BIBLE EXAMINER.

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

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THE DOCTRINE OF THE CROSS.

BY REV. J. PANTON HAM.

(*Continued from page* 93.)

THE history is plainly told. The manifestation of the Lord Jesus Christ was for great purposes of divine mercy towards the human race. He came to rescue the human race from the tyranny of sin,—to strike off the sordid spiritual shackles which debased and destroyed mankind, by holding them in a foul moral bondage, and restraining them within the dominions of the dead. His mission was that of a "Restorer." He came to re-create a race for God, worthy to be honored as sons and daughters of the Lord God Almighty. The materials of this new creation were a morally diseased and mortal race, called by an apostle "the body of sin" and "death." Such a race needed to be impregnated with a new spirit,—the spirit of holiness; and vitalized with a new life,—an incorruptible and immortal life. Sin, which had usurped the throne in the moral constitution, had to be entirely supplanted by an in-dwelling, regnant holiness; and the exposure to death had to be repaired by a resurrection, and immortal nature. "This corruptible must put on incorruption, and this mortal must put on immortality." A work of Almighty Power and the project of Infinite Mercy! To accomplish this vast work a peculiar as well as potent system of means was devised, which develops the wonderful resources of God in its admirable adaptation and efficacy. God would give a more special and perfect revelation of himself than he had ever before given: he would accommodate himself, even more than he had heretofore done, to the condition and necessities of the race whom he purposed to redeem.

It is beside our purpose to discuss here the probabilities of a revelation other than God has already given of himself in the vast scope of his material creation. We take for granted, as a matter of fact, and capable of a rational and satisfactory proof, that a more direct and particular revelation has been graciously condescended by God to mankind, and that the Holy Scriptures contain the record of it. In them we have the wonderful history of this more special revelation, and are led to observe that one universal law of the Divine manifestation obtains in both systems. This law is, that God does not reveal himself directly, or *in propria persona*, but indirectly, through material and other media. It is not perhaps presuming too much to say that this medial mode of manifestation is the only mode by which God could hold intercourse with such beings as ourselves. Certainly, since such a mode has been chosen, we may suppose that it is the best and most suitable for the purpose. But the operation of this law discloses another interesting fact in connexion with the more special revelation of God to his creatures. There is observable a progression towards a higher and more perfect expression of God in the successive dispensations of revealed religion. In the patriarchal era the divine media of communication were the ministry of angels, visions, and dreams. Under the Mosaic dispensation, besides the written law, we behold an elaborate ceremonial and ritual, and a symbolic representation of Jehovah himself sojourning in the midst of, but unseen by, his people. No angel ministry, vision, or dream conveyed so vivid and delightful a conception of God as did the mysterious light, or Shekinah, the emblem of the pure and benignant Deity, resting above the ark of the Covenant on a Seat of Mercy. There was no possibility of misunderstanding the attitude of God towards his people in this expressive symbol. Here was an emblematic residenec of God among men, and in his chosen attribute of the Merciful One. From that symbolic presence there came through the lips of the High Priest of Israel, the assurance of pardon and acceptance to the chosen people. Every expression of repentance and pledge of reformation which the reeking sacrifice symbolized, was followed by the assurance to the worshipper that his offering had obtained the atonement or reconciliation, and that he might retire from the sanctuary rejoicing that "there is forgiveness with God." But expressive as was that vision of God which the ancient Israelites enjoyed in their sacred institutes, the teachings of their prophets, and the series of extraordinary providences by which their national history is distinguished, it gave place in its turn to the higher manifestation of the dispensation which followed. Glorious as was confessedly that manifestation of the invisible Jehovah, it had comparatively no glory, by reason of the glory which excelleth. The last, or Christian dispensation, presents the most perfect revelation which God has ever made of himself to the human race. The manifestation of God culminated when Christ became the medium. "God was in Christ,"—a personal reality holding personal intercourse with men,—dwelling in very deed with men upon the earth. In Christ we learn to know God, by the character which he acts before us,—we see God in him through the higher medium of a living presence. In Christ we become acquainted with God in a way singularly appropriate and natural to us,—in that facile and perfect way by which we become acquainted with one another,—by looking upon, by conversing, by associating and living with him. The expression which only a human face, a human heart, a human life can give to beings themselves human,—even such an expression of the

invisible Jehovah has been granted us by God in Christ. "For the Life was manifested, and we have seen it; and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." So perfect is this manifestation of God in Christ, that our Lord said to his disciples, "If ye had known me ye should have known my Father also; and from henceforth ye know him, and have seen him."

If what we have already said, appear to imply that we regard Christ in no higher capacity than a human medium, or living symbol for the manifestation of God, let it be distinctly understood that we consider such a representation of Christ as falling very far short of the representation which is given of him in the Scriptures. Our description of Christ as the medium, or mediator, for the purpose of manifesting God to men, under the last dispensation of religion, in which official capacity we trace an analogy to the economy of former dispensations, wherein a system of Divine revelation by the agency of symbolic media develops itself, by no means necessitates the conclusion, that Christ, as the one comprehensive medium of manifestation under the Christian dispensation, is no more than a human symbol. The revelation of God by Christ, while it develops a medial or mediatorial economy, and thus far corresponds with former dispensations, is yet a revelation altogether *sui generis*. He is not to be estimated as merely the last and grandest link in the chain of the medial manifestation of God; for although he fulfils the purpose of the last link in this wonderful economy, he is infinitely more than this would imply. Although chronologically last, the medial manifestation of God through Christ was the summary and supersedence of all preceding manifestations. It was the economy for "the fulness of times." His high mission was planned "before the foundation of the world," and the lesser manifestations were designed to be the progressive steps upon which were chiselled the suggestive yet faint outlines of the perfect "top-stone." Theirs was "the path of the shining light, shining more and more unto the perfect day."

And while we are anxious to anticipate and repel the possible imputation of receiving Christ in the capacity of a mere human symbol, we are yet farther desirous of repudiating the supposition that Christ was nothing more than a *moral* manifestation of God. To express in a human life the moral perfections of God, his disposition towards, and requirements of, his creatures was, undoubtedly, a chief design of the Messiah's mission. But this was not all; for we discover phenomena in the person and ministry of Christ for which no reason can be assigned, if we accept this as the sum of his mission, as the expression or manifestation of the Divinity. The Christ of the New Testament is not so easily brought within the comprehension of the human understanding as this representation allows him to be. There is an obvious mystery, natural and unstudied, investing him in the evangelic narratives, not to acknowledge which is to preclude ourselves from the true perception of his official character and dignity. We could conceive it possible for the power of God to raise up a perfect human being, who should be holy and without blemish from the earliest moment of his moral consciousness, and who in a life of elevated purity and activity should develop even such moral perfectibility as did Christ himself. But such a being however qualified for the purposes of a merely moral manifestation of God, would come far short of the official dignity of Christ, who embraced in himself a complete expression of God, in so far as this was necessary for the ends which the Divine Being contemplated in so expressing himself to his creatures, and in so far, moreover, as it was possible, submitting as Christ did, in assuming the human form as the chosen vehicle of the manifestation, to the laws and limitations of a finite nature. That man may be an intelligent and devout worshipper he needs to know the object of his worship, and God has condescended to grant him this knowledge. Absolute Deity man has never seen, and necessarily cannot see. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, he hath declared him." The nature of God is too vast to be comprehended, in its absolute vastness, by man. He has no faculties for the perfect apprehension of essential Deity. There are but two methods by which the nature of God can be brought at all within the capacity of the human understanding: either the human must become the Divine, or the Divine must become the human. The former is impossible: is the latter impossible also? Is it impossible for God to collect, so to speak, the infinite rays of his being into a limited and less dazzling focus? Can he reflect himself in such a way as that the reflection shall be a perfect image of himself? Is it competent for God to reproduce himself, not of course essentially and personally, but representatively, on another and reduced scale,—a scale that shall be on a level with the capacities of the being to whom he may purpose to reveal himself? We think it is, and that it is *thus* that God has chosen to manifest himself to man, in the person and mission of the Lord Jesus Christ. God, we believe, shines forth in Christ in the plenitude of his divine grandeur and majesty. "In him dwelleth *all the fulness* of the Godhead *bodily*." Here is language which unequivocally expresses, not a partial, but the *complete* expression of God in or through humanity. It represents Christ as the model of God, the visible personification of the invisible Jehovah. And this is the Apostle's chosen figure, by which to express the true idea of Christ, "the *image* of the invisible God;" still more emphatically, "the *express image* of his person." "God was *in* Christ" representatively, and for the purpose of medially, or mediatorially manifesting himself to mankind.

This idea of Christ will, we think, be found to adapt itself to, and to explain, all the phenomena of his person and mission. It has already been stated that the evangelical records invest the person of Christ, to some extent, in an impenetrable veil of mystery. While he draws us to himself "with the cords of love, the bands of a man," we cannot divest ourselves of the consciousness that between us and him, notwithstanding this privileged and intimite oneness, there is yet a distance so vast as to be scarcely, if at all, other than infinite. The endearments of friendship and fraternity, which his condescension obliges us to feel and to acknowledge, cannot obliterate the sense of awe with which we draw nigh to him. We call him our brother, our friend; but do we not feel, while such terms are on our lips, that he is such by gracious and un-

speakable condescension? Are we not conscious all the while of another emotion underlying this emotion of brotherhood, and which we feel owes its birth to some *other* conviction than that Christ is our brother? And if we were to analyze this deeper feeling, shall we not find it to be akin to that hallowed feeling with which we venerate the Supreme God himself? Nay, more: can our analysis show that the feeling is not really identical? No reiteration of his designation as "the son of *man*" can force the mere manhood of Christ into the seat of our uppermost conviction. We *feel*, despite our theologies, that we are in the presence of God when the image of the immaculate Son is before our mental vision.* We may have different speculative theories, concerning the personal nature of Christ, and may variously explain our conceptions of it; but it is more than probable that our feelings are one, and that the feeling is such as we have stated. It might indeed be contended that even if such be the case, it is to be attributed to the influence of a false education, and that such a feeling is rather of traditional and spurious, than of a genuinely religious origin. But we cannot admit this, but believe that it is the genuine product of the evangelical records, with whose historic details we are so generally familiar.

