

Primitive Christianity, the Apostasy and the Restoration

by

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PART THE FIRST

1. The Kingdom Of Heaven.

"Wherefore, remember that you, formerly Gentiles in the flesh, (those called the uncircumcision, by them, called the circumcision in the flesh, made by hands,) were in the world, at that time, without Christ, being aliens from the commonwealth of Israel, and strangers to the institutions of promise; having no hope, and without God: but now, in Christ Jesus, you who were formerly far off, are brought nigh by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of separation, having abolished by his flesh the enmity, (the law of the commandments concerning ordinances) that he might make the two into one new man under himself, making peace: and might reconcile both to God, in one body, through the cross, having slain the enmity by it. And, having come, he brought good news of peace to you, the far off, - to us, the nigh: that, through him, we both have introduction to the Father by one Spirit. Now, then, you are no longer strangers and sojourners; but fellow-citizens with the saints, and of the household of God, having been built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the foundation corner stone; by which the whole building being fitly compacted together, rises into holy temple of the Lord, in which you also are building together, for a habitation of God by the Spirit." (Eph. 2:11-22.)

In this section of Paul's letter to the congregation at Ephesus is set forth the Divine plan for combining Jew and Gentile under the headship of Jesus, in order that a holy nation, built upon the foundation of Prophets and Apostles, with Jesus Christ the chief corner stone, might grow up into a holy temple, a habitation of God through the Spirit. This grand design burdened the prophetic word. Contrasting the Christian Economy with the Jewish, the Apostles applied the language of Jeremiah, "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was

established upon better promises. For if that first covenant had been faultless then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:6-13.)

Various terms are used by the Apostles to designate this new covenant people, or, as we may say - the subjects of the new institution - such as "a peculiar people," "a royal priesthood," "the church of God," &c., &c. One word is however used, which, covering the whole ground, grasps the entire economy - the word Kingdom. God has instituted a Kingdom - appointed its King - marked out the character of its subjects, and called man to enter into that relationship - provided its legislature, through which he has fixed its laws - and mapped out its territory.

In the second year of the reign of Nebuchadnezzar, Jehovah made known unto that monarch the world's future. In a dream he beheld a great image. "This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2:31-35.) Having thus stated the dream, Daniel advanced to the interpretation thereof - "Thou,

O King, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." (37, 38.) In other words the then existing Babylonish empire was represented by the golden head of the image. (See Jer. 27:5.) Continuing his interpretation, the prophet observes:- "After thee (or it) shall arise another kingdom, inferior to thee" (the Medo-Persian empire, which rose on its ruins - represented by the silver part of the image." See 2 Chron. 36:20.) "And another third kingdom of brass, which shall bear rule in all the earth," (the Grecian, which subdued the Persian and attained the power intimated. Dan. 8:20.) "And the fourth kingdom" (the Roman empire, the legs of iron. Luke 2:1.) "Shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken."

The most interesting object in this vision is "the stone cut out without hands, which smote the image upon the feet" and thus destroyed it, which the prophet explains thus, - "And in the days of these kings," (kingdoms. In the days of the Roman, the last of the four universal empires,) "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure" (Dan. 2:44, 45.) The prophets and the psalmist frequently and beautifully allude to the glories of this kingdom - but we need not stay to examine their allusions, after the definite statement just adduced.

The setting up of the promised Kingdom by the God of Heaven next invites attention. This event in the estimate of some, is past - others contend that the time for its establishment has not arrived - while most have not contemplated the new institution as a kingdom, and

consequently confound "the Kingdom of Heaven" with Heaven, which are not one, for, as the kingdom of God is something pertaining to God, the "Kingdom of Heaven" is a kingdom pertaining to God and Heaven.

Labor is saved in this enquiry by the definiteness of the prophet. He not only declared that the God of Heaven would set up a kingdom, but clearly asserted its introduction during the period covered by the four monarchies. "In the days of these kingdoms" - the last being the Roman empire, which lost its power and standing, after those stirring scenes and conflicts connected with the life and death of the Redeemer. It therefore appears, that if not set up during or before the days of the Roman emperors, the prediction has been falsified, and no reason remains for expecting its accomplishment. The objection that the stone was to strike the image upon its toes, whereas the kingdoms represented by the toes (which came into existence on the breaking up of the Roman empire) still exist, is of no weight, inasmuch as the vision does not imply that the stone would strike the image, as soon as it was cut out, but, simply, that it would accomplish that result. The prophet presents the kingdom in two conditions - as the stone, and as the mountain. In the former, it has existed eighteen centuries - to the latter, it will attain and fill the whole earth.

The prophets of the old economy concluded their mission by the announcement - "Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom you seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of Hosts." "I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

Of John the Baptist, it is written, - "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist" (Matt. 17:12, 13.) What then did ye go to see? A prophet? Yes, I tell you, and something superior to a prophet, for this is he concerning whom it is written - Behold I will send my messenger before you who shall prepare your way." John's work and the Gospel or glad tidings proclaimed by him, are plainly set forth. "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the Kingdom of Heaven is at hand." The result was, that

"all Judea were baptized of him," confessing their faith in his announcement of the kingdom's near approach.

The declaration that the kingdom was at hand must have implied two things important to our investigation, - First, that it had not been set up, and - Secondly, that the time for its introduction was near, "at hand," almost within reach - language utterly unmeaning, if those persons are correct who say, that though 1,800 years have rolled along since John proclaimed its near approach, it is yet future. The harbinger, having prepared the way, and introduced "the Lamb of God," was removed, and Jesus in person, or by his disciples, carried to every house the thrilling announcement, "The Kingdom of heaven is at hand." Having engaged his disciples in this proclamation, "he said, heal the sick, cleanse the leper, raise the dead, cast our devils; freely ye have received, freely give, provide neither gold, nor silver, nor brass, in your purses." Above eighty proclaimers were incessantly engaged in sounding forth this gospel - the immediate coming of the kingdom. During the Lord's entire ministry nothing fell from his lips that appeared to conflict with this proclamation, except in two or three instances only, when his words were capable of conveying the impression that the kingdom was then established. When men understood and received his unfoldings of its principles, they were said "to press into it," it had "overtaken them," or was "among them," - upon resisting and hindering others from believing, they were said to "shut the kingdom against men." Thus, by a synecdoche, which speaks of the whole, when a part only is intended, was the truth expressed, without for a moment disturbing the harmony of the momentous proclamation of that interesting period. We take it therefore to be satisfactorily established, that, during John's ministry, the kingdom was not opened, and, that the Redeemer could consistently exclaim, "Verily I say unto you, among them that are born of woman, there hath not arisen a greater than John the Baptist, notwithstanding he that is least in the Kingdom of Heaven is greater than he," and also, that during the life of Jesus it was only "at hand," but surely "at hand," or very near - hence he taught them to pray, "Thy kingdom come." When eating the last supper, it was still only near, for he said, "I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come."

In full agreement are the intimations concerning the Old Dispensation. "The law was added until the seed (Christ) should come." He was introduced to the Jews by John, and sustained the law until his

complete rejection, when he declared their house left desolate, and the veil of the temple was rent in twain, signifying, that henceforth the Royal High Priest of the new kingdom should alone have authority, and that he would shortly enter the holy place of that kingdom which in a few days would stand open to every believing penitent.

It behooves us now to enquire whether after the Redeemer's resurrection and ascension the Kingdom was in the same almost invariable manner spoken of as at hand, or whether, before the Apostles had entered upon their duties in proclaiming the Gospel and instructing the gatherings of disciples, changes had taken place, rendering an alteration of expression requisite - an alteration so thorough that the kingdom was set forth as being in existence - as having been set up or opened, and Jesus and his brethren exhibited in the relation of king and subjects, with allusion to adjuncts constituting a kingdom.

Entering upon this enquiry, it appears that while John the Baptist had not entered the Kingdom, "the least in the Kingdom of Heaven being greater than he," John the Apostle, when on the island called Patmos, was a subject of that kingdom, and consequently it had by that time been set up. "I, John, who am also your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." (Rev. 1:9.)

