of the moral power which the wisdom of God has implanted in the very bosom of the true gospel.— "God is Love, and he that dwelleth in love, dwelleth in God and God in him." And Christ is the manifestation of God,—that is, the manifestation of Love, and hence he is the power of God and the wisdom of God for the conversion and salvation of men.

Our inquiry contemplates the development of the true moral significancy of the Cross of Christ, apart, so far as this is possible, from the warping influences of controversy. We shall state our own convictions of what the Bible teaches concerning that great fact,—the death of Christ,—which, in common with all Christians, we believe has a doctrinal import of the very first importance to the Christian religion. We cannot overlook the fact that here the Saviour's thoughts most commonly converged,—that it was a peculiarly solemn topic of his private conversations with the twelve,—and that, after its occurrence, it entered largely into the public discourses and epistolary writings of the Apostles, and became the grand theme of their apostolic ministry. The death of Christ gave birth to a most significant phraseology, and imparted largely to the vocabulary of primitive preaching.— Indeed, the entire system of Christianity is comprehensively spoken of in Scripture under the term *Cross*,—"the preaching of the Cross." "We preach Christ *crucified*," says the apostle. We remember the words of our Lord,—"And I *if I be lifted up from the earth* will draw all men unto me," signifying in this language, as we are told on an Evangelist's authority, "what death he should suffer."— We forget not the anxious solicitude of the apostle to the Gentiles, "lest the *cross* of Christ should be made of none effect;" how he exhorted his converts, if need be, to "suffer persecution for the *cross* of Christ;" how sympathetically he alluded to "the offence of the *cross*;" and how magnanimously he exclaimed, "God forbid that I should glory save in the *cross* of our Lord Jesus Christ." We read, in apostolic phraseology, of "enemies of the *cross* of Christ,"—of "peace through the blood of the *cross*," —and reconciliation "in one body by the *cross*."— This sacred technicality implies a doctrinal pre-eminence for the Cross in the system of Apostolical Christianity. It is unquestionably a great primary fact, involving in itself most important moral and doctrinal significance. What its significance is, is the ultimate end of our inquiry. And in prosecuting this inquiry, it will behove us to ask how the Cross ever became identified with the history of the Lord Jesus Christ; in other words, how came it to pass that Christ was put to this violent and, in those times, disgraceful death? Our course of inquiry needs to pursue an historic direction. But it will be necessary that we should raise the previous question,—Wherefore Christ was manifested on the stage of human life at all? before we can rightly interpret the doctrine of the Cross. The Cross is the last link in a long chain of antecedents and consequents, and we need to go back, link by link, through this chain to ascertain what causes were in operation to bring about this solemn issue. Thus far the inquiry is simply historical, and the Evangelists, as the historians of Christ's life and death, will be the sources of our information.—*Chris. Examiner, Eng.*

(*To be Continued.*)

CHRIST THE BREAD OF LIFE.

AN EXPOSITION.

"I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world."—John 6: 51.

These words are charged with the most precious meaning, and it is our intention to enter fully, though briefly, into an examination of them. Without any preliminary observations, we request the reader to observe first, the character in which Jesus here represents himself—"I am the living bread which came down from heaven." The parties to whom our Saviour thus addressed himself, had required from him some miraculous display of divine power, as an evidence that he was in reality what he professed to be—a messenger from God; and they supported their demand by referring to the circumstance of their fathers having been miraculously fed in the wilderness by the hand of Moses

—"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Jesus replied to their request by asserting that God had given them a blessing of far superior value, and that he himself was this transcendant gift. "My Father giveth you the *true* bread from heaven: *I* am the living bread which came down from heaven; if any man eat of this bread he shall live for ever."

The phrase, "from heaven" is equivalent to—"from God;" hence he styles himself "the bread of God," the bread of God's providing. It was God who, in the fullness of his compassion, sent his well beloved Son into this world that we might not perish but have everlasting life.

When Jesus represents himself as "bread," he plainly intimates that one grand object of his mission was to *give life*. The only use of bread is to sustain life. The moment bread is deprived of its life-preserving quality—the moment it fails to communicate nutriment—that instant it becomes void of all worth. It follows, then, that the only proper mark of analogy between Christ and bread consists in his being the source of life to all who receive him as their Saviour. It is commonly thought that the Lord Jesus is not the source of life to believers; that men will remain in being perpetually, let their conduct be what it may; that it is not as the communicator of everlasting life, but of everlasting happiness, that he is self-styled "the bread of life."—Such a doctrine is not only unwarranted by the Saviour's teachings, it is directly opposite to it. The property of bread is not to communicate happiness, for how many at this hour have abundance of bread, and continue in wretchedness! Life, not happiness, is the product of bread; and it is because Jehovah has constituted his Son the giver of Immortality to all who obey him, that, in the passage before us, he designates himself "the bread of life." This will appear more obvious when we attend to the remainder of the verse.