Let us not be misapprehended in these remarks. We pronounce not on the *personality* of the Son of God, we remember that it is written, "No man knoweth who the Son is but the Father." Our anxiety is to overlook none of the phenomena which the person and life of Christ present. Our views of the mission of Christ oblige us to reject that presumptuous Creed known as the Athanasian, on the one hand, and on the other, that low one-sided theory which professes to explain the Christ of the Scriptures by placing him in the category of mere humanity only.† We find *mystery* here, and believe that the clue will never be found, by following which we shall be led into the secret recesses of Christ's personal being, and be able to publish to the world any theory of his wonderful nature. It is not in the presumptuous attitude of the anatomist that we presume to stand before the Christ of God, and with the scalpel of our intellect attempt the dissection of his peculiar being. We believe this to be neither the proper, nor a devout attitude for us to assume. We welcome Christ, not as a problem to be solved, but as a prophet to be believed in; not as a metaphysical phenomenon, but as the messenger of the Lord of Hosts; not as a physical subtilty, but as a Prince and a Saviour. We receive the Lord Jesus Christ, not as an appeal to our speculative curiosity, but as designed to lead us to a sublime conviction, and lay within us the foundation of a living faith.

Such are our views of Christ, and the purpose of his manifestation. We hail his advent as that of the last and greatest of the Prophets of God,—commissioned, and alone qualified to fulfil, the beneficent intentions of his Almighty Father, concerning our fallen race. His approach excites, not our speculative curiosity, but our hope of salvation. The phenomena of his person is with us a subject of secondary interest to the momentous fact, that he is a special visitor from the unseen world, sent with the powers and privileges of a Plenipotentiary of God, to effect our personal salvation from sin and its wages,—death. The all-engrossing thought is, that this distinguished person has come from the very bosom of our Father in heaven, into whose secret counsels he is specially admitted, and which, so far as they concern mankind, he alone is able to make known. He has come to correct our imperfect notions of God, by giving on a human scale the real representation of him. He has come to destroy our fears, the wretched offspring of conscious guilt, by assuring us that his Father does not impute to the world their iniquities, but is willing to forgive and waiting to be gracious, and to declare that he is the medium, or mediatorial agent, of this spontaneous grace of pardon. "The Son of Man hath power on earth to forgive sins." He has come to display a spirit and life that shall be the pattern of our spirit and life, that we may be transformed into his own holy and perfect image, and thus be restored by him to the family of God, as sons and daughters of the Lord God Almighty. He came to cleanse us from all in-dwelling sin, and wash away the foulness of our conscious corruption. Hence is he described as "the fountain opened for sin and uncleanness." He has come to be the plague of death, "the last enemy" of mankind, which he will finally, and for ever triumph over, as "the Resurrection and the Life," when his quickening voice shall give his saints their new birth in a resurrection, or transformation, for the inheritance of eternal life. Such are our views of Christ. We rejoice in him as our *Justifier*,—for he has proclaimed our pardon on the simple, gracious conditions of repentance towards God, and faith in himself. We rejoice in him as our *Sanctifier*,—for he has washed us from our personal sins at the cost of his own blood, teaching us by his own perfect example to "resist unto blood, striving against sin." We rejoice in him as our *Redeemer*, for through him death has no final dominion over us; he ever liveth, and because he lives we shall live also. He is our light; for in him we see the glory of the unseen God, and the beauty of holiness. He is our Life; for *by* him are we made

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* Philo Judæus, who was contemporary with our Lord, has the following remark respecting the Logos, or medium of the Divine manifestation: "The Divine Word....exists as the Image of God,.... *fixed the nearest, there being no intervening existence*, to the Only One, who is self-existent."—*Dr. Pye Smith's Scripture Testimony to the Messiah*, vol. i. p. 582.

The Greek in John's Gospel translated "*with* God," is *pros ton Theon*, which expresses the same idea as that above. The idea of the preposition *pros* is that of *nearness*, bordering upon, yet not absolute *identity*; *likeness* without *sameness*. It is difficult to give the precise force of the expression; but our English translation, "the Word was *with* God," certainly fails to give the emphatic force of the original, which signifies *a union as intimate* as is conceivable without blending into actual *unity*.

† If Christ had been a *mere man*, it would have been ridiculous in *him* to call himself "the son of man;"....so, if Christ had been a mere man, his saying, "My Father is greater than I," would have been as unmeaning. It would be laughable enough, for example, to hear me say, "My 'Remorse' succeeded, indeed, but Shakspeare is a greater dramatist than I." But how immeasurably more foolish, more monstrous would it not be for a *man*, however honest, good, or wise, to say, "But Jehovah is greater than I!"—*Coleridge*.

meet for an eternal existence in the society of the holy and immortal; *through* him do we receive our resurrection from the dead; and *in* him and *with* him shall we ever abide, joint heirs of immortality. Christ to us is "the power of God and the wisdom of God" for salvation. The mystery of his person we will be content to receive as a necessary but inexplicable part of his great mission of love.

(*To be Continued.*)

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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 83.)

We closed our last article of this series with an expression of anxiety to know what is the soul of man, or what is a human soul? Our author gives us his deliverance on the subject, and we might find a great many testimonies, backed by lofty names, in ancient and modern times, to the same effect, or nearly so. Indeed "Æternitas" merely echoes what has been uttered again and again, and is believed by millions as firmly as the dogmas of purgatory and transmigration are accredited in Rome and Benares. The one thing needful is authority to give weight to all these authorities; a voice that will sanction each of these assertions, in which we may unerringly and most securely confide. As a theologian, it was the author's duty to hasten at once to the Volume of the Book, and show us distinctly what is there meant by a "soul;" this he has not done, indeed, it never seems to have entered his mind that there was any need for the service. We listen to human assertion; the Bible is never consulted. We hear a mortal's voice; but what we want to hear, and what must be heard, is the voice of God.

Nothing can be plainer than the seventh verse of Gen. ii:—"the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man *became* a living soul." Mark the word, he "*became*"—not he got—but he became a living soul. Man was made of dust, and when the breath of life was put into his nostrils, or when he was caused to breathe, henceforth he was A LIVING SOUL. Any child can see the difference between a soul being put into a body, as a tenant enters his new habitation, and an organized creature stretched on the floor of Eden, a lifeless soul, and the same creature by a specified process, becoming a soul alive, and thereupon beginning to perform all the functions peculiar to his rank in the universe.

With this account of Adam's creation, that of the Mother of us all may be compared, and it is wide as the poles from what the common notions about the human constitution would lead us to expect. Immaterial she is not. Nothing is mentioned in her case, as in his, *except organization*, formed of existing world elements. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his *ribs*, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man." Gen. ii. 21, 22. The Scripture description of a human being is "dust THOU art," and to declare that this only means a part of him, —in fact not even so much as a part of him, since *he* is as different from it as the dwelling is from the owner, is to pervert the truth at the bidding of a dogma which has been enthroned in the temple of our divine religion.

A soul, then, is no mystery, in so far as its origin or composition is concerned. It can "be seen, touched, measured, or weighed." The wings of fancy are not stimulated by its contemplation;—we are saved the necessity of asking, "Art thou anything?" If we have lost a great deal of dream-stuff in our research, we have exchanged it for substantial facts, delivered to us by the surest authority. Enough of wonder is left, that out of dust such a complex being could be formed,—a being capable of such varied and sublime functions,—such intense sufferings and enjoyments. Jehovah is wonderful in counsel, and excellent in working!

But the whole subject may be rendered somewhat plainer, if we inquire, what is meant by man being a soul? The word "soul" is the English translation of the Hebrew *nephesh*, and this word comes from a verb signifying to breathe. Man is a *nephesh*, a soul, then, because he lives by breathing; so the term *nephesh* does not so much indicate what he is in the elements of his being, as the mode in which he is continued in living existence. Man became a living soul, or living creature; a creature to live by breathing vital air.

But, further, since on this account he is a soul, we may reasonably expect that all creatures in the world living in the same manner, will also bear a kindred designation. This is the fact. In the following passages the same word occurs, and it is employed to describe the inferior orders of animal existence. Gen. i. 21, "and God created great whales, and every living creature," (*nephesh*); verse 24th, "Let the earth bring forth the living creature" (*nephesh*); Gen. ii. 19, "Whatsoever Adam called every living creature," (*nephesh*); Gen. ix. 10, "Every living creature (*nephesh*) that is with you"; Lev. xi. 46, "this is the law .... of every living creature (*nephesh*) that moveth in the waters." Every animal living by breathing then, is a *nephesh*, —a soul,—as certainly as man is; and he is no more soul than they are. They are, in fine, all souls, because they have life maintained by inspiring the common electrified atmosphere, which is therefore called the breath, or spirit of lives. Gen. vi. 17, 22. Ecc. iii. 19. Man's superiority above the other breathing tribes consists not in his being a "soul," but in the magnitude of his powers; in other words, in the loftier position he occupies in the scale of existence as an intellectual, moral, and responsible agent. These humbler souls differ from one another: some tribes have more intelligence, and a greater complexity of structure than others, but he towers above them all. "What a work is man! How noble in reason! How exalted in faculties! In form and motion how express and admirable! in apprehension how like a god!—the wonder of the world!—the paragon of animals!"