In the communications to the seven congregations, Jesus no longer intimated that the Kingdom was not yet, but appeared holding "the key of David - shutting that no man can open, and opening that none can shut," - language fully implying kingly authority, consequent upon the working of God's mighty power, in having "set him at his own right hand in the heavenly places, far above all government and power, and might, and lordship, and every name that is named, but only in this world, but in that which is to come, and subjugated all things under his feet, and appointed him head over all things to the church, which is his body." (Eph. 1:20.) Consequently those who receive him, "are no longer strangers," but "fellow-citizens," the "household of God," and a "holy nation," and, though "now we see not yet all things put under him, we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor." (Heb. 2:9.) "Angels, authorities, and powers being made subject unto him." (1 Peter 3:22.) So that believers now "come to Mount Zion and to the city of the living God, the heavenly Jerusalem," or "Kingdom of heaven." Thus

"receiving a kingdom," or as others translate it, "having received" it, we are exhorted to "gratitude and religious fear." (Heb. 12:) God having "delivered believers from the power of darkness, and translated them INTO the kingdom of his dear Son." (Col. 1:2.) Language which would have been totally unmeaning had the kingdom not been opened when Paul penned his letter to the Colossians. We therefore learn, that subsequently to the death of Jesus, but before the Epistles were written, the promised kingdom of God, of Christ, and of Heaven, was established and received - designated the kingdom of God, because he set it up (Dan. 2:44,) and gave its constitution (Jer. 31:31,) - the kingdom of Christ, because it was given to him, as the heir of all things (Matt. 28:18,) - and the kingdom of Heaven, because of its nature and relations.

In seeking the precise time at which the Kingdom was thrown open, and the building by those wise master-builders, (the apostles) of living stones into the heavenly structure commenced, the privilege granted by the Lord to Peter calls for attention. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:13-19.) Peter's confession was the rock upon which the church should be erected. Peter himself was a stone in the heavenly building - honored however with a distinctive work, in which no other should participate. "I will give unto thee the keys of the Kingdom of Heaven," - the knowledge and power requisite to the first introduction of subjects - the first announcement of the conditions of salvation - the first proclamation of the glad tidings of the glorious reign, not only to the Jew but also to the Gentile. Shortly before his ascension, the Redeemer, declaring all authority in heaven and in earth to have been given unto him, commanded his Apostles, to make disciples or subjects from all

nations, but to wait at Jerusalem until invested with power from on high, and then to commence in that city. When the day of Pentecost was fully come, they were baptized in the spirit, shed forth by Jesus, from the heavenly throne as his coronation gift. Then were the Jews pricked to the heart, they saw the kingdom taken from them - the nation "cut off" - the Messiah rejected, yet elevated to the throne of God, and justified by the Spirit. Then were the multitude in despair. The blood of Jesus was upon them. "What shall we do?" was their cry of anguish - a cry which no earthly or heavenly messenger save Peter was empowered to respond to. He held the keys of the Kingdom. The moment had arrived. A few sentences from his lips, and the Kingdom would be opened, that every believing and penitent Jew might press into the ark of safety. Those sentences were uttered, and Peter opened the gates to the seed of Abraham according to the flesh, upon the conditions set forth therein - "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of your sins." (Acts 2:38.) Three thousand subjects were then born into the Kingdom, and gloriously in the face of all opposition, did that rank of citizen-soldiers enlarge, as from place to place the banner of heaven's reign was unfurled.

It will be remembered however that for a considerable period the Jew only obeyed the Gospel - the Apostles not having discerned the merciful design of making the Gentiles fellow-heirs in this dispensation of love. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do" (Acts 10:1-6). Peter at this time little understood the work committed to him, and would not have associated with Gentiles, certainly would not have authorized their reception into the church. On this account he was instructed by a heavenly vision, and prepared to open the Kingdom to believers of every nation. While he spoke to Cornelius, and those with him, the Holy Spirit fell upon them as upon the disciples at the beginning, "And they of the circumcision

which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." (Acts 10:45-48.) Thus were the keys used, the Kingdom opened, no more to be shut during the dispensation.

2. The King And The Throne.

LOOKING forward to, and placing himself as it were in the new and glorious, but then future age, when every trophy of war and violence should become fuel for the fire, Isaiah, with his usual sublimity exclaimed, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders - and his name shall be called Wonderful, Counselor, the Mighty God, the Father of the everlasting age, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order and establish it with judgment and justice, from henceforth, even for ever." In relation to the same Royal Governor, the Prophet says, "He shall not fail nor be discouraged, till he has set judgment in the earth, and the isles shall wait for his law." It is also written, "The Lord cometh with a strong hand, and his arm shall rule for him" - "Behold, his reward is with him, and his whole work before him" - "I have set my king upon my holy hill of Zion" - "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" - "Sit thou on my right hand, until I make thy foes thy footstool."

To identify this Lord of lords and mark the period of his enthronement is our present design. "Fear not, Mary, for you have found favor with God, and behold you shall conceive, and bear a son, whom you shall name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord will give him the throne of David his father, and he shall reign over the house of Israel for ever - his reign shall never end."... "The Holy Spirit will descend upon you, and the power of the Highest will overshadow you, therefore, the holy progeny shall be called the Son of God." The Harbinger of the reign of heaven having called attention to its immediate approach, introduced to the Jewish people their Messiah, and to humanity the to-be-enthroned Son of God and son of man. "Jesus, being baptized, no sooner arose out of the water, than the heavens opened to him, and the Spirit of God appeared, descending like a dove, and lighted upon him, while a voice from heaven proclaimed, This is my Son the beloved, in whom I delight." Entering at this time upon the work of selecting and instructing a little band, who, after his glorification, were to be seated on the legislative

thrones of his kingdom, to fix and to announce its laws and ordinances, he conversed with one of them thus:- "Whom say ye that I, the Son of Man, am? Peter answering replied "Thou art the Christ, the Son of the living God." Jesus replying, said, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." Passing numerous confirmation events, manifestations of divine power, and cruel oppressions of self-loving rulers, we read that the assembly conducted him to Pilate, "and accused him, saying, We found this man perverting the nation, and forbidding to give tribute to Caesar, calling himself Messiah the King." Then Pilate asking him, said, "Art thou King of the Jews?" when Jesus answered, "You say right."..."When they came to the place called Calvary, there they nailed him to a cross, and the malefactors also; one at his right hand, the other at his left. And Jesus said, Father forgive them, for they know not what they do. And they parted his garments by lot. While the people stood gazing, even their rulers joined them in ridiculing him, and saying, This man saved others: let him save himself, if he be the Messiah, the elect of God. The soldiers likewise mocked him, coming and offering vinegar, and saying, If you be the King of the Jews, save yourself. There was also an inscription over his head, in Greek, Latin, and Hebrew, "This is the King of the Jews."..."But the first day of the week they went by daybreak to the sepulcher, and found the stone rolled away, and the body of Jesus not there." While they were in perplexity on this account, behold two men stood by them in robes of dazzling brightness, and said, "Why do you seek the living among the dead? he is not here, but is risen. Remember how he spoke to you before he left Galilee, saying, the Son of Man must be delivered into the hands of sinners, and be crucified, and the third day rise again." After manifesting himself during forty days, not openly, but to his disciples, and having commanded them to remain in Jerusalem till he should endow them with power from on high, "while they beheld, he was lifted up, and a cloud received him out of their sight." "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts, he is the King of Glory."

Having these and many other manifestations of the Messiah's person, and numerous intimations of his promised rule as the occupant of David's throne, we proceed in our search for information as to his glorification, or exaltation to the Throne of the Kingdom. David, king

of Israel, reigned over the seed of Abraham according to the flesh, and established his throne in Jerusalem. Were it true that the fleshly Israel could now stand before God as his exclusively accepted people, a throne in Jerusalem would certainly be the seat of authority from which the rule over them would continue to be exercised. The Israel of God, however, are no longer the children of the flesh. Paul states it, "they are not all Israel who are of Israel - neither because they are the seed of Abraham are they all children." And "they which are the children of the flesh, are not the children of God;" "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart - in the Spirit, and not of the letter." "For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh, but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants, (Institutions) the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." "Now we, brethren, as Isaac was, are the children of promise. But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not the children of the bondwoman, but of the free." (Gal. 4:22-31.) "For as many as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The time has come when men may worship God, not in Jerusalem only, but everywhere in spirit and in truth; and such worshippers, from pole to pole, are the children of God. "Translated out of the kingdom of darkness into that of God's dear Son," they his subjects, he their king, the government is upon his shoulder, and all that David was to the Israel of old, Jesus is to the Israel of faith - he bears rule over his "holy nation," and in this particular is the antitype of David, and occupies his throne.