The expression, "living bread," may be understood as descriptive of the superior *quality* of this God-given food, to the manna referred to by the Jews as having been provided for their ancestors in the wilderness. This is evident from what we find in verses 49th and 50th—"Your fathers did eat manna in the wilderness, and *are dead*. This is the bread which cometh down from heaven, that a man may eat thereof *and not die*." The superiority of the bread of which Jesus discoursed, consists in this, that it not merely preserves life, it imparts everlasting being. The Jews addressed by our Lord thought only of supplies for the present existence; his grand aim was to elevate their aspirations to a life beyond this state of things,—a life that would not end its periods in the horrors of dissolution; one, in short, that would be as enduring as the fountain of being himself. Hence the great Teacher declares, "I am the living," i. e., the life-giving "bread, which came down from heaven; if any man eat of this bread he shall *live for ever*." In the remainder of the passage Jesus continues to speak of himself as the life-giving One—"The bread that I will give is my flesh, which I will give for the life of the world." We are not to understand by these words, that it was merely by rendering up a part of himself that he was to bring eternal life within the reach of dying men. By his "flesh" he evidently meant *himself;* for in verses 35 and 48, as well as in the one before us, he plainly affirms that he himself is the bread of life. This appears still more plain when we compare his language in the 54th verse, and what he delivers in verse 57. In the one verse he says that "all who eat his flesh shall have eternal life;" in the other, that "as the living Father had sent him, and he lived by the Father, in the same manner they who ate him should live by him." The flesh of Jesus, then, is Jesus himself; and when he intimates that he would give his "flesh," he taught his hearers that he would give *himself* for the life of the world.

The two parts of the verse, then, exhibit the same truth, that Jesus is the bringer in of life to a death-doomed race. Still, we are inclined to view the second part of the verse as in some measure explanatory of the first part. Jesus in the first place states the fact, that he is life-giving bread sent from God, that all might eat and live for ever; and then he describes the process by which he becomes the source of life, or endless being to guilty men, viz.,—by giving his flesh, rendering up himself to death, for the life of the world.

Herein, indeed, is love! Reader! will you contemplate it with earnestness? Jesus gave *himself* for you, and what more could he give? The whole world lies in wickedness, and on that account is worthy of everlasting destruction—for "the wages of sin is death;" but the Lord from heaven, in boundless compassion, "gave himself a ransom for all." He became obedient unto death, even the death of the cross, from which God speedily raised him up and gave him glory. He rose victorious over death, the first fruits of them that slept. In receiving him as our Saviour, and being reconciled unto God through the influence of his love, we become heirs of unending being: we may rejoice in hope of Immortality. This hope will be realized at his coming, when his people are to be ransomed from the grave, and fashioned like unto his own glorious person.

And now, reader, permit the inquiry, What think you of Christ? What think you of the God and Father of our Lord Jesus Christ? Think, O! think of his love till your heart melts in tenderness within you, and tears of contrition and gratitude flow from your eyes! Listen how he calls you in tones of the most moving accents, while pointing to the Son of his love who expired for your sins, he exclaims, "TURN YE, TURN YE, WHY WILL YE DIE?" —*Expositor*, [*Edinburgh, Scotland.*] W. L.

DEATH IN SCRIPTURE.

(DR. LAW, BISHOP OF CARLISLE.)

It will be necessary to attend to the true meaning of the word DEATH, as it is strictly and properly applied in Scripture; and this may be best seen, by looking back to the remarkable passage where it is first used, in that denunciation which brought Adam and his posterity under it; and where we must suppose it used in all the plainness and propriety of speech imaginable. And, accordingly, we find the original here, as full and emphatical as words can make it. They are translated,—Thou shalt *surely;* but might with more strictness have been ren-