It might be useful to show that Scripture throughout is harmonious in its teaching with the creation record concerning the material and organic nature of man. We are "dust" and "but flesh"; never are we said to be spirits dwelling in organic

habitations. Much as we hear about "the spirit being the man," the Bible uses no such language, and associates human personality, in page after page, with what the eye can see, and the hand can handle. Indeed the Scriptural fact, which is now beginning by writers in this controversy to be acknowledged, that all breathing creatures are souls, is enough to convince the world that there must have been an unmeasured quantity of nonsense uttered about the human soul, and many a long argument spun to connect man as a soul with the exalted and the everlasting, which turn out to be no better than ropes of sand. "A soul cannot die," "a soul cannot sleep," "a soul must live forever," are rather common expressions, and if they are worth anything as far as man is concerned, they are equally so with regard to the meanest beast that runs, or insect that divides the liquid air. The dog as well as the man is a soul. Can he not die? Can he not sleep? Must he live for ever? Ere long, his breath, *ruach*, will go forth, and he will return to his native dust. Can more be said of man? Can less? We have all one breath, we are all of the dust. When the Great Proprietor summons back the life he has given us, which life is but a vapour, the shadows of the grave gather around us, and whether they are ever again to be scattered, is the grand problem which revelation professes to solve. "If," says our author, "there be nothing more in man but flesh and blood, then his entire mortality is settled." p. 43. And settled it is—if we are to abide by the record. A resurrection man may have, yea, even a resurrection to immortal being every one may receive,—and the teaching of the Word on these points we shall by and by consider; but that he is now immortal, and that he in any sense survives death in a continued uninterrupted consciousness, notwithstanding all his gifts, faculties, and capabilities, is utterly without foundation. When a house can be in ruins, and at the same time, entire—when a harp can be unstrung, and yet give forth its tones—then, man may be dissolved, and yet be entire:—his powers be in active exercise, when the organism has mouldered into dust. Being material—flesh and blood, his entire mortality is demonstrated, and the labor to prove him deathless has been expended in vain. The sentence, "unto dust shalt THOU return," is no mockery; the affirmations, "man dieth and wasteth away," are no deception:—on the contrary, they are stern and awful facts, which orthodoxy is most loath to admit. No elixir can preserve these transient souls from decay: no spices from India and "Araby the blest," can hinder their resolution into their original elements. "Corruptible man" must bow, like the other organisms around him, to the inevitable law: the hare-bell and the rainbow, are emblems of his frailty. "The glory of man is as the flower of the grass."

Man's being "but flesh and blood,—material in his constitution—is about as unwelcome a statement as can be uttered in the ears of spiritualistic orthodoxy. It may be so, but it must be heard. We are not, kind reader, speculating when we announce it; interpretation is all that the case requires. Yea, we are so bold as to aver, that the speculative tendency is all on the other side. As interpreters we ask reverentially at the Divine Oracle, "What is man?" And the answer cometh forth "the Lord God formed man of the dust of the ground." With this we are content, and if we had not an intention of regarding the answer as satisfactory, why did we go to the Oracle at all? Had we found no information as to what man was made of, had we seen all left in inextricable confusion, we might have forthwith commenced to speculate as to where thought in him originated, and perhaps summoned into his origination some immaterial and inscrutable nondescript entity, after the fashion of the popular "soul," or "spirit," to account for his mentalizing functions; but we detect no need to waste our energies in this undertaking when the Book is so explicit. Often do we hear the words "matter cannot think," and the trumpet of orthodoxy summons us to attend. In our simplicity we have been led to reason thus: matter cannot think—God made man of the dust of the ground—then of course man cannot think! He may grow like a palm tree, but can reason no more than it. Now this argumentation seems really valid, and yet every human being in his senses laughs it to scorn. I do think, is the protest of each child of humanity,—then if you do, we respond, in your case matter must perform the function of reflection and kindred operations. More than living organization you are not, and if you declare living organized matter incapable of thought, we are bound to infer that you have no thought at all. Accepting your premises, we must hand you the conclusion. The logic is good, but we are generous enough to allow that we cannot subscribe it.

It has often occurred to us as a fair procedure, just for the sake of bringing orthodoxy to a stand, to assert that spirit cannot think; of course, we are only referring to created beings, on this occasion. We have often tried to understand the popular idea of a spirit; and we must confess, that it defies our apprehension. It is something, nothing; a substance, an essence; everything by turns, and nothing long. To believe that such a production could evolve thought, is an inordinate demand on human credulity. How the expedient was resorted to, we cannot tell: was it because thought is invisible, that this invisible parent was sought for it? Then, why not trace heat beyond the fire, perfume beyond the rose, attraction beyond the sun, and vitality beyond the branchy oak? Of all insane fancies, this human spirit is the most complete; we have no wish to give offence, but the truth must be spoken.

"Matter cannot think;" who said so? Is there a man on earth, who would have the audacity to affirm, that Almighty God cannot make living matter evolve thought? We once asked that question of a reverend defender of spiritualism, and he was dumb. When the Creator announces that man's brain, or, if you please, the organized being—man, cannot manifest thought, it will be time to seek some other cause to explain his higher and sublimer functions. When we are informed that man is dust, and that at death his very thoughts perish, had it not been for the deplorable infusion of the heathenish element into the church, the dreams about human souls, and spirits would long ago have been universally regarded by the students of the Word as another evidence of the tendency of poor humanity to wander farther and farther into the wilderness of delusion, unless guided by light from the Eternal Throne.

Look through this microscope, friend, and watch the myriads of animalcules in the drop of water, submitted to inspection. They are so small, that Ehrenberg has computed that not fewer than five

hundred millions can subsist in a quantity of water like that under your view; each of these monads has its appropriate organs, possesses spontaneous power of motion, and enjoys an independent vitality. Watch them, and you see will, and desire, and anger, and affection; and yet I suppose each of them is held wisely to be a unity; no need is seen, by competent judges, for a thinking spirit to act, by their vile organization. Here is matter—a very speck itself, invisible to the naked eye—endowed with forces of thought, and volition, and passion, which, though limited in their compass, are indisputable and astonishing realities. What the Almighty can effect on a lowly platform, cannot he accomplish on a higher and broader one? From studying the microscopic creatures, turn attention to the fish, the dog, the elephant, the eagle, and we see similar, and higher manifestations of cerebral function, or mentalizing. To assert that they have all more than material organization, is to assume what has never been proved to be necessary; and which never can. It may suit a whim, a dogma, a system, to announce, oracularly, that the fish must have a thinking soul, and so must the stork, and so must the tiger: but philosophy is of sterner stuff; and on the side of philosophy, is here found the angel of piety; and they both demand,—Are you not content with what Omnipotence has given? Can you not admire him in producing thought from organization, as well as from some mysterious indweller, called by you a "soul?"

In general, however, there is no special necessity avowed for a thought producing soul bearing the popular stamp, till we come to man. The monads, the monkeys; the lambs and the lions can shift very well without it, but man must have this inexplicable endowment, yea, *be* a "soul" without organization, an airy nothing now incarnate, and soon to be discharged into the bounds of space. Brain, and nerve matter, can produce animalcule-thought, and lion-thought, and elephant-thought; but is incompetent to evolve man-thought: at this stage the Creator was baffled, or the elements were too vulgar and too cheap, when a responsible agent was to be awoke into consciousness and activity. So dreams the benighted wisdom of men styled philosophers and theologians; and we turn with pleasure to the old, but valuable record, "the Lord God formed man of the dust of the ground!" and profess ourselves content to have a place among the breathing creatures,—the living souls,—that people this section of the universe along with us. We are one with them in the brotherhood of organizations, formed and attuned by the hand of Omnipotence, and inasmuch as we are gifted more richly, and have a destiny hereafter sublimer than theirs brought within our grasp, we try to extol him the more acceptably, and "by patient continuance in well doing to seek for glory, and honor, and immortality." Had he pleased, notwithstanding all our powers, and longings, and capacities, he might have permitted the grim messenger to lead us, as he conducts the lowly ones around us, into the halls of silence never to be disturbed by the pealing notes of the resurrection trumpet; but since he has otherwise resolved, and since the hope of an incorruptible revival is disclosed for our encouragement, we discover the greatness of his philanthropy, and desire to be made meet for the unfading crown.

(*To be Continued.*)

HUMAN MATERIALISM.

BY WM. GLEN MONCRIEFF, SCOTLAND.

It is not long since a friend of ours told us with much gravity that some ministers, whom he named, were in the habit of experimenting on a clairvoyant, and that the said clairvoyant was wont to see in heaven well known pious individuals recently deceased, and, if memory fails us not, he added, the clear-seer likewise held converse with these disembodied saints, old and young. This he appeared to think was mighty confirmation to the common opinion about separate spirits, or souls, and it certainly had been handed to him to establish his faith on that point. Persons but partially acquainted with the phenomena of mesmerism, are very apt to be deceived by such statements, and put the fancies of an extatic or a clairvoyant on a level with indisputable facts. As far as our knowledge extends, even those who have faith in clairvoyance, and profess to have witnessed most of it, acknowledge that not one word uttered by persons in the clear-seeing state can be in itself depended on; it must be confirmed by inquiry before it can be regarded as anything else than innocent delusive imaginings. Now suppose one in a natural or artificial clairvoyant condition, to affirm that he sees and maintains converse with departed friends or strangers, would it not appear wise for men, at least men avowing a belief in revelation, to enquire at its columns what it has to declare about the constitution of man, is he material or spiritual? and about the situation of the dead? These treatises "soul" and "spirit" may perhaps enable enquirers to judge what the Word represents a man to be; and declarations like these, "the dead know not anything," "the dead praise not the Lord," &c., seem enough to make a considerate man stagger at the pretended visions by clairvoyants of human spirits, and conversations said to have been held with them. What source of information as to the invisible have we save the Book? Have the doors of eternity been opened to our tread? Can we ascend and search the courts of heaven for those who have gone hence, and are by orthodoxy affirmed to be there? When a clairvoyant says a quantity of stolen gold lies in a particular locality, it is easy to confirm or disprove the statement; but who can determine the accuracy of his affirmations about dead men? since it is confessed the realm of the unseen is not reachable by us, so as that such declarations can be calmly and philosophically tested. But more than this, as doctors are said to differ, it is a notorious fact that with regard to the unseen and the future, clairvoyants differ also. In No. XXXVI of the Zoist, there is a conversation by the Rev. Mr. Townhend, London and Lausane, which he held in Paris with Alexis Didier, a famous clairvoyant. Among other things the Rev. gentleman records, "Partly misunderstanding a question of mine, he assured me he *knew nothing* of the state of the soul *after death. Dieu seul le sait* (God only knows), said he." "It is true," he continued, "many somnambulists *pretend* to make revelations about a future state. *But the proof they are all wrong is that no two of them agree: all give different accounts*," p. 409. We may further state, that in another number

of the same magazine, there is a review of a French work by M. Alphonse Cahagnet, well deserving an attentive perusal. The review is able, calm, and instructive; it demolishes the erections framed from clairvoyant fancies with admirable logic and success. The writer,—the Rev. G. Sandby, Vicar of Flexton, Suffolk,—is a pious man who does not wish the future and its hopes to be established on *dreams*, but on a surer word of prophecy to which we do well to take heed. Let us make a few quotations, more particularly as the magazine may not be easily found by many of our readers. We should state, perhaps, that Mr. Sandby is a believer in the common doctrine about the spirit of man, and this just the more increases the value of his remarks which are to be transcribed. It is not for the ideas of the writer about spirits, but for his judgment about these clairvoyant visions of spirits and conversations with them, that we quote his words—

"Now M. Cahagnet attaches great importance to these two cases, arguing, that if the spirits of *living* men ("great virtue in this if") could thus make their appearance and converse, it follows *a fortiori* that the spirits of those that are separated by death from the body must, with far greater probability, possess the same power, and that thus by these two cases we have acquired a certitude of all that he had hitherto asserted in this respect. The enthusiasm of M. Cahagnet prevents him from seeing that his own facts, it is to be feared, overturn his own hypothesis, and prove the unsubstantiality of his visions; for we must nail him and his followers down to these two cases, and bring their possibility to an easy test. For instance, these alleged communications were real or unreal; if real, and it be true that the spirits of these two men, the one resident in Mexico, and the other on the borders of China, could thus maintain a conversation with a somnambule, (and whether that the somnambule's spirit travelled to them, or that theirs travelled to the somnambule, is unimportant,) it is clear that the men themselves must have been conscious of the intercourse. The spirit, according to M. Cahagnet's own doctrine, is the actual man; it must have been the spirit, then, that spoke, and asserted that he was living; the reality, therefore, of the whole transaction is easy of proof. We do not want these two men to be fetched from afar to narrate their singular experiences; the fact can be tried nearer home. Let Adele one morning communicate after the same fashion with the spiritual part of some person resident in Paris or France,—let her hold a dialogue with them, as she did in Mexico and Russia,—and *unless these absent persons become conscious of the communication, and agree in the accuracy of the conversations in which they are supposed to take a part, the unreality of the assumed 'perception' is at once obvious, and we have incontestible proof that the whole is a mental delusion.*

"I contend, then, that we have in these two cases evidence conclusive that a *reflection* of persons or things can be so strongly mirrored on the brain by some power of concentration, as to assume the semblance of an actual embodiment. Now an effect, which I assume to be possible in respect of parties supposed to be living, can be equally possible in respect to parties supposed or known to be dead. The illusion in both instances is identical. The characteristics of each class of apparition are one and the same, and though we cannot prove that the spirits of the departed do not communicate with this lucid lady, as she so confidently asserts that they do, we can yet prove that the spirits of the living do no such thing (unless she fulfil the condition above referred to); and inasmuch as both communications fall under the same category, and are both attended by the same class of circumstantial and supposed facts, the nature of these visions becomes at once evident, and the refutation of the theory complete.

"To prove still more clearly the *reductio ad absurdum* to which this doctrine of apparitions is pushed by M. Cahagnet, I must furnish you with one more case before I leave this part of the subject, for it clearly marks the true character of these visions; for if there were any apparition at all in the following story, it was an *apparition of spirits by the legion.*

"Madam Osborn (v. II. p. 199) receives from Adele a description of the death of an uncle, who had died in battle some years before. The ecstatic sees the whole battle in action; she sees the uncle struck down by a cannon ball; she hears the sound of the cannon when it is fired, and feels an inexplicable oppression at the noise. Now so far as I can understand the above facts, they are remarkable instances of the *power of imagination upon the brain* in that *sensitive state when clairvoyance is in action;* but M. Cahagnet regards them as proofs of a spiritual existence. Either, then, he must believe that the spirits of all those that were engaged in the conflict were so obliging as actually to re-appear before Adele, and to fight their battle over again for her instruction; in which case, his belief is comprehensive enough, and he must certainly regard the world of spirits as marvellously condescending, *or*, if he admit that *any part of the above vision* were but a picture on the brain, he admits the possibility of a spectral illusion, and the argument on his side is closed at once. For everything else that he has mentioned may equally be the same sort of cerebral deception, and one spirit is no more real than another.

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"I was noting down for comment the points in which these volumes differed from the disclosures given through Davis and Madam Hauffe, but more especially the manifest discrepancies that existed in the volumes themselves, when I suddenly came upon a piece of information that at once relieved me of this labor. The 'Revelations' are, in fact, scarcely revelations. The contradictions, in short, are so palpable, that they are at once admitted, and our author gives the explanation. It is this—it is not that the spirits are 'lying spirits,' but that the fancies, the feelings, the studies, the pursuits, the society, nay, the religious and philosophical notions of this life so accompany the spirit on his arrival into the other, that he is scarcely more instructed upon any single point than we are; so that, in fact, when we receive a communication from him, his statements are so colored by his antecedent habits and opinions, that we not only do not obtain the absolute truth, but not always an approximation to it. In other words, a Jew seems to remain a Jew, a Catholic, a Catholic; and a miser to be as fond of gold as before; and thus disclosures, which are magnificently put forth as being the secrets of the future unveiled, turn out to be a mass of misstatements, on the accuracy of which not the slightest

reliance can be placed. Truly, a most lame and impotent explanation! but it illustrates what I have before advanced, that Adele, as she progressed, *improved* greatly upon her first communications; and the reason is obvious: somnambules who talk much require good memories. The consistency of their statements is sure to fail them sooner or later." —*Zoist, No.* 28, *pp.* 426–429.

BIBLE EXAMINER.

NEW YORK, AUGUST, 1853.

THE AWAKENING BEGUN.—*The Bible Examiner* has for years uttered a note of warning to the churches, that unless they awoke from their slumbers and reformed their theology, skepticism and infidelity would overwhelm them, and sweep them as with the besom of destruction. But we have as often been met with scorn and sneers. At last, however, there seems to be one symptom of a waking up on this subject. Under the head of "*Modern Skepticism*," "The Independent," of this city, for July 7th, has an article that gives signs of the revival of common sense against the traditions and superstitions of past centuries. The Independent is "Conducted by Pastors of Congregational Churches," and published weekly. The article before us opens with a lament that "*teachers* are sometimes those who know least about the public mind." It then proceeds to say;

"We believe that a great change is preparing in religious opinion, of which these and many of our best men know nothing. To those who are thrown into the currents of life, it is evident that men's minds are in unusual working, and that the very foundations of Religious Belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity. What is told as Christian doctrine by the churches, is not even considered by them. And furthermore, there is among them a general ill concealed distrust of the clerical body as a class, and an utter disgust with the very aspect of Christianity and of church worship. This Skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprizes of the day. It is not an Unbelief to be laughed, or hooted at, or hunted down. It is calm, abiding, earnest, sorrowful. Not much is known of it above; but it underlies now all the strongest and external movement. There are, however, glimpses of it. You see it in the daily diminishing influence of the Pulpit, and the increasing influence of the Press; in the lessening number of strong and original minds who take hold of Theology, and the tone of the men who are leading American thought. It speaks in these strange longings for new revelations, and in the occasional denunciations of the old. To us it seems strange that those Christian men should be boasting about church-organizations and technical dogmas, or be troubled about consistency with orthodox standards and catechisms, or anxious about the question of pastors' salaries, and what not, when the very ground and basis beneath our Christian Church is trembling to its depths—to be squabbling over uniforms and rations, when the very citadel is being sapped! For ourselves, we watch all this with painful suspense. Is the fate of Germany before us? Will the Unbelief creep out from the better minds who have held it among the masses, drying up all humane, and generous, and religious action, as it has done there? Shall the American mind sweep past the great anchorage-ground of humanity—the belief in God and an endless life—or shall it work out to a purer Christianity? Of these doubters and "Infidels" we could never speak harshly. To them often is their unbelief a sorrowful, solemn thing, even more than to us."

The article then proceeds to state some other facts of the development of this skepticism, and says: "As religion has presented itself to them, (the skeptics,) it is repellent and disgusting; and they would rather go in the blank Future, lonely and faithless, than violate their own instincts by receiving it." The writer then proceeds to inquire, "*Why all this?*" Among other things he says:

"The curse to the American mind, as we believe, has been the aspect presented in a portion of our theology of DEITY. *The God of some of our theologians is not a Being whom the human heart could either respect or love.* Men have ascribed acts and feelings to HIM which they would utterly revolt at in themselves or their fellows. We are not overstating. We know those with whom the memory of family prayer, early religious teaching, and Sabbath sermons is so entwined with the *picture of a hateful and repellent Deity*, that they loathe and reject, in consequence, the whole religion of their childhood. To them always the first unconscious thought which enters the mind concerning God, is the dread thought of the God of their Theology. Along with this, on every side weakening human faith, is the *Formalism* of present Christianity."

We would ask our friend of The Independent, how anything else than "*Formalism*" can grow from the "*picture of a hateful and repellent Deity*," such as he admits theologians represent their God—a God who has brought unnumbered millions of intellectual beings into existence, under the dreadful and fearful liability of an endless and eternally increasing torment and torture? *Such a God* deserves to be hated; and nothing but *formalism* can be practised in the professional approaches to him, unless you can shut out from the intellect such a horrid representation of his character. Never did Satan oppose so effectual an obstacle in the way of the *sincere* and *fervent* homage of the heart to God, as the lying representation we have just spoken of. Says Bishop Newton, in his "Dissertation," No. 60, "*On the Final State of Man*,"

"God is love, and he would rather not have given life, than render that life a torment and curse to all eternity. * * * Imagine a creature; nay, imagine numberless creatures produced out of nothing * * * delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. *Imagine it you may, but you can never seriously believe it*, nor reconcile it to God and goodness." Such was the utterance of a great and good man, burdened with the *theological* representations of God and his purposes concerning man. This utterance is *skeptical;* but skeptical concerning *what?* of the truth of Christianity? *No:* but of the theological dogma of endless torture. And what mind not as hard as adamant, or as superstitious as the most servile Papal or Protestant devotee, would not be skeptical of the *theological blasphemy* of which we have spoken. Truly *it is* "The curse of American mind," and of all Christendom—that such "has been the aspect presented in a portion of our theology of DEITY:" and we are glad our friends of the "Independent" are waking up on the subject; and we entreat them not to stop in the *branches* of the poisonous tree, but go down to its *roots:* they will find them in the first utterance of Satan—"*Thou shalt not surely die.*"

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"THE WHOLE TRUTH."—We remarked in the last Examiner that if we were called upon to act with the lately organized "*Evangelical Society*" we would rather they should *specify* what they consider "the *whole* truth" which they propose to publish; and that it was our preference to act in relation to some *neglected* truth where we could act in perfect agreement, so far as *associated* action could be employed, leaving each individual at perfect liberty to teach the *whole* truth according to his conviction of what it embraces. Br. Marsh, of the Advent Harbinger, in a very friendly manner objects to our view of the subject. He thinks it wrong and fraught with evil to "select any specific point or points of neglected truth to proclaim to the world, by the associated agency of any number of persons, or otherwise." By the *whole* truth, he says, he means "the same as *the word, the Gospel, the faith, the truth, the doctrine of God,*" &c. This, to us, is just as if he had said, "preach *the Bible.*" Well, that we intend to preach, and nothing else; but till men become *infallible*, or get an *infallible head*, such as the Romish Church *profess* to have, they "*know in part,*" and hence must necessarily "*prophecy* [*teach*] in part:" so saith Paul, 1 Cor. 13: 9. And we do not think "that which is *perfect* is come" yet, or is likely to come till Jesus returns from heaven. Besides, Jesus taught his disciples, even while with them, "in part," and told them he had "many things to say unto them," but, said he, "ye cannot bear them *now.*" Then he did not preach to them "the *whole* truth" at once, but only such as was most *important* for them to know at a given time; leaving other truths to be developed in their natural order. Paul acted on the same principle of teaching in part, at first, for saith he, 1 Cor. 3: 2, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." What, Paul! not able to bear "the *whole* truth!" Truly "wisdom is profitable to direct." The whole truth is to be preached, but it may not always be by one man, nor at one time. One man may be able to bring out some truth, and especially some "*neglected* truth" which another is not yet qualified to do; and that man, if he acts in harmony with the providence of God in giving him light and ability on that subject, will make that neglected truth the *prominent* theme of his preaching. Others can preach familiar truths who are more statedly preaching in a particular place. Br. Marsh says, "We have *no right* to select any *specific point* or element of that *one gospel* to present to the people to the *neglect* of others, it is our duty to proclaim THE *Gospel* as a WHOLE, as the Lord has commanded."

Now this is true as a general principle; but is it true in specific cases? Did Br. Marsh, himself, feel it was binding on him, on his eastern tour last year? We think not, for he had for his principal theme what *he* regarded as a *neglected* truth, which occupied most of his time: it was right he should so preach, even though others might think it was no part of *the gospel.* To his own master he stands or falls.

We might greatly enlarge our remarks on Br. Marsh's other objections to association for promulgating a *neglected* truth, while other truths are left to ordinary efforts, but we wish not to make words on the subject. Let each and all act on these subjects according to their convictions of duty to God and his cause. Sure, we are, there can be no *associated* action, however "*Evangelical*" it may be called, and professedly embracing the *whole* truth, but it is liable to become a *sectarian* engine, whatever the movers intend. We therefore are of the same opinion as before, to go on in scattering light on the *Life theme*; each *individual* preacher being left perfectly free to preach on all other gospel topics whatever he judges necessary at the time and in the places he may visit; we, as a "*Provisionary Committee,*" holding ourselves only responsible, in *aiding* him, for his preaching on that *theme* Now, friends of the "Evangelical Society," "let there be no strife between us:" act in your

own way and we will do the same, and be at peace. *We* must be our own judges of our "*right* to select any specific *point* * * * to present to the people," responsible only to God.

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POST OFFICE VIOLATIONS.—Some persons in sending us Newspapers or Pamphlets take the liberty to *write* on them or on the envelope. They should know that any writing, however trifling, beyond the mere direction, designed to give any information to the receiver, if it is only the name of the sender, subjects the paper or pamphlet, with the envelope to *letter* postage. We have been lead to speak of this now by seeing a note in "*The Christian Examiner and Bible Advocate*," published by J. Panton Ham, Bristol, England: it is as follows:—

"AN AMERICAN FRIEND sent us, during the past month, a publication of some kind, but through violating a law of our postal arrangements, we were deprived of the pleasure of its perusal. It contained writing within the wrapper, which brought it under the description of a letter, and was therefore charged *twelve shillings*, on which account we were obliged to return it to the office unopened. Our friends on both sides of the Atlantic, will oblige us by paying strict attention to this postal law—which requires that publications be left open at each end, and that neither the work itself nor its wrapper be written on."

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"THE DOCTRINE OF THE CROSS."—We hope the articles on this subject, which we have commenced republishing in the *Examiner*, will be read with much care; they are much needed in these days. Br. Ham notices the commencement of our republication thus, in his last paper.

"GEORGE STORRS, New York.—We rejoice to see, by your publication, in the 'Bible Examiner,' of our articles on the 'Doctrine of the Cross,' that you are not disposed to exclude this important part of Christian doctrine from your valuable Magazine. If it be important to correct the popular errors on the subject of Immortality, it cannot be less important to disabuse the public mind of those God-dishonoring views which constitute the popular apprehension of the Cross. The 'Bible Examiner' will be the more valuable for teaching "Christ *crucified*,' as well as 'Christ our *Life*.' The misapprehensions about the *Cross* of Christ, are, in our humble opinion, far more injurious to personal piety and salvation than any other doctrinal apprehension whatever. May God speed you, dear brother, in your distinguished labors!"

Br. Ham will see by the Bible Examiner, several years ago, that we rejected the doctrine of *substitutionary* sufferings. We then said—and our mind has remained unchanged—that if Christ died as a *substitute*—"in our room and stead," or to "*pay our debts*," then is Universalism true; for nothing is plainer than that "Christ died *for all*." Besides, this doctrine of his dying as a substitute, or to pay our debts, robs God of the *privilege* of *forgiving* sins, and makes the "Lord's Prayer" an absurdity. "*Forgive us our debts*." Jesus taught us to pray. If the doctrine of Christ's paying our debts is true, there is not, and, in the nature of the case, there can be no such thing as *forgiving* them, on God's part.

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NOTICES OF VARIOUS WORKS.—"*The Christian Examiner and Bible Advocate*," for July, is received from Bro. Ham, Bristol, England: Also, "*The Expositor of Life and Immortality*," for July, from Bro. Moncrieff, Edinburgh, Scotland. Both these monthly magazines are good, and ably conducted. We hope they may be widely circulated and well sustained.

The "*Child's Friend*," published at Rochester, N. Y., by O. R. L. Crosier, comes to us in a new dress. It is a folio of four pages at 37 1-2 cents per year, published monthly. Four copies to one address for $1.

The "*Advent Harbinger*," published at Rochester, by Joseph Marsh, has also been treated with a new dress, and is much improved, *typographically*.

The "*Scripture Searcher*," Nos. 1 and 2, have been received: they are tracts of one page; each of which is headed by a particular subject, and the most important texts of Scripture relating to that subject arranged under sub-heads, so as to be easy of reference. It is a good idea. The two received are on "The Destiny of the Wicked," and "The State of the Dead," with ten sub-heads each. We presume the projector is Bro. H. L. Hastings, of Plymouth, Mass., though his name does not appear with them. Price 25 cents per 100. Published at 26 State-street, Hartford, Conn. They are to be followed by others.

"*The World: As it Was, Is, and Will Be:* By Mrs. A. C. Judson, Rochester, N. Y." A bound volume, to which is attached "The Gospel Hope," and other poems by Mrs. Judson, making about 200 pages, 18mo. We have received a copy of it from the authoress, for which she has our thanks. We hoped to have had time to read it before this, but have been able only to glance over it. It is chaste in its language, and we have no doubt interesting and instructive: more valuable than the ten thousand works so eagerly sought after, and read by the giddy youths, which are issued by most booksellers in these days. It can be had of the Authoress, Rochester, or of R. T. Young, 140 Fulton-street, New-York. The price we do not know, but suppose it is about 37 1-2 cents.