The Jews rejected Jesus' claim to be their Messiah, because they saw not an intention to establish a carnal kingdom. The Apostle Peter, filled with the newly bestowed Spirit, in his first sermon corrected this error and announced the exaltation of Jesus to the Throne of David. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:29-36.) This did Peter, by referring to the event in the fulfillment of the prediction, explicitly teach that that prediction had just received its accomplishment, and that Messiah had, as his first exercise of regal authority, from the throne of David poured upon them the Holy Spirit. Paul, in contrasting the law and the gospel, wrote, "Now you are not come to a tangible mountain which burned with fire, and to blackness, and to darkness, and to the sound of a tempest, and to the voice of words. (The hearers thereof entreating that a word more might not be addressed to them, for they could not bear this threat, 'Even if a beast touch the mountain, it shall be stoned.' And so terrible was the appearance that Moses said, 'I exceedingly fear and tremble.')

But you are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to myriads of messengers, to the general assembly and congregation of the first-born, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new institution, and the blood of sprinkling, which speaks better things than that of Abel. Take care that you refuse not him who speaks, for it they did not escape who refused him who spake on earth, much more we shall not escape who turn away from him that speaks from heaven: whose voice then shook the earth, but now he has promised, saying, 'Yet once I shake not the earth only, but also the heavens.' Now this speech, 'Yet once,' signifies

the removing of the things, as of things which were constituted, that the things not shaken may remain. Wherefore, we having received a kingdom not shaken, let us have gratitude, by which we may serve God acceptably, with reverence and religious fear." The "once more" was not future when Paul penned these lines, but a quotation from Haggai, referring to the removal of the old dispensation. It was future when uttered by the prophet, but had been accomplished when cited by the apostle, and with the former text, fully sets forth that, as Christians, we have come to Mount Zion, to the heavenly Jerusalem, and have a King upon David's throne to dispense richer blessings than ever flowed from his predecessor - a King, upon whose shoulder Isaiah predicted the government should be placed, and who is represented to John, as "he that hath THE KEY OF DAVID - he that opened and no man shutteth, and shutteth and no man openeth." Language implying government, or kingly authority, as we learn from Isaiah's words in relation to the removal of Shebna, "And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiyah. And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. And the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and shut and none shall open." Thus Christ possessing the key of the house of David has the same ruling power in that house which the robe and key of Eliakim set forth. On this point the inspired application of the second Psalm is also conclusive. The enemies of God are prophetically spoken of in this Psalm as setting themselves in opposition to the Lord's Anointed, and the persecution of Jesus and the Apostles is claimed as the fulfillment of the prediction. The apostolic application sets forth Jesus as the anointed of God, seated upon his holy hill of Zion, and throne of David. The record reads - "And being dismissed, they came to their own company and related all that the chief priests and elders had said to them. And when they heard it, they lifted up their voices with one accord to God and said, Lord, thou art the God who didst make heaven and earth, and the sea, and all things that are in them: who didst say, by the mouth of thy servant David, 'Why did the heathen rage, and the people imagine vain things? The kings of the earth set themselves, and the rulers combine together against the Lord and against his anointed.' For of a truth, against thy holy Son Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the heathen and the people of Israel, have combined to do what thy hand and thy counsel

had before marked out." In perfect accordance is the apostolic view of the 110th Psalm - "The Lord said unto my Lord, sit thou at my right hand, until I make thy enemies thy footstool." Here Messiah is to sit at the right hand of the Father until his enemies are made his footstool, which the Apostle Paul defines as his reign. To the Hebrews he wrote, "This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." To the Corinthians he shows that the Redeemer now reigns, not over all, but in the midst of his enemies (Psalm 110), and will reign until his coming, when the dead shall be raised, and Messiah DELIVER UP the kingdom to the Father. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order - Christ the firstfruits, afterwards they that are Christ's at his coming. Then the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15:22-26.

The question, "When did Messiah begin to sway the scepter of his kingdom?" may be answered thus - "When the Lord called him to his right hand, there to sit till he should make his enemies his footstool." In fact, what the Psalmist expresses by sitting at God's right hand, the Apostle designates reigning there - just giving the one term as equal to the other. Reigning not in another's right, but in his own - not on another's throne, but his own. The enemies to be put down are represented as his enemies, and as such are to be "put under his feet," or "made his footstool," which would be quite unnatural if the throne on which he was sitting, and the kingdom over which he was set, were not strictly his own. In the Psalm, the Father engages to do it for him, while, from the Apostle's point of view, Christ is seen doing it for himself from his proper throne. The sense, however, is the same, for the power by which the thing is done, and the seat of authority from which it is done, are at once the Father's and the Son's. They are the Father's in respect of source and character, and they are the Mediator's in respect of possession and administration.

The faithfulness of God to David is manifest. The perpetuity of his seed to reign over Israel was promised, and just before the overthrow of Jerusalem by the Chaldeans, the sins of Judah had filled their measure. Zedekiah was then on the throne of David, and the Lord said unto him

by Ezekiel, "Thou profane wicked Prince of Israel, whose day is come, iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown; this (Zedekiah) shall not be the same (son of David promised.) Exalt him that is low, (Jesus) and abase him that is high (dethrone Zedekiah): I will overturn, overturn, overturn; it (the crown, or throne of David) shall be no more, until he come whose right it is, and I will give it to him" (Ezekiel 21:26-7.) Zedekiah was cast down. Jerusalem became as a ploughed field. The people were carried into captivity. Jesus came unto his own people, and they received him not. God graciously constituted the believers in him the seed of Abraham, and he "whose right it is" has been exalted to the throne of David - to the seat of rule over the newly constituted seed - a Prince and a Savior, to bestow repentance and remission of sins.

That the seat of the Redeemer's elevation should be at once the throne of God, of Jesus, and of David, is in no wise objectionable. It is the throne of GOD in respect of source and character - the throne of MESSIAH as respects possession and administration - the throne of DAVID, as the seat of rule over the Israel of God. - The one throne of the future is also exhibited in Revelation 22: as the throne of God and the Lamb. Thus is Jesus Lord and King of earth and heaven. The Father no longer announces himself the Judge and King of the World. He declares that all authority, legislative, and executive, is committed to the Son as the head of the universe, and Judge of the living and the dead.

Glory, honor, praise, and power, be unto the Lamb forever.

3. The Legislature

THOUGH the Redeemer came to found a kingdom he did not introduce the laws by which it should be governed. For this important work he selected and qualified a faithful band. The announcement of the ordinances and discipline of his intended association of converted Jews and Gentiles was committed to those whom he selected, and whom the Father have him for that important work.

The laws of earthly kingdoms are mutable, ever requiring revision and alteration, seldom perfect when framed, and soon out-grown by society. Hence legislation is an oft-repeated work, and the short-sighted legislators of the last generation have their best performances re-modeled by the men of the present, whose work, in like manner, fails to meet the requirements of their children.

The works of God, like himself, are perfect. The solar system requires no re-adjustment. We may conceive of universal confusion by the removal of any part, but improvement none can suggest. Generation after generation, man rejoices in the same muscular, nervous, arterial, and respiratory systems - no re-arrangement has taken place from Adam till now, yet, after minute examinations, with all the aids of science, not a shade of improvement can be desired.

In a kingdom which, though upon earth, is not of earth, and which has God for its founder - in a remedial system designed to prepare man for immortality, to destroy the love and power of sin, and to infuse a new and divine nature - in a system from which the previous ages and states of the earth have been preparatory, can it be supposed, that infinite wisdom, power, and goodness, would give deficient legislation, and leave to uninspired men the formation or alteration of ordinances and laws relating to such stupendous results, and that too after man has demonstrated his utter incapacity to frame a government for a single state productive of holiness and happiness? Unquestionably not -

"'Twas great to speak a world from nought, but greater to redeem."

As such considerations would lead us to expect, the legislation of Messiah's Kingdom was perfected ere the heaven-appointed band were removed from the church. It was pictured forth by the Holy Spirit in

perfect model associations, to be imitated through all time. It was recorded by the same Spirit, in imperishable documents, designed to constitute the only standard of appeal to the end of the world.