dered,—Thou shalt *utterly die ;* which one would think sufficiently explained in the sentence passed on our first parents, where they are reminded of their original, and of that state to which this change should reduce them. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return." Now what do we imagine they could possibly understand by this denunciation but a resumption of that natural life or conscious being, which their Creator had been lately pleased to bestow upon them? the forfeiting which must necessarily include a total loss of all those benefits that then did, or ever could proceed from him? This surely, and nothing less, must be implied in that most solemn sentence ; nor can we well conceive the unhappy subjects of it to have been at that time so very ingenious as to explain it away by distinguishing upon the several component parts of their constitution, and concluding, that by death no more was intended than only a separation of these parts, while the principle of them was still living in some different manner, or that it was a continuation of their consciousness and real existence, though in some other place. No, *this was the philosophy of after ages ;* concerning which, all I shall say at present is, that some of its most eminent patrons cannot help observing, that they "do not find it in the Scriptures."* These, in their obvious meaning, represent the *whole* man, individual, person, or being, as included in the sentence addressed to him ; nor do they seem to take notice of any other circumstance in the case, beside that, so often mentioned, of his returning to the "dust, or ground from whence he was taken ;" and might not the first pair as well expect, that the same "breath of life, which the Lord God had breathed into their nostrils, whereby man became a living soul," should still survive the execution of that sentence, or that the dust itself should praise God; as that any kind of knowledge of, or communication with him, should continue in that state of darkness and destruction to which they were then doomed?"—*From Sermon on* Heb. 2: 14, 15, "Forasmuch then," &c.; *Carlisle Edition*, 1784.

* Tillotson, vol. ii. Ser 100.—This is very tenderly expressed; and the reason which that great author gives for it, is not unsuitable to the prejudices of his time; whereas, if he had considered the point more fully, I presume he would have found the Scripture NOT TAKING THIS NATURAL IMMORTALITY FOR GRANTED; but rather laying down THE CONTRARY; and the New Testament everywhere insisting on it, as the very ground of the whole Christian covenant, through which alone we attain to immortality or EVERLASTING LIFE.

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Chastisement and Punishment.—"Chastisement has entirely the improvement of the pupil for its object; punishment the actual manifestation that the majesty of the law has not been really injured by rebellion against it.....Chastisement, *as such*, has its end entirely in the individual subject; punishment, *as such*,—for it is a matter self-evident that it may unite with itself the element of chastisement—has to maintain the universal against the individual.....As to the *Divine punishment*, its real design can so much the less be the improvement of the punished, since this, indeed, is just the end of *redemption*, regarded in the full truth of its notion. If now punishment were means adapted to this end, redemption would not be requisite, or rather inversely,—if this end is to be attained by redemption, what purpose is answered by severe means of punishment? or are we thus, perhaps, to conceive of the relation, that when redemption is not able to effect the improvement of man, he must be brought to this end by punishment? But then it would follow that punishment is a more powerful means of regeneration than redemption."—*The Christian Doctrine of Sin. From the German of Dr. J. Muller.*

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From Dr. I. F. Lee, North Carolina.

Mellonsville, Anson County, N. C., March 12, '53.

Br. Storrs :—I send you the minutes of the Moriah Baptist Association, &c., &c. ; and invite your attention to the "*Circular*," by the Clerk, W. F. Brasington, who is accounted about the ablest Theologian in the Association. The *Circular* will at once show you how well he deserves the character of an able minister. You have long since been convinced of the fact, that this *religious* body set themselves up as judges of orthodoxy, and have long ago pronounced as heretical and subversive of the Christian religion, these words of David, "*All the wicked will he destroy.*" You will find that they exercise the power to dissolve churches, (page 5,) &c. Perhaps it may not be prudent to say, *that the Circular is exceedingly faulty and puerile; and that the composition is destitute alike of correctness, elegance, or clearness.* But in as much as the Association holds themselves ex-officio sound judges of doctrine, it may be not only compatible with truth, but charity itself, to apprize them of their error, and make them sensible of the *gross stolidity* under which they must have labored, when they approved the *Circular*, and ordered it to be published—thereby endorsing its sentiments and proclaiming them aloud, as sound and orthodox. It is no difficult matter to do this, if they will only hear the truth, and understand the meaning of those sentiments. which the *Circular* has declared as the work of God! but which, in reality, are about as *insane fancies*, and as mischievous puerilities as ever entered into the heart of *infidelity* itself. Let the *Circular* come forward and justify what is now said.

1st. "God hath inscribed Immanuel on the world's tablet."—p. 8.

2d. "*An apostate world*" is endowed "with the necessary and appropriate means of communicating *the immortal boon* of heavenly unity."—p. 8.

3d. "*The heavenly, the immortal boon* is given to an *apostate world.*"—p. 8.

Perhaps the literary, and the religious, may conclude that the foregoing sentiments are so preposterous, impious, and absurd, that no sane man ever could have written them—and that no religious society could approve them. Nevertheless, they were read, approved, and published by the Baptist Moriah Association.—Oct. 2d–4th, 1852.—Sugar Creek Church, York District, S. C.