"*The Illustrated Water-Cure Journal*, and *The*

Illustrated Phrenological Almanac," for "1854," have been received from the "Publishers, Fowlers & Wells, New-York." These works, besides the usual Almanac uses, have a large amount of information on the topics indicated by their titles. Price 6 cents per copy, or 25 copies for $1.

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"DEATH NOT LIFE: *or, The Theological Hell and Endless Misery Disproved, by a Collection and Explanation of all the Passages on Future Punishment; also, The Metaphysical Arguments for the Immortality of the Wicked Exploded.* By Jacob Blain, Baptist Minister, of Buffalo, N. Y."

"All the wicked will God *destroy*;" Ps. 145: 20.

"For yet a little while and the wicked *shall not be*;" Ps. 37: 10.

"They shall be as though they *had not been*;" Obediah 16.

For they "shall be punished with everlasting *destruction*;" 2 Thes. 1: 9.

Such is the *title page* of a work of some 120 pages, 12mo, to be issued in a few days. We think from what we have seen of it, it will prove a valuable help in spreading knowledge on the Life and Death theme. It will be found pretty cutting on theologians especially. The price most likely will be about 25 cents per copy, but we do not know certain. It is put up in *paper covers* only. Orders may be sent to us, New York; or to the Author, Buffalo, N. Y.

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WAR.—"THE GREAT RIVER EUPHRATES."—Some there are who glory that they never change their views, though it often happens they are found mistaken; but they have the wonderful art of insisting they were right after all. We believe in changing whenever we see cause to do so, and frankly owning it too.

As the aspects for war in the East look threatening, and as it is almost certain that the Russian power is, at some future period, to come into Palestine, and be dreadfully overthrown there, it becomes a question of interest whether the period of that event has arrived? and whether the Ottoman Power is symbolized by the great river Euphrates, in Rev. 16: 12? We are strongly inclined, with present light, to answer both these questions in the *negative*.

That Russia is the *Gog* of Ezekiel 38 and 39, we see no reason to doubt; *Gog* being the ancient name of the kings of that northern country, as *Pharaoh* was that of the kings of Egypt. The invasion of the land of Israel, or Palestine, spoken of in the 38th chapter of Ezekiel, is at a time when "the desolate places are inhabited, and * * the people that are gathered out of the nations * * * dwell in the midst of the land * * * in unwalled villages * * * safely." If that "people" be the Jews, or a people typified by the Jews, so far as the fact is concerned, no such people dwell there *now*; and hence *this* is not *the time* of Ezekiel 38. If the *literal* Jews are to be in Palestine when that invasion takes place, then it would seem that one of two things must occur with Russian power prior to the invasion: either that power must itself undertake to put the Jews in possession of Palestine before it invades the land; or else it must receive such a defeat, by some means, as shall put it in the power of the Jews to leave Russia and go into Palestine. We are inclined, at present, to the view that Russia is destined to a terrible defeat first, which shall so break the pride of her power that the Jews shall be enabled to leave that northern quarter, where the hypocritical Emperor Nicholas now holds them in such complete slavery that they cannot remove from his dominions any more than an Algerine slave could escape. More than two millions of Jews are held in this condition in Russia. We shall not be surprised therefore, if we should find that *arch-hypocrite*, Nicholas, terribly defeated, if he continues his warfare on the Ottoman Empire.

But "the Ottoman Empire is to fall." True, sooner or later, as all other mere earthly powers are to fall. The supposition that the "great river Euphrates," Rev. 16, symbolizes the Ottoman Empire, we had supposed for years was an unquestionable fact, till this year. Our mind has, however, on this point, been undergoing a change for some months past. The harmony of symbols and the angelical exposition in Rev. 17, seem to forbid such a construction. The subject presented in Rev. 14: 8 to Rev. 20: 4, all has special reference to the overthrow of Babylon mystical, or *Papal Rome*. First, the *worshippers* of that power are threatened, 14: 9–11. Then the 15th chapter opens with the exhibition of "seven angels having *the seven* last plagues," in which "is *filled up* the wrath of God." Of course, these all belong to the beast power, or mystical Babylon, and are to accomplish its entire destruction. The 16th chapter contains an account of the pouring out of these seven vials or plagues. Few Protestants doubt but that *six* of them are inflicted on the beast, or Babylon power, though affecting other powers. The only question we wish to examine now is, Does the sixth vial belong to, or fall upon the Ottoman Empire, or is it, like the others, an infliction on Papal Rome, or mystic Babylon? We now incline to the belief it is the latter, and for the following reasons:

1. The general subject is the execution of the wrath of God on the mystic Babylon, or beast of Rev. 13th and 14th chapters; and we see not why the scene should be interrupted by a removal from Rome to Constantinople, or to the Ottoman Em-

2. The Harlot Babylon, at the opening of the judgment on her, Rev. 17: 1, is seen sitting "upon *many waters*:" and the sixth vial is to "*dry up waters.*"

3. Literal Babylon sat upon the great river Euphrates, and it was not till that river was turned from its channel, and the Euphrates was dried up that Babylon fell.

4. The *waters* on which mystical Babylon "sitteth," are, or have been, her protection, and would prevent her fall unless turned away from her as the waters of the Euphrates were from literal Babylon. These waters are expressly said, by the explaining angel, Rev. 17: 15, to be "*peoples*," &c.

5. The harmony of symbols requires that the *people* of Catholic Europe, especially of Italy, should be withdrawn from the support of mystic Babylon. It is now a well known fact that such a withdrawal has taken place, and that the Papal power is no longer sustained by the *people*—that source is "*dried up*," and she has taken refuge on the "scarlet colored beast," or *Napoleon Dynasty.* If that Dynasty refuses to sustain mystic Babylon, for any cause that may arise, she must have her flesh eat and be burned with fire—as sure she will in due time.

This view seems to give a harmony of all the symbols employed, and forbids the great river Euphrates being the symbol of the Ottoman Empire.

To show the fact of the withdrawal of *the people*, or the drying up of the waters on which mystic Babylon—Papacy—has in time past been seated, we give the following extract from a late speech of "Father Gavazzi" in this city. His subject was "Italy and the War against the Papacy." He said:—

"The Italians are only waiting for the first blow to be struck. * * * He said he would ask first, who has to make the war? God will do it, by helping the cause of the *people* trodden down for many centuries by most brutal despotism. The right of peace and war belong to the *people*; the citizens, not the President nor the King, shall declare whether war is just or unjust. He hoped that the Emperor of Russia, having become blinded by his autocratic power, would go on with the war, as this would furnish the occasion for the regeneration of *many people.* Turkey will be supported by *all men*, of *all nations*, and NICHOLAS will be cursed of God for all the blood which he shall cause to be shed. Italy, too, [i. e. *the people* symbolized by *the waters*,—ED. EXR.] shall rise; and no more, as in 1848, guided by traitors. They must rise like *one man.* * * * One thousand priests, one million of friars, seventy-two cardinals, will not prevent *twenty-four millions of people* from conquering their nationality. * * * * Better is war than peace with PIUS IX., and the BOURBON of Naples—that is the peace of slaves. King BOMBA and PIUS IX, are not the men of *the people*; they are two assassins; two cowards, who slaughtered *their people* for the sake of their power."

Such is the feeling of the masses of *the people* who have lived under Papal mis-rule; and Papacy is to have no more support from the "*many waters*"—they are "*dried up*"—*i. e.* their support is *withdrawn* from the Harlot Babylon and her judgments hasten on.

We have thrown out these thoughts, partially, to keep our readers from falling into a dogmatical and stereotyped system of interpreting prophecy, which comes to us with such *positive* assumptions. The fact is, we may all find that we "know but *in part*;" and while we study the unfulfilled prophecies let us speak as fallible men ought to speak, and express our conviction of their sense, acknowledging our liability to be mistaken in many things.

It may be that Russia in her warfare on Turkey is to meet with a terrible defeat which shall hinder her progress to Palestine, and open the way for Palestine to be in the state described Ezekiel 38. Till that is the case we think the probability is against her overrunning the Ottoman Empire; but events will shortly decide this matter.

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THE "BOLD ASSUMPTION."—In the Advent Harbinger of July 16, Br. Marsh republishes our remarks, contained in the last Examiner, on Dr. Thomas' "bold assumption," and thinks "Br. Storrs has misapprehended the real sentiment conveyed in the *short* extract which he made from the brief report of Dr. Thomas' discourse", &c. Br. Marsh *charitably* believes Dr. Thomas did not mean to convey the *sentiment* we attributed to him; and he tries to convince us that we take a wrong view of the *grammatical* construction of the paragraph we quoted. Br. Marsh's effort is creditable to his heart, as he wishes to shield Dr. T. from the imputation of preaching "*another gospel*" from that which Paul preached; but, we must say, in our judgment, no other *grammatical* construction can be put upon the words than the one we put on them: nor do we believe that Dr. Thomas will thank Br. M. for his attempt to make those words mean something else than what they clearly express. That he did *intend* to say, that "*Baptism is the law of justification*" Dr. T. will *not deny*, we are sure. Br. Marsh may deny it for him; but that avails nothing. We shall see if Dr. T. backs him up in that denial. If he does so, frankly, then we will confess we misapprehend his *meaning*—not his words as reported. Till his denial appears the charge we made of a "*bold assumption*" by him, and our new charge of preaching "*another*

gospel" from Paul, will stand as our distinct utterance of what we believe is true.

Nor is this the only "*test*" which has come from the same quarter which we regard as a *self*-proclamation of *infallibility*. In the Harbinger of July 9th, Dr. T. says, his book—"*Elpis Israel*, should be in the hands of every one desirous of understanding the glad tidings of the Kingdom of God, which is *indispensable* to all who would attain to it."

Now the construction we put upon this language is this, *viz:* "An *understanding* of the glad tidings of the Kingdom of God *as I* understand that subject is *indispensable* to attain that kingdom; hence you ought to have *my* Elpis Israel." Now, will Dr. T. say that is not what he means? If it is not, we should rejoice to hear him say so *unequivocally*. The question is not now how much truth there may be in the work spoken of, but we do not believe any *mortal* has a right, or any authority, to make his particular theory a *test* of another's fitness for the kingdom of God. "There is *one* lawgiver, who is able to save and to destroy; *who* art thou that judgest another?" James 4: 12. By disregarding this authoritative inquiry, men set themselves up as infallible judges in matters of faith, knowledge, and practice. This spirit brought on the great apostacy called papacy, and still continues to show itself in all persons who attempt to impose their theory *as a test* upon their fellow Christians. We blame no man for thinking his theological views are important and highly beneficial; but when any man steps beyond, and affirms *his peculiar* views and practices, in matters of religion, are "*indispensable*" for all other men, in order to a part in the kingdom of God, his words are of no weight with us; because, his *positiveness* is *prima facie* evidence that, however good his heart may be, he is laboring under a hallucination, induced by a too exclusive contemplation of *one* subject, which unfits him to judge in the case. The denunciations of such persons, if they were issued with all the thunders that ever proceeded from the seven hills of Rome, would have no effect upon our mind in the way of conviction that their position is a true one, but rather the reverse.

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THE JUDGMENT.

BY THE EDITOR.

[Continued from page 103.]

We now come to the question, *Is the Judgment at the end of the world*—end of the *age*—or *at the resurrection*—the INVESTIGATING *judgment*, or *the* EXECUTIVE *one?*

This question is an important and interesting one; involving much more than may at first appear; we must therefore examine it with care, and see that we do not come to hasty conclusions. If it should prove to be the investigating judgment, we are thrown back on the difficulties before suggested. On the other hand, if it be found to be the executive judgment, we shall inquire at what period or time does the judgment of investigation take place? which will open a field for many solemn and heart-searching thoughts.

1. IS THE JUDGMENT AT THE RESURRECTION THE EXECUTIVE ONE?

With present light, we are inclined to the opinion that it is, and that the investigating judgment terminates before the executive one commences, so far as relates to all men who are the subjects of this executive judgment.

1. *Christ is specially the executive Judge.* In this respect "the Father judgeth no man, but hath committed all judgment unto the Son, * * * and hath given him authority to *execute* judgment." John v.

2. *The judgment at the resurrection is by Christ.* The examination of a few texts will show us that it is clearly an *executive* one: or if an investigating one at all, it is but faintly expressed, and is *inferred* rather than clearly affirmed.

1. "The Son of man shall come in the glory of his Father with his holy angels: and *then* he shall *reward* every man according to his works." Matt. 16: 27.

No other idea of judgment is *expressed* here than that of an executive one. We do not affirm, no other is implied: but the simple expression is that of execution.

2. That which seems more to express an investigating judgment is Matthew 25: 31. But if that portion of Scripture is carefully examined, we shall perhaps, see little cause to conclude it is an account of anything more than an executive judgment. Christ, on the throne of his glory, proceeds at once to "*separate* one from another," the whole account of which is embraced in two verses, 32, 33; and then he proceeds directly to the *executive* judgment, commencing with the righteous, v. 34. The whole is, apparently, a proclamation of the result of a previous investigation, the sentence, or judgment of which is now to be *executed;* the whole transaction seemingly occupying no very protracted period.

3. "We must all appear before the judgment seat of Christ, that every one may *receive* the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

Here is a clear statement of what men are to stand before Christ for. It is to *receive* the reward of their deeds: in other words, that the "judgment written" may be *executed* upon them. There is certainly no clear announcement that an *investigating* judgment *then* takes place.

5. Rev. 20: 11, 15, next demands our attention, as clearly affirming an *investigating* judgment at the last day, if any text in the Bible does. If that does not, it will be difficult to find one that does. At first view, and coming to it with the prejudices of our entire religious education, this text seems to teach that there is an *investigation* at that time, as well as an *execution*. But a close examination may serve to lessen our confidence in the idea of an investigating judgment on the occasion. Mark: "The dead, small and great"—the lowly and the illustrious—"stand before God; and the books were

opened." The language "books" is of course figurative. But what books are they? Not *blank* ones, now to be filled up, for they are already "*written*," or filled up; which was the case at the time they were *opened:* so that the writing must have been done prior to that time. The natural conclusion is, they are books of *record*, and had been filled up with *testimony* given at some previous period. When there is a court of investigation, in order to a decision, the testimony is written down or recorded. At the *opening* of such court or seat of justice, no books of recorded testimony, relating to the individual to be tried, are *opened*. The books of law may then be opened, but it is manifest in Rev. 20: 12, that if the book of law was included, the books of testimony are especially noted: for "the dead were judged out of"—*ek*—or, on account of—"those things written in the books;" which judgment is expressly said to be "*according* to their works," or according to that testimony "written in the books;" and the language repeated in verse 13, "they were judged every man according to their works," carries the idea, in connection with the context, that this judgment was an executive judgment: that is, it was the time in which, and transaction by which, the "judgment *written*" was *executed;* for, "whosoever was *not found written* in the book of life, was cast into the lake of fire." So then some names were written in the book of life when "the books" were opened; others were not found there; which seems conclusive evidence that the judgment of investigation—or receiving testimony for and against, and deciding what should be the reward of every man—was a previous transaction; and the assembling now before God is in order to the *execution*, or to inflict the punishment and bestow the reward as found written in the books.

It cannot be denied, we think, but that those whose names were found written in the book of life, at the very time the books were opened, must have been judged at some period previously, and their case determined, else their names had not been found there on opening the books, and if they had previously been judged and acquitted, so it is reasonable to suppose the others had been judged and condemned. Thus it would seem the judgment (Rev. 20: 12) is not the investigating judgment, but the executive one, or the one of *execution*. The several texts now examined may be enlarged upon at another time, and others of like character considered.

If the judgment, at the resurrection, or at the last day, is executive, and not the judgment of investigation, *when* and *where* is the INVESTIGATING judgment?—and on what *principles* is it conducted?

This is a solemn inquiry; and may the Father of light shed His divine rays of truth on our minds, that we may so be led into an understanding of His word that we may be sanctified through the truth, and be able to spread truth in the path of our fellow-men, that they may see how holy it becomes us all to live, whose every word, every work, and "every secret thing" is to come into judgment, or be *investigated* before God, or pass in His view for His decision or judgment upon it.

In answer to the first part of the question before us, one word—though not exactly scriptural in its *form*, yet expressing truth, and universally employed in theology—expresses the fact we wish to develop: that word is "*Probation*." The very idea of the word is *trial—examination*—any *proceeding designed to ascertain truth*. Webster says: "in *general*, trial for proof, or satisfactory evidence, or the time of trial."

In this definition the idea is fully brought out, on which we wish to fix attention, viz: As all theologians maintain this present life, or a man's lifetime, is his time of probation, then he is *now on trial*, or the *investigating* judgment is in actual session at this moment, and every individual during his life, is on trial before God the righteous "Judge of all the earth;" and each one is, day by day, not only at the bar of the investigating judgment, but is himself the *witness* for or against himself, and is every hour giving *testimony* on which the judge decides the case. Solemn thought! And here let it be remembered, that "God will bring every work into judgment, with every *secret thing*, whether it be good, or whether it be evil." How solemn the consideration, that each one of us, is, every hour, testifying before Jehovah's court for or against ourselves! Every word we utter is a part of our testimony; every act of our lives is but our own testimony in our case; every temper of mind indulged or cultivated, goes to make up the chain of testimony; and all our *motives* in life are so many links in the chain. What a life are we then living! Always in court—always on trial—always giving evidence by which the Judge is to decide our doom! Here is a practical influence flowing out from this view of the subject. Men cannot say "judgment will never begin," as most in fact do on the popular theory. No, they are now in the "judgment of this world"—they are now arraigned at Jehovah's bar, and this judgment has proceeded so far, and so much testimony has already been elicited, that every impenitent unbeliever "*is condemned already*"—is this moment under *sentence of death*, and the day of *executive* judgment is hastening on, though the judge offers to all men a free pardon through Jesus Christ, if they will accept it before the day, the great day, of executive judgment arrives. He is long-suffering in the *execution* of the sentence. If men abuse and slight the forbearance of the Lord, the justice of their execution will be more apparent and their guilt terribly increased.

The matter stands thus. Men are now passing through the investigating judgment; and for their sins, on their own testimony—out of their own mouths, and by their lives—they are now condemned to death, and the day of executive judgment approacheth. During the interval, God promises to blot out the sins of those who, with a broken heart for sin, and true faith in, or reliance upon his mercy in Christ, seek to him *for pardon;* and he has promised to such *life—eternal life*. Those who embrace this gracious offer are actually *pardoned*—the sentence of the investigating judgment is revoked—their sins are remembered no more: and enduring in allegiance to God to the end of their trial the testimony is in favor of their *acquittal;* and when the Executive Judge, viz. Jesus Christ, comes to "*execute* judgment upon all," those "in Christ" are first acquitted by him. This is the *first* act of executive judgment: "the dead in Christ rise," not to be *examined* to see if they may live, or to have their sins, which have been blotted out, exposed to the gaze of men and angels! No. They rise to life—*eternal life—to immortality*. Such is "the judgment of the great day" with respect to them.

On the other hand, Christ executes the judgment

of death--perdition—"*everlasting destruction*" on them that know not God *and* obey not the Gospel of our Lord Jesus Christ"—which was the Gospel of *life eternal* in the kingdom of God.

"Because *sentence* against an evil work was not *speedily executed*, therefore the hearts of the sons of men were fully set in them to do evil." It seems Solomon understood the "sentence" had passed on evil doers; and yet wicked men took advantage of the delay in its execution to persist in sin. Could evil-doers have been persuaded that the *sentence itself* was still in the uncertain future, they might have persuaded themselves that somehow they would altogether escape that also, as multitudes do now. Let them know they are now passing through the judicial trial, and that their own testimony of themselves is such that the judge has *already* pronounced the *death sentence* upon them, and their only hope is to fly at once to him, while He holds out the sceptre of mercy by Christ, and seek earnestly, through God's beloved Son, *pardon*, not delaying till the day of execution; for then no pardons will be granted. But while the day of execution is *unknown*, let the *condemned* seek God's mercy, through the true Advocate, and pardon is certain; and enduring steadfast in obedience thereafter to God, eternal life will be given.

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FROM C. M. RICHMOND.

Peru, Ind., July 6, 1853.

BRO. STORRS:—Your letter, and also 2 dozen "Bible vs. Tradition," came duly to hand. I have already sold eight copies, and cannot fail to sell them all soon. During the past month I have labored in Chili, Sante Fe, Logansport, and Wayne Township, Fulton County. My congregations are sometimes quite large, amounting to several hundreds, and always very attentive and interested to hear on the subject of man's character and destiny. Our Orthodox friends generally think it the best policy to *keep still*, and let the excitement die away by letting it alone. But this will not work, for the people *will hear and investigate*, and so we are often met by the defenders of Immortalism, and in some instances challenged to a discussion. The truth is, *Natural Immortality* and *Unending Torture*, are doomed errors, and in my opinion must soon come to an end.

It is a significant fact, that those who embrace the Life and Death truth in this section, are among the most intelligent and devoted of Christians. I am assisted in my labors by brother H. H. Hall, whose whole soul is bound up in the truth, and who regards himself as consecrated to its advancement.

Yours affectionately, C. M. RICHMOND.

Since the foregoing was put into the hands of the printer, the following additional letter has come to hand from Bro. Richmond, and makes us cry out—Lord, send forth more laborers into the whitening fields! There is no time to sleep on the *Life Theme.*

PERU, July 16, 1853.

BRO. STORRS:—I have just received a letter from Lafayette, a large and flourishing town about fifty or sixty miles from here, urging me to come and preach to them the words of eternal life. Your readers will be glad to know that the truth is taking root and springing up in that important town. The following is an extract from their letter:

"There are at present twenty or more of us in "this place, and we frequently meet for conversa- "tion on these important subjects. But as yet we "are a scattered band—sheep without a shepherd— "and some of us have already experienced the hand "of persecution raised against us, (by those whom "we have hitherto esteemed as brethren,) on ac- "count of our religious faith. You can help us, "my dear brother, and we hope you will do so by "your presence, as soon as possible. There is a "large field here for usefulness, and many are al- "most, if not altogether, persuaded of the Bible "truths we hold."

I intend to visit the brethren in Lafayette in about three weeks and stay over two Sabbaths. Truly the harvest is great. Oh! that there were a thousand times more laborers to go forth "*and gather fruit unto eternal life.*" In some parts of the field I am occupying, the battle begins to kindle up in earnest. In spite of the cry of "skepticism," and all the prejudices that orthodox leaders are striving to wake up against us, the people will hear and investigate the great subject of Eternal Life only in Christ. Now is the time to push forward the work of emancipating men from the thraldom of error. The work is glorious, and the reward will be glorious. Let every brother ask himself, "*Am I doing what I can? Am I practically consecrated to God, in advancing the truth and saving perishing men?* Publications should be scattered broadcast through the length and breadth of this great West. Nor shall we labor in vain. The "*good ground*" is here, if anywhere in the wide world; and we may expect "*thirty, sixty*, and an *hundred fold.*" But we must make sacrifices, dear brethren, or the work will not be done. Are we ready to do it? Yes, "*Eternal life only in Christ*," is the great *centre truth* of Christianity; if this is concealed—covered up by the traditions of men—the entire system is shorn of its glory. But let this glorious, Christ-honoring truth be held up in its Bible prominence, and Christianity is harmonious and glorious in all its parts. Then does she shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." Yes, if we wish to deal effectual blows at the root of all error in Catholic or Protestant churches, we shall accomplish it best by showing that *natural immortality* is no where taught in the Bible, and is therefore a gross and ruinous error. Your brother,

C. M. RICHMOND.

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FROM OUR AGED BRO. WILSON.

DEAR BRO. STORRS:—I am now at South Bend, Indiana, in the region where there is much anxiety for a visit from you. I hope you will not fail them. I am well, but worn down by my extensive labors in this region of country. I left my home in Chatauque Co., N. Y., on the 20th of April last—travelled to Northeast, Pennsylvania. My horse became so frightened at the cars I could not safely drive him,

so I left him and took the cars myself. Since that time I have traveled, visited, and preached in four States, namely, Pennsylvania, Ohio, Michigan, and Indiana. The heat has been excessive, up to 104 degrees in the shade. I have preached at South Bend, Middlebury, Plymouth, Union, and Johnson; all these in Indiana, besides what I preached in Ohio when coming here. I have found good brethren in all these places, and a hearing ear, with a search of the Bible to see if these things are so. The time has been, since my remembrance, that Infidelity would hide its head from public view, but now it stalks our streets at noon-day: but now can arrest the Bible, and for trial summons a jury whose feelings would agree well with the names of the jury that tried Bunyan's Christian in the Pilgrim's Progress. We are truly fallen on perilous times: but none of these things move me, neither count I my life dear to myself, that I may finish my course with joy and not with grief. I am glad that the effect of old age, even of 77 years, is not a crime; although I find it very inconvenient for my pilgrim visits through this extended region of country, where the breadstuff for the body is far more plenty than the bread of life for the mind. I very much regret that you could not come out here, when you talked of it; then I should have seen you, but now it is very uncertain if I ever see you again—for I am like a silk worm in the last stages of life, beginning to wind up my ball, and cease to be until the resurrection of the just. I close by subscribing myself your unworthy brother in the Lord—wishing you grace, mercy, and peace, until the King comes,

JONATHAN WILSON, A Pilgrim.

SOUTH BEND, July 6th, 1853.

THE EDITOR'S TOUR WEST.—The providence of God permitting, we shall leave home for the West. the last week in this month, (August.) Our first appointment is at Buchanan, Berrien Co., Mich., commencing the last Friday eve in August, and to continue till Tuesday eve following. Next, to South Bend, St. Joseph's Co., Ind., commencing Wednesday eve, August 31st, to continue till Wednesday or Thursday, Sept. 7th or 8th. Last, to Middlebury, Elkhart Co., Ind., commencing Friday, Sept. 9th, and continue over the Sunday following.

On our way West, we will preach at Detroit, Mich., Thursday evening, August 25th, if we receive notice from friends there ten days before leaving home. We may also, on our return, spend one evening at Adrian, Mich., but can promise nothing certain as to that now.

The Examiner for September will be issued before we leave on this tour, and hence may be looked for about the 22d of August. Those who will be likely to want books and pamphlets before our return from the West, will do well to send for them before we leave, as there may be a delay if sent for in our absence: we shall, however, make the best arrangement we can to prevent delays. Brethren, pray that our Western visit may be made a blessing to ourself and others.

THE PROVISIONARY COMMITTEE acknowledge the following sums received into the *treasury* since the last Examiner was issued:

From a friend in Pownal, Vt., by M. Batchelor,	$ 5 00
From a friend in Worcester, Mass.,	5 00
From friends in the State of Indiana, by C. M. Richmond,	12 65
From a friend in Bergen, N. J.,	5 00
From a friend in Marblehead, Mass.	1 00

BIBLE VS. TRADITION.—The first edition of one thousand copies of this work has been scattered, and we have just issued a *second* edition. We believe we have *refunded* to those who pledged to help publish the first edition, the amount, in books, they have paid, where it has been desired. If any have been overlooked, we will satisfy them if they will give us notice. The work has been well received and is doing immense good, we have reason to think from what we hear. Let it still be scattered. For $1, sent us free of postage, we will return one copy of the work, and the two double Examiners containing Ham's views "*On Man in Death*," and "*Life and Death*," postage paid; or we will send Bible vs. Tradition, and the *entire* volume of the Examiner for 1852, which contains the double numbers. In this case the postage must be paid by the purchaser.

WHEN SATISFIED?

"I shall be satisfied when I awake with thy likeness." Ps. 17 : 15.

Not *satisfied*, while thus away from home;
Not *satisfied* on this sin-blighted sphere,
For though surrounded, we are sad and lone,
Where prospects fade, and greenest leaves turn sear.

Not *satisfied*; if God fills not the heart;
We find in all earth's joys no charm to bless—
Until bestowed on us the immortal part,
There is a void lies deep in its recess.

Not *satisfied* with thy false glare, O earth,
A sparkling meteor that will lead astray—
Just so its seeming happiness and mirth
Leaves us in darkness all our little day.

Woe-planted soil! O, how cans't thou bestow
The gifts to *satisfy*, for which we crave?
Those fruits that in a purer clime must grow,
Live near the throne, and the life's river wave.

O, no! not *satisfied* 'till we awake—
Rise from the bosom of our parent earth,
And paradisaical robes again we take—
Assume the new, the resurrection birth.

The earnest *now* we have of life to come;
We *reap* when Christ will raise the sleeping dead,
And ransomed ones shall then be welcomed home,
Where suns ne'er set, and vanquished death has sped.

GEO. MAGETE.