The voice from the excellent glory announced, "This is my beloved Son, hear ye him." That Son called, trained, and prepared by his examples and teaching the selected twelve, and just before the traitor-led throng hurried him away, he lifted up his voice to heaven and said, "As thou hast sent me into the world, even so have I also sent them into the world," - having previously exclaimed, Verily I say unto you, that ye which have followed me in the regeneration (renovation) when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." (Matt. 19:28.) To Peter he exclaimed - "I give unto thee the keys of the kingdom of heaven, whatsoever thou shalt bind on earth shall be bound in Heaven." To his Apostles he also said, - "Whosoever sins ye remit, they are remitted unto them," and also, "As my Father sent me, even so send I you, he that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." Jesus being exalted to his glorious throne, poured out the Spirit as his coronation gift. Till the day of Pentecost - as he required, the Apostles remained inactive, but when endowed with the Spirit, they gave laws to the Israel of God. Three thousand sinners obeyed and became subject to the new reign. These were Jews, representatives of all the tribes. Many companies were subsequently added, and the Apostles upon their seats of judgment regulated the newly formed association and developed the laws of the kingdom as circumstances required. Thus their Apostleship being not of men, neither by man, but by Jesus the Christ and God the Father, they could do nothing against the truth but for the truth, speaking with the demonstration of the Spirit and in power, not in the words that man's wisdom teaches, but in words by the Holy Spirit. Thus they were enabled to say, "He that is of God heareth us - God beareth us witness both with signs and wonders and divers miracles and gifts."

Under the former dispensation, the law was given in one short period. In the new and more glorious, the divine government was developed as circumstances rendered requisite. The laws of God delivered on the last principle, were, however, not less perfect and permanent. Perhaps, the main, or only difference is, that while the Jew can find his law compacted in a few pages, the Christian is called upon to regard not only the commands of the Apostles, but the approved examples of the

churches. Were all, who call themselves by the name of Jesus, prepared to do this, then would "names and sects, and parties fall," for the Apostles taught the same things and established the same order in every congregation. Paul to the Corinthians, observes, "and so I ordain in all the churches" (1 Cor. 7:17.) Of Timothy, he says, who shall bring you in remembrance of my ways, as I teach everywhere, in every church. The congregations planted in Judea were model congregations. Hence to the Thessalonians the same Apostles writes, "For ye, brethren, became imitators of the churches of God, which in Judea are in Christ Jesus."

It may be said, that if the Apostles legislated for the church as events rendered instruction necessary, why not now arrange, re-arrange, and adapt its discipline to the circumstances of each generation. The answer is, that their acts were never reversed, they did not arrange and re-arrange. When, for instance, they were called upon to decide relative to circumcision, and to eating of things strangled and blood, they did so once for all. What they made law then, is law now: they continued with the church till the completion of its legislation, and thus provided for future requirements. They affirm, in relation to their acts, that it seemed good to the Holy Spirit and to them. Their conclusions were binding upon the churches, and excommunication followed every case of disobedience, unless avoided by repentance and reformation. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thess. 2:15.) Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thess. 3:6.) They have no successors. All subsequent claims to inspiration are worthless. They have finished their work, yet, being dead, they continue to rule. As Moses continued to be heard in the synagogue after his earthly career had terminated, they are now heard in every uncorrupt congregation, as the only propounders of the divine law. In view of such continued authority, Peter says, "The second epistle I now write unto you, in which I stir up your sincere mind to remembrance, to be mindful of the words spoken before by the holy prophets, and of the **COMMANDMENTS OF US, THE APOSTLES** of the Lord and Savior," "that you may be able, after my decease to have these things always in remembrance." Thus, having perpetuated their laws and commands, recorded their sayings and doings, binding them upon the

church, their thrones are not, and will not be, vacated till the Lord comes.

Miraculous attestation of their truthfulness and accuracy was secured to the church during the entire legislative period, that is during their sojourn on earth. This attestation was no longer required when the presentation of new truths ceased, and consequently, looking forward to a time when it should terminate, when they should know, even as they were known, the Apostles clearly announced the discontinuance of spiritual gifts. "And he gave, some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:11, 12, 14.)

These miraculously endowed brethren were then given, until the church should obtain the unity, or completeness of the faith, or system, that "we should not be tossed to and fro, and carried about with every wind of doctrine," and freak of will-worship - which is precisely the condition of the sects, consequent upon their unauthorized legislation. With such convictions upon his mind, Paul could freely say, "Charity never faileth; but where there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge, (communicated by the Spirit,) it shall vanish away."

The importance of this position is perceived only by those who understand that, had it been duly regarded, the apostasy could not have taken place, Papal Rome never could have existed, and the union of Church and State must have remained impossible, and sects and sectaries have continued unknown. The Papal and other sects have been condemned for introducing bad laws in place of those appointed by the apostles, but to have introduced even the harmless, could such have been framed - to have added to the already perfect and inspired, would have been presumptuous sin.

After trial, under every variety of circumstance, man has shown himself unable to frame a system suitable to his condition. He has erected empires before which the world has been prostrated, yet they have dissolved from want of just government. Babylon, Persia, Greece, and

Rome have dissolved, as nations are now dissolving from the same cause - proving that man, in his best state, is unable to govern himself, leading us to feel the need of a divine legislature, and warning us to flee for safety to Him, "Of the increase of whose government and peace there shall be no end."

Jesus, the head of the new dispensation, developed through his Apostles the principles of the divine government, and having all authority in heaven and in earth given unto him, the family of Adam are commanded to put themselves under his government. In every instance of deviation from the Jerusalem model, even by churches, fully sincere in their desires to bless humanity, failure has been the result - that is to say, inferior results only have been produced, and a sectarian and powerless church is the standing monument of folly surpassing that of the builders of Babel.

Let it be remembered that as the laws and ordinances of the Jewish Institution given on Sinai cannot be found in Genesis, so the statutes of the kingdom of Heaven are not discernible in the Jewish Records, in the Gospels, or in any record of events antecedent to the day of Pentecost, excepting only the preparatory information given by the Lord to his disciples while setting before them the principles of the coming reign. Let it also be remembered that as by the King's command, citizens were to be made in all nations, an aggregate gathering of subjects could not take place in this state, and consequently, the subjects of the kingdom are localized into congregations, each of which should be regulated, in regard to the reception, education, correction, and exclusion of members, by the Apostles, and that the first churches were set in order as models, and consequently that their approved acts became examples for all congregations, have the force of divine law, and together with the Apostolic commands, are sufficient to secure uniformity in faith and order.

It is then our duty to hear the Apostles - to regard their laws - to use their words - and thereby be enabled to say, "He that is of God heareth us." It is ours to reject all ordinances, bonds of union, creeds, and attempts to legislate for the church since the Apostles fell asleep in Jesus, that it may be said of us, "I know thy works, and thy labor, and thy patience, and how thou cast not bear them which are evil, and thou hast tried them who say they are Apostles and are not, and hast found them liars."

4. The Subjects

INTO every kingdom there is a legal door of entrance. Under the Jewish economy the qualification was in the flesh and circumcision introduced the infant descendant of Abraham to all its immunities. In the kingdom of heaven, "the flesh profiteth nothing." A new birth is indispensable. The disposition of Abraham - the mind that was in Christ, only can avail. Even to the circumcised it was said, "Unless you be converted and become as little children ye shall not enter the kingdom of Heaven" - "Verily, verily, I say unto you, Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." All Messiah's subjects were formerly strangers and aliens - they have been delivered from the power of darkness and translated into the kingdom of God's dear Son. The kingdom, cast among kingdoms, was destined to draw its subjects from them, and ultimately to overthrow them. Accordingly, having all authority in heaven and earth, Jesus commissioned his heralds to disciple, by preaching the gospel and things of the kingdom, and baptizing believers into the name of the Father, and of the Son, and of the Holy Spirit. (Matt. 28:19.) To as many as believed on the name of Jesus was given power (the privilege) to become the sons of God (John 1:12) - to be born into the heavenly kingdom, not of the flesh, nor of the will of man, but of God, from above, of water and the Spirit. It must be remembered, that as in nature, birth does not give life, but changes only the state, so the new birth - the birth from above - does not change the heart, but translates the previously re-begotten into the Kingdom of God's dear Son. The entire change effected by Christianity consists of four particulars - a change of views, a change of affections, a change of state, and a change of life. Accordingly the Apostles used terms to express this four-fold change. Contemplating the change of views it is said, "Once you were darkness, now you are light, in the Lord." - "After you were enlightened," &c. In regard to the change of affections we read - "Being reconciled we shall be saved," &c. The change of state is called "Passing from death to life" - "Being born again," &c. And the change of life is represented by "Becoming little children," "Living not unto ourselves," &c.

The commission, "Go ye into all the world, and preach the Gospel to every creature, he that believeth, and is baptized, shall be saved," is equivalent to the following, and all other words and phrases used to

express in its several aspects the one great change - Begotten of God, repentance, born of water and the Spirit, conversion, pardon, justification, sanctification, &c. These are all realized when faith in the glad tidings of the life, death, resurrection and ascension of Jesus, the Christ, the Son of the living God, has led the possessor of it to be immersed into the name of the Father, the Son, and the Holy Spirit. Let it be remembered, that whatever terms the Apostles have used in writing of the change of mind, disposition, or heart, or of the change of state, they are all resolved into, and never mean more than faith and its effects - immersion and its consequents - that, as faith changes the heart, immersion changes the state - that, while faith qualifies for remission, immersion places the believer in possession of it. We may, however, condense this statement, and by expressing it in few words aid the enquirer:

I. There are requisite in the New Creation, as in Nature, the begetting and the birth - the one following, and not being identical with the other - the former changing the heart, and the later the relation in which the subject stands to God and his kingdom.

II. By the incorruptible seed of the word, a sinner is begotten of God. In other words - by believing the testimony which God has given of his Son, the heart is changed, a divine life is implanted.

III. The subjects of this life, are by a subsequent immersion, adopted into the family of God, translated into the kingdom of Heaven, introduced into the Church of Christ, "baptized into him," and "into the remission of sins."

To bring out these important conclusions more fully, let us view the inspired testimony in the following order:- (1) CHANGE OF HEART (2) Begotten of God (3) CHANGE OF STATE (4) Translated into the Kingdom

1. "With the heart, man believeth unto righteousness." Rom. 10:10.

Baptizing them in (Greek into) the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19

2. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

"Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38.

3. "Whosoever believeth that Jesus is the Christ, is born (begotten) of God. 1 John 5:1.

"Arise and be baptized and wash away thy sins." Acts 22:16.

4. "The Gospel is the power of God unto salvation to every one that believeth." Rom. 1:16.

"So many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death." Rom. 6:3,4.

5. "The preaching of the cross is, to them that perish, foolishness; but, unto us which are saved, it is the power of God." 1 Cor. 1:18.

"As many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

6. "Ye have not many fathers: for in Christ Jesus I have begotten with the washing of water by the you through the gospel." 1 Cor. 1:18.

"That he might sanctify and cleanse it with the washing of water by the word." Eph. 5:26

7. "Of his own will begat he us with the word of truth." James 1:18.

"Buried with him in baptism, wherein also ye are risen with him." Col. 2:12.

8. "Not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Pet. 1:23.

"He saved us by the washing of regeneration." Titus 3:5.

9. "The words that I speak unto you, they are spirit, and they are life." John 6:63.

"Baptism doth also save us." 1 Peter 3:21.

10. "As many as received him, to them gave he power to become the sons of God, even to them believe in his name." John 1:12.

"Having our hearts sprinkled from an evil conscience, and our bodies washed with (Greek bathed in) pure water." Heb. 10:22.

"He that believeth, and is baptized, shall be saved."

"Unless a man is born of water and the Spirit, he cannot enter the kingdom of God."

Thus we are instructed concerning the design of Christian Baptism, which, though often called a non-essential, is alluded to above one hundred times in the Apostolic writings, and set forth in language best suited to express its connection with pardon - not as a sign of forgiveness already received, but for, or in order to the reception of it. It is objected, that the blood of Christ having been shed for the remission of sins, baptism cannot be in order to remission. "Repent and be baptized every one of you in the name of the Lord Jesus for the remission of sin" is the command of God. The blood of Christ was shed and baptism instituted for the remission of sins. As well might we deny that Christ's blood was shed for sinners, as to say that baptism is not for the remission of sin. His blood and baptism are both in order to remission - not, however, in the same sense. The love of God, the death of Christ, faith, repentance, baptism, good works, are all causes of salvation, and therefore, in order to it - yet no two of them are causes in precisely the same sense. We may say with Peter, "baptism doth also now save us," with Paul, "we are saved by grace," "justified by faith," "redeemed by the blood of the Lord Jesus," "sanctified by the Spirit of our God," and with James, that, "A man is justified by works, and not by faith only."

Justification, so far from being by faith alone, is attributed to several causes. "A man is justified by faith" (Rom. 5:1, Gal. 2:16) - "freely by grace" (Rom. 3:24) - "by Christ's blood (Rom. 5:9) - "by the name of the Lord Jesus, and by the Spirit of God" (1 Cor. 6:11) - "by Christ" (Gal. 2:17) - "by knowledge" (Isaiah 53:11) - and "by works" (James 2:21).

Who will take one of these as the saving cause, to the exclusion of the others? The wise will accept all, and find a moving cause, a meritorious

cause, an instrumental cause, a disposing cause, and an immediate cause.

The oft-repeated objection, that God would not in any way connect the remission of sin with obedience to a command which has no inherent moral worth, is both feeble and absurd. Submission to the authority of God is demanded. He only has a right to rule, and positive law, arising from the will of the lawgiver, is the only fit test of obedience. The same skepticism might deny that Adam lost the approbation of God by disobeying a law, which in itself, had no connection with death. The law of Eden gave a proposition for belief, and a command for obedience. While the proposition was believed man obeyed. When God was no longer believed an act of disobedience ensued, and then, but not till then, was unbelief perfected. Man returns to God by a similar process. He has a proposition to believe ("Jesus is the Christ, &c.) and a command to obey ("be immersed"). Obedience being the fruit and evidence of faith, is regarded as consummating or making faith perfect. Let no one, therefore, imagine that any of God's positive institutions may be disregarded with impunity. It was the violation of a positive law that introduced death into the world, with the untold miseries and woes to which humanity is heir. Nadab and Abihu were destroyed for the violation of a positive law (Lev. 10:) It was for tampering with a positive command, by substituting smiting with a rod for speaking, that Moses was prohibited from entering into the land of promise (Num. 20:) It was for disregarding a positive command that the prophet sent down to Bethel perished (1 Kings 13:) The profanation of the positive institution of the Sabbath stood at the head of the catalogue of sins which God charged upon the Israelites, and for which they were driven away captive into Babylon (Neh. 13:17, 18; Ez. 20:13-24; Jer. 17:27). For profaning the positive institution of the Lord's Supper, by converting it into a common feast, many of the Corinthian brethren were visited by disease and death. (1 Cor. 11:30.)

Baptism being to the regenerate the washing of regeneration, it may be well to consider the action commanded. In these pages there appears no hesitation to use the word IMMERSION wherever in the authorized translation of Apostolic writings, we find baptism, and that, because the specific action instituted by the Savior cannot be performed by either sprinkling or pouring. As the bath of water supplies the element out of which the reconciled are born into a new state, it must be remembered that we have to do, not merely with a birth, but with a new birth, and

that the bath of water is at the same time a womb and a grave - a place of entombment and resurrection, in which the old name and relations are buried, and the new state, name, and relations risen into. To this effect the apostle addressed the Romans - "Buried BY baptism into his death, WHEREIN also ye have risen with him into newness of life." Water is the only element in which man could be buried and live, the only one fit to furnish a grave, wherein, having faith, he could be accounted dead with Christ, and from which he could arise to walk in newness of life. An action intended to set forth these realities could not be performed by sprinkling or pouring water upon the subject, unless, indeed, enough were poured to produce the effect of immersion, and then the appositeness would not be found in the action of pouring, but in the effect produced - that of covering with water. The truths and realities set forth by, and realized in baptism, require, therefore the immersion of the subject. Accordingly, John came baptizing in water, (the Greek being en, properly in, and not with), and hence we are informed that he baptized at Enon, "because there was much water there," a phrase used not less than five times. The Redeemer went up straightway out of the water (Matt. 3:16).

The eunuch "came unto a certain water." "They went down, both Philip and the eunuch, into the water," ...and "came up out of the water" (Acts 8:37-39). The inconceivable suffering of the Lord in the garden and on the cross, is designated a baptism, not to imply a sprinkling of sorrow, but an immersion or over-whelming. The uninstructed may be informed that the word baptism is not a translation of the Greek baptizo - that the root of baptizo is bapto, the primary and proper meaning of which is dip, and that color, stain, and dye, are secondary meanings, because they denote effects produced by dipping or overwhelming - and that the Savior, therefore used a proper and expressive word when he, selected baptizo to express the action for inducting a believer into his kingdom. Though the apostasy has changed this ordinance, and substituted sprinkling or pouring, no authority can be pleaded for the change higher than that advanced by Calvin, "the church did grant unto herself the liberty to change the rite somewhat." A liberty, however, the Greek church never permitted itself to use. For though corrupt in most other particulars, it has, to this day, declared immersion to be the only proper

baptism. From a work of high value,¹ which those who would possess an amount of information sufficient to settle the controversy on this question, would do well to obtain, we cite the following:-

Professor Stuart gives all the places where bapto is found in the Septuagint. "Bapto is found in Lev. 4:6, 9:9, 14:6, 51, 11:32, translated dip and plunge. In Num. 19:18, Deut. 33:24, Josh. 3:15, Ruth 2:14, 1 Sam. 14:27, 2 Kings 8:15, Job 9:31, Ps. 68:23. In these passages it is, with the exception of once plunge, always dip; and amongst the plunged and dipped are vessels, mattresses, and persons."

"Bapto is used to indicate to smear or moisten by dipping," says Professor Stuart, "three times: Lev. 4:17, 14:16, Ex. 12:22. It once signifies to tinge or color, Ezek. 23:15 - tiarai baptai - colored turbans - The text is, however, doubtful. It is found translated wet or moisten, twice, Dan. 4:33, 5:21. "His body was moistened or wet with the dew of heaven." "Of nineteen occurrences of bapto in the Old Testament, it is once translated color, twice wet, twice plunge, and fourteen times dip. The only question remaining is, How is baptizo translated in the New Testament?" "Bapto, with its compound embapto, is found six times in the New Testament; baptizo is found eighty times; baptismos four times; baptisma, twenty-two times; and baptistees, fourteen times - in all one hundred and twenty-six times. In the common version, bapto and embapto, are always translated dip; baptizo is twice translated wash; baptismos is three times translated washing; baptisma and baptistees are never translated, but transferred - the former into baptism, and the latter into baptist. They are never translated by any of the words sprinkle, pour, or purify."

Notwithstanding that the translation was made by persons who practiced sprinkling, in no instance did they dare to hazard their reputation for learning by translating baptizo, by pour or sprinkle. Not only is this true of the translators of the common version, but not one of the ancients use a word indication of these actions, while all concur in selecting terms indicating immersion or dipping. Of thirty-six foreign, and many of them ancient versions, this is indisputably correct. Among them are Syriac, Arabic, Ethiopic, Armenian, Gothic, Latin, Persic, Egyptian, Slavonic, French, Spanish, Italian, and other translations - six

¹ Christian Baptism, with its Antecedents and Consequents, by A. Campbell. Published by Hall, Paternoster Row, London.
(Available online at www.GravelHillchurchofChrist.com/ebooks.htm)

of them in the second and third centuries, ten of them before the close of the ninth, and twenty afterwards all giving, as translations of baptizo, words equivalent to immerse in some seventeen versions, plunge in one, wash in one, cross in one, bathe in three, dip in six, but not once by any term signifying sprinkling or pouring.

Turning from these to the classical Greek writers, the same uniformity of expression is found in regard to the action represented by the word baptizo.

LUCIAN, in Timon, the man-hater, makes him say - "If I should see any one floating toward me upon the rapid torrent, and he should, with outstretched hands, beseech me to assist him, I would thrust him from me, baptizing (baptizonta) him, until he would rise no more.

PLUTARCH, vol. 10: p. 18. - Then plunging (baptizon) himself into the lake Copais.

STRABO, lib. 6, speaking of a lake near Agrigentum, says - Things that elsewhere cannot float, do not sink (baptizesthai). In lib. 12, of a certain river, he says - If one shoots an arrow into it, the force of the water resists it so much, that it will scarcely sink (baptizesthai).

POLYBIUS, vol. 3: p. 311, ult. applies the word to soldiers passing through water, immersed (baptizomenoi) up to the breast.

The sinner is represented by PORPHYRY, p. 282, as baptized (baptizetai) up to his head in Styx, a celebrated river in hell.

THEMISTIUS, Orat. 4: p. 133, as quoted by Dr. Gale, says - The pilot cannot tell but he may save one in the voyage that had better be drowned, (baptisai) sunk into the sea.

The Sybilline verse concerning the city of Athens, quoted by PLUTARCH in his life of Theseus, most exactly determines the meaning of baptizo. Askos baptizee dunai de toi ou themis esti:-

"Thou mayest be dipped, O bladder! but thou art not fated to sink."

JOSEPHUS, speaking of the murder of Aristobulus, by command of Herod, says - the boy was sent to Jericho by night, and there by command having been immersed (baptizomenos) in a pond by the

Galatians, he perished. The same transaction is related in the Antiquities in these words - Pressing him down always, as he was swimming, and baptizing him as in sport, they did not give over till they entirely drowned him.

HOMER, Od. 1:392. - As when a smith dips or plunges (baptei) a hatchet or huge pole-axe into cold water, viz., to harden them.

ARISTOTLE, de Color, 100:4, says - By reason of heat and moisture the colors enter into the pores of things dipped into them (tou bapto menon). De Anima, 3:100:12.

HERODOTUS, in Euterpe, speaking of an Egyptian who happens to touch a swine, says - "Going to the river (Nile), he dips himself (ebaphe cauton) with his clothes.

PLUTARCH. - Overwhelmed with debts (bebaptismeno).

CHRYSOSTOM. - Overwhelmed (baptismenos) with innumerable cares.

LUCIAN 3: page 81. - He is like one dizzy and baptized or sunk (bebaptismeno) - viz., into insensibility by drinking.

JUSTIN MARTYR. - Overwhelmed with sins (bebaptismenos)."

To render this brief compilation of authorities irresistible, the most exalted Pedeo-baptists from, or before, the time of the Reformation, are added.

LUTHER. - Baptism is a Greek word, and may be translated immersion, as when we immerse something in water, that it may be wholly covered. And though it is almost wholly abolished (for they do not dip the whole children, but only pour a little water on them), they ought, nevertheless, to be wholly immersed, and then immediately drawn out, for that the etymology of the word seems to demand.

CALVIN. - The word baptizo signifies to immerse, and it is certain that immersion was the practice of the ancient church. - Instit. b. 4: s. 15.

GROTIUS. - That this rite was wont to be performed by immersion, and not by perfusion, appears both by the propriety of the word, and the places chosen for its administration.

VITRINGA. - The act of baptizing is the immersion of believers in water.

SALMASIUS. - Baptism is immersion, and was administered in former times according to the force and meaning of the word. De Caesari Virorum, p.669.

HOSPINIUS. - Christ commanded us to be baptized, by which it is certain immersion is signified. - Hist. Sacrum, 1. 2:100:1: 30.

ZANCHIUS. - The proper signification of baptize is to immerse, plunge under, to overwhelm in water.

ALSTEDIUS. - To baptize signifies only to immerse, not to wash, except by consequence.

GURTLERUS. - To baptize, among the Greeks, is undoubtedly to immerse, to dip - and baptism is immersion, dipping.

EWING, of Glasgow. - Baptizo, in its primary and radical sense, I cover with water.

LEIGH. - The native and proper signification of it (baptizo) is to dip into water, or to plunge under water.

BOSSUET. - To baptize signifies to plunge, as is granted by all the world.

BLOOMFIELD. - There is here (Rom. 6:4) plainly a reference to the ancient mode of baptism by immersion. And I agree with Koppe and Rosenmuller, that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evident a reference to the mystic sense of baptism.

SCHOLTZ, on Matt. 3:6. - Baptism consists in the immersion of the whole body in water.

BUTTMAN, in his larger grammar, simply puts down, "bapto, to immerse."

BP. REYNOLDS. - The Spirit, under the gospel, is compared - to water, and that not a little measure, to sprinkle or bedew, but to BAPTIZE the faithful in (Matt. 3:11, Acts 1:5), and that not in a font or vessel, which grows less and less, but in a spring or living river.

LE CLERC. - He shall baptize you in the Holy Spirit. As I plunge you in water, he shall plunge you, so to speak, in the Holy Spirit.

CASAUBON. - To baptize is to immerse - and in this sense the apostles are truly said to be baptized, for the house in which this was done was filled with the Holy Ghost, so that the apostles seemed to be plunged into it as into a pool.

GROTIUS. - To be baptized here, is not to be slightly sprinkled.

ABP. TILLOTSON. - It (the sound from heaven, Acts 2:2) filled all the house. This is that which our Savior calls baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were buried with water were overwhelmed and covered all over with water, which is the proper notion of baptism.

H. DODWELL. - The words of our Savior were made good, ye shall be baptized (plunged or covered) with the Holy Spirit, as John baptized with water. BISHOP NICHOLSON. - In the grave with Christ we went not, for our bodies were not, could not be buried with his - but in baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him.

DODDRIDGE. - Buried with him in Baptism. It seems the part of candor to confess, that here is an allusion to the manner of baptizing, by immersion. JOHN WESLEY. - Buried with him - alluding to the ancient manner of baptizing by immersion.

WHITBY. - It being so expressly declared here, Rom 6:4, and Col. 2:12, that we are buried with Christ in baptism, by being buried under water, &c.

ASSEMBLY OF DIVINES. - If we have been planted together, &c. By this elegant similitude the apostle represents to us, that as a plant that is set in the earth lieth as dead and immoveable for a time, but after springs up and flourishes, so Christ's body lay dead for awhile in the grave, but sprung up and flourished in his resurrection, and we also, when we are baptized, are buried, as it were, in the water for a time, but after are raised up into newness of life.

BARNES. - Therefore we are buried, &c. It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion.

LOCKE. - We did own some kind of death by being buried under the water, which, being buried with him, &c.

WALL. - As to the manner of baptism then generally used, the texts produced by every one that speaks of these matters, John 3:23, Mark 1:5, Acts 8:38, are undeniable proofs that the baptized person went ordinarily into the water, and sometimes the baptist too.

ABP. SECKER. - Burying, as it were, the person baptized in water, and raising him out again, without question, was anciently the more usual method.

SAMUEL CLARK. - We are buried with Christ by baptism, &c. In primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water.

WELLS. - St. Paul here alludes to immersion, or dipping the whole body under water in baptism.

DR. CHALMERS. - The original meaning of the word baptisma, is immersion, and though we regard it as a point of indifference, whether the ordinance now named be performed in this way, or by sprinkling, yet we doubt not that the prevalent style of the administration, in the apostles' days was by an actual SUBMERGING of the whole body under water.

BP. HOADLY. - If baptism had been then (in the first days) performed, as it is now among us, we should never have so much as heard of this form of expression, of dying and arising again, in this rite.

HERVEY. - Christ was even straightened under a kind of holy uneasiness, till the dreadful work was accomplished - till he was baptized with the baptism of his sufferings, bathed in blood, and plunged in death.

ABP. CRANMER. - The dipping in water doth betoken that the old Adam, with all his sins and evil lusts, ought to be drowned and killed by daily contrition and repentance.

Dr. Adam Clark, Burkitt, and a host of others might be added, but the foregoing are enough to convince every candid enquirer, that burial in water, and resurrection therefrom, is a divine ordinance, by which believers are translated into the kingdom of God's dear son.

Believers, thus constituted subjects of the kingdom enjoy all the privileges of citizens, and can only be excluded when disloyal to the King - when the New Life ceases to manifest itself. To the question, "Upon what conditions can immersed believers continue in fellowship with the Church of God?" the answer may be concise - "Attention to the commands and ordinances of God." As, however, ordinances are only the means to the end, and not the end itself, they require reminding that disciples are called to "shew forth the praises of him who has called them out of darkness into his marvelous light," and that an apostle says - "Let this mind be in you which was in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8). Thus the subjects of the kingdom are addressed, not as soldiers who have gained the victory, but as those who are called to "put on the whole armor of God," in order to "be able to stand in the evil day, and having done all to stand." They are required to have their loins girded with truth, their breasts plated with righteousness, their feet shod with the preparation of the gospel of peace. They are to take the shield of faith, the helmet of salvation, and the sword of the Spirit, praying without ceasing, and watching with all perseverance.

That the mind or spirit of Christ dwelling in each, is the condition of continued communion with the church, is thus stated - "But if any one have not the Spirit of Christ, he is none of his. And if Christ be in you, the body indeed is dead, with respect to sin, but the Spirit is life with respect to righteousness. For, if the Spirit of Him, who raised up Jesus from the dead, dwell in you, he who raised up Christ from the dead, will make even your mortal bodies alive, through his Spirit which dwells in you. Well, then, brethren, we are not debtors to the flesh, to live according to the flesh. Wherefore, if you live according to the flesh, you shall die, but if through the Spirit, you put to death the deeds of the body, you shall live. Because, as many as are led by the Spirit of God, these are sons of God." (Romans 8:10-14.) Continued association

with the church certainly depends upon life, not upon immersion, not upon an ordinary amount of morality, not upon the absence of great sins - drunkenness, lying, fornication, and others, all of which exclude until repented of - but upon life. There are "great and precious promises, that by these they might be partakers of the divine nature, who have escaped the corruption that is in the world through lust."

Some may say "life!" What is it? Who is to judge of its existence? Can man read the heart? When the spirit is alive "in respect to righteousness," there are present three manifestations. Not one of them can be absent, and where life is not, they cannot be present.

The Christian system at its introduction was rich in miraculous evidence, yet the time was to come (and long since has come) when those manifestations peculiar to the first days of the church, should pass away, and there should remain "FAITH, HOPE and LOVE" - these three - and they are life. Then the new life consists of faith, hope, and love. Faith is a conviction, hope a state of mind, and love a condition of the affections - all are internal, and who can judge? Each of these has its manifestations, and can no more exist without development, than fire without heat, or God without love.

Of FAITH, Paul writing to the Romans says, "I thank God that your faith is spoken of throughout all the world." And to the Colossians, "We give thanks to God even the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." (Col. 1:3-6.) Coming still closer another of the Lord's Apostles asks, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works, show me thy faith without thy works, and I will show thee my faith by my works." (James 2:14-18.)

HOPE is not possessed of manifesting power less certain. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:1-5.) Here hope stands as one of the causes of "glorying in tribulation," also of patience and confidence. John also writes, "Whoso has this hope purifies himself even as he (Jesus) is pure."

The manifestations of LOVE are everywhere known. Consecration to the Lord, to his truth, and to his brethren - and where these are not, profession is false, and the professor a sounding brass and a tinkling cymbal. Where there is indifference to the advance of truth, disregard for the ordinances of the kingdom, neglect of assembling with the brethren, carelessness in relation to the salvation of sinners, and such characteristic, THERE IS NOT LIFE. Every branch in him that bringeth not forth fruit, should be taken away, idlers should be separated, and healthy and strict discipline should be enforced against all careless and ungodly professors.

These points established, it follows that the subjects of the Messiah's kingdom are not Jews, Gentiles, bond, free, male, female, minors, nor adults, as such, but new creations in Christ Jesus, begotten of the Spirit, born of water, born from above and of God. Not infants who cannot believe - not the careless who neglect to believe - not the hardened who refuse to believe - not an elect compelled to believe - not the apostate who have ceased to believe - and not nominal Christians who merely profess to believe. It follows that they are those in whose hearts and minds the law of God is written in living characters - who believe in, and obey the mediator of a better Institution than the past and fleshly, with which God found fault, saying, "I will make a new institution with the house of Israel and the house of Judah, not according to the institution that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my institution, and I regarded them not, says the Lord. For this is the institution that I will make with the house of Israel after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a

people: and they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." (Heb. 8:8-11). Thus are the subjects of Messiah's kingdom a company of renewed ones, who "with open face behold as in a glass the glory of the Lord," and "are changed into the same image from glory to glory," and stand forth as the church which Jesus so loved, "that he gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself, a glorious church without spot or wrinkle or any such thing."

5. The King's Table.

"Jesus took bread and blessed and brake it, and gave it to them, and said, Take eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn they went out into the Mount of Olives." (Mark 14:22-26.)

"And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.)

In the King's House stands the King's table. He has provided a royal feast, for a royal people, who like those who had access to the table of shew-bread under the former institution, are by favor, a royal priesthood.

The royal feast is commemorative of the king's death, who, though he once died, now lives at the right hand of God. It was instituted as an aid to the continuous remembrance of him, and is never worthily partaken of unless his body is discerned. (1 Cor. 11:29.)

The design of this feast is, however, to be regarded as realized only so far as the royal partakers are increasingly sanctified in body and spirit. Has this ordinance a sin-cleansing power? is a question often asked, and often difficult to answer, from want of clearness as to the meaning of those who present it. If it means - Does the remission of past sin stand so connected with it as to authorize the expectation that it becomes a passport to heaven for the dying? or - Whether the disciples of Jesus, after immersion, should observe it, in order to the remission of sins committed since immersion, or since last attending to it, as baptism is regarded in order to "wash away sin?" the answer is - Certainly not. The disciple having been buried by baptism into the death of Jesus is authorized to approach with confidence the throne of grace, assured that while walking in the light and confessing his sins, God is faithful and just to forgive him. Thus, at any hour, in any place, has he the

promise of remission upon hearty and penitential confession. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) This verse, however, refers to more than forgiveness - forgiveness and cleansing not having in any sense reference to the same work - the latter item being also stated in the seventh verse. "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin." For the children of God to obtain, upon confession, forgiveness of their omissions and transgressions, is to them no small boon. When, however, we consider the Savior's desire to present them to himself, "a glorious church, without spot or wrinkle, or any such thing" - "that they should be holy and without blemish," "beholding, as in a glass, the glory of the Lord, and changing into the same image from glory to glory," the destruction of the power of sin is seen as the desideratum. It is also the thing promised by John as a result of walking in the light and having fellowship with the Lord and his brethren. Continual confession of the same sin might the effect of a powerless gospel, or a false profession - but Jesus designs to save his people not in their sins, but from them - to cleanse them from all unrighteousness, and that too, by his precious blood. We are often told that the blood of Jesus washes away sin. The sinner is directed from rather than to the bath for the regenerate, assured that the blood will remove all his guilt - but, while we delight in the consideration, that faith, baptism, and the entire Christian system, flow to us, as consequents of that one offering, it must be denied that such language is warranted. Sinners are never directed to wash away their sin in the blood of the Redeemer. The cleansing power of that blood is spoken of in relation to the saints, the adopted children of God, those who have received, in the bath of water through faith, forgiveness of sins committed before their conversion. How the blood of Jesus effects the purification of the disciple, by destroying the power of sin, may next invite attention. The saints love their Savior, and say from the heart,

"If all the world our Savior knew,
Then all the world would love him too."

They love him because he first loved them, and gave himself for them. Love, the effect of such a cause, fills the soul with gratitude, and subjugates the will to the loved one. Hence, the believer, while viewing by faith his Redeemer's agony in the garden, the thorny crown, and the

accursed tree, commits no willful sin. When he speaks or acts contrary to the Spirit, he has forgotten Calvary - he has ceased to consider the High Priest of his profession. When about to yield to temptation, by deviating from truth, uttering angry words, or doing evil for evil, were he to fix his mind upon that blood-besprinkled brow and bleeding side, he would raise the shield of faith, and with the spirit's sword shiver the dart of temptation, and conquer through him that loved us. As an adversary often defeated loses power, and a limb unused becomes paralyzed, sin continually resisted dies - the resister is purified and triumphs, and thus the blood of Christ cleanses from all unrighteousness. What an impression must have been left upon the minds of the disciples who wept around the cross and saw the dying agony! Could there be frequent reproduction of that scene, how might the thoughtless professor be led to weep, to love, to watch and live! This cannot be. But mark the wisdom of heaven - The Redeemer took a loaf, and blessed it, and divided it among his disciples, saying, "This is my body, broken for you," and also the cup, for which he also gave thanks, and of which he required them to drink, adding, "This is my blood of the new institution which is shed for many for the remission of sins." "This do in remembrance of me." We now see the design. The Romanist will have transubstantiation: he, by fixing attention upon the real presence, and encouraging the delusion of mysterious influence, leads the mind of the communicant from the cross. The intelligent believer, received the bread and the fruit of the vine as such, but at the same time constituted to him the body and blood of his risen Lord - so associated, that to look upon them is to re-behold his Savior's death. To partake of this holy feast without such faith "is to partake unworthily." Therefore Paul wrote, "So, then, whosoever shall eat of this loaf and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and then let him eat of the loaf, and drink of the cup. For he who eats and drinks unworthily, eats and drinks judgment to himself - not distinguishing the body of the Lord." They who discern the body of the Lord, eat the bread of heaven which was given for the life of the world. These considerations bring under notice the time consecrated to an institution thus important.

Concerning THE TIME FOR PARTAKING OF THIS ROYAL FEAST, the Savior did not give instruction. "As often as ye drink of this cup," and "Do this in remembrance of me," fix not the time, but the

object, and those of the congregation of Corinth who slept on account of unworthily partaking, erred not in regard to the period, but in not remembering him, in not discerning his body. The reader acquainted with the work of the apostles, understanding their elevation to the legislative seats of the kingdom, will be in no degree surprised that the time was left for them to announce, and will turn to the record of their acts, and be rewarded by learning, that the commemoration of the Lord's death is an instituted part of the worship of all Christian congregations, to be observed every first day of the week. The believers immersed upon the day of Pentecost, - "continued steadfastly in the apostles' doctrine, in the fellowship, in the breaking of bread, and in the prayers" (Acts 2:42.) As steadfast in the one as in the other - what in this model assembly was thus joined together we should in no wise put asunder. Not only did the first congregations attend to this institution every Lord's day, but they assembled for that purpose. It was the primary object for which they came together. That they did so is clearly stated by Luke. "And on the first day of the week, when the disciples met together to break bread." (Acts 20:7.) From this intimation, two positions were apparent. First - That the principal object of assembling was, as just stated, the breaking of the loaf. Second - That for this purpose they met every first day. It was not a first day, but the first day. And thus we speak of all days periodically observed in commemoration of past events. We say THE 5th of November commemorates the Gunpowder Plot - certain churches assert THE 25th day of December is commemorative of the Redeemer's birth: meaning every 5th of November, and every 25th of December. It has been well observed, that other corroborating evidences of the stated meeting of the disciples on the first day for religious purposes are found in the fact, that Paul says he has given orders to all the congregations in Galatia, as well as to that in Corinth, to attend to the fellowship, or the laying up of contributions for the poor saints on the first day of every week. "On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections for the saints." Kata mian sabbaton, Macknight justly renders the first day of every week, in like manner kata polin may read every city, kata menan, every month, kata ecclesian, every church - and, therefore, in the same usage, kata mian sabbaton means, the first day of every week. Paul and the brethren not only assembled with the disciples at Troas on the first day to break the loaf, but they remained there some time in order to do so. The last clause of Acts 20:6, may be

correctly translated - "There we abode till the seventh day." Wherefore? Because the even of the seventh day (as we should say) was the commencement of their first day. In chapter 21: verse 4, we may read, "And finding disciples, we tarried there till the seventh day," or till the close of the seventh day, in order to meet with them. Again 28:14, "Where we found brethren who desired us to tarry till the seventh day." It is thus clear that the apostle and his fellow travellers remained at Troas, Tyre, Puteoli, or wherever they found brethren, in order to meet with them and break the loaf at the commencement of the first day of the week, and that so important was it deemed to meet with brethren for this purpose, that if they were at a certain town on the sixth, or even an earlier day, and could not reach another place that week where disciples were to be found, they would remain in order to be present at the weekly meeting. It is admitted that the instruction given to the church at Corinth, requiring