Now, my dear brother, when you shall have read the Circular, and impartially examined it, you will easily form an opinion of the true character of those who pronounce the *destruction* of the wicked, *heresy*—exclude from their fellowship all who believe that God will destroy the wicked!! And

yet this learned body, 15 *ordained ministers, and* 45 *lay delegates, assert* that God has given an immortal boon to an *apostate world*, and, at the same time, all power necessary to communicate it!!!—An apostate world then is safe (!!) if 15 Baptist ministers and 45 Baptist delegates are judges of orthodoxy—of sound doctrine. It would seem this doctrine constitutes an essential item in the faith of a regular Baptist Church. This is not very encouraging to poor Christians, who, by patient continuance in well-doing, must seek for honor, glory, immortality, eternal life, when it is declared by all the Theologians of the Moriah Baptist Association, that an *apostate world* has already received the *immortal boon*, and power to communicate it? If this is so, then it is better to apply at once to an apostate world, and receive an immortal boon without any farther delay! *No wonder* these self-styled divines pronounce the destruction of an *apostate world*, heretical and subversive of the Christian religion—since they believed that apostates, or an apostate world, or a world of apostates, have already received the *heavenly*, the immortal boon.

I shall say nothing about the harvest of which the Circular speaks—the field of human nature, *white, not black*, with iniquity—no, no, the copious crop of all the evil passions *is white!* white sins!! and an apostate world has received the heavenly, the immortal boon!! Gracious God, have mercy upon us, and save us from folly.

Well, my brother, have you ever, in all your religious experience and observation, seen any thing equal to this Circular? My God, grant that my pity and compassion be according to truth and charity—for I am not only almost but altogether sick at heart when I consider the state of things in the Association. It is lamentable—I cannot, I dare not account for many things I see. I dare not judge that which I do not know—that which I cannot see and comprehend. But if the tree is to be judged by its fruits, such fruits as the Circular speaks of as a copious crop whitening!—you may form some righteous judgment of the existing evils within the bounds of the Association. Surely if we had no private distress of our own, no sorrow, no tribulation of our own—the very state of society should, nay would be to us a source of pity and lamentation.

In hope of eternal life, &c. J. F. Lee.

The work of "*dissolving* a church," that Dr. Lee speaks of, was by the following "Report," adopted by the Association, viz:

"We find that the Bulah Church is such that we, after mature reflection and careful investigation, feel ourselves under the disagreeable necessity of recommending that said church be dissolved, and that a suitable missionary be appointed, with evangelical powers to gather up such persons as he may deem suitable to be constituted into a regular Baptist Church."

Admirable "rooting up of tares." How much thanks they will receive from the head of the church, "in the time of the harvest," for their disobedience to his authority, "the day will reveal."

The "Bulah Church," if we understand the matter, was too well saturated with the Scripture doctrine of "*life* only through Christ" to be controled by the traditions of men; hence, must be *dissolved* by the "*Baptist* Association." We are of opinion that the Great Head of the Church will *dissolve* all the *sectarian* churches soon.

The "apostate world," to which was "given the necessary and appropriate means of communicating the immortal boon of heavenly unity," is thus described in the Circular, first part of the same paragraph:

"Sin hath sown the seed of discord, broad-cast through the whole field of human nature, and everywhere the field is whitening to harvest, yielding a copious harvest of Envy, Anger, Wrath, Malice, Hatred, Revenge, Dissention, and Division. The whole world lieth in wickedness."

We have given place to the foregoing that our friends might see the state of affairs abroad, and be stirred up to send out the true light. The nominal churches and the world, alike, disregard the authority of Christ, and have set up their own wills and traditions instead thereof. While we deal plainly with them let us strive to show to all that we are actuated by another spirit. May those who are now in darkness soon see the *great light* of Life only through Jesus.

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Errata.—In *Bible vs. Tradition* read as follows: Page 89, line 22, for "intended" read *intends;* same page, line 25, for "undiluted" read *diluted.* Page 104, 1st line, for "have already," read *could have.* Page 125, line 24, transpose the word "to" from the left hand of the line to the right hand. Page 145, line 19, for "and" read *ana.* Page 171, line 17, for "solid," read *sordid.* Page 247, 8th line from bottom, for "Here," read *There.* Page 264, line 6, for "axion" read *axiom.* Page 282, line 3, for "therefore" read *therefor.* Page 289, line 12, for "anointment" read *ointment.* Last page, in price of works, 3d line from bottom, for $250 read $2.50.

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THE SLEEP OF HOPE.

BY ALFRED TENNYSON, POET LAUREATE.

God gives us love! Something to love
He lends us; but, when love is grown
To ripeness, that on which it throve
Falls off, and Love is left alone.

* * * *

Sleep sweetly, tender heart, in peace:
Sleep, holy Spirit, blessed Soul,
While the stars burn, the moons increase,
And the great ages onward roll!

Sleep till the end, true soul and sweet.
Nothing comes to thee new or strange,
Sleep full of rest from head to feet,
Lie still, dry dust, secure of change.

[*Communicated by Dr. Lees, England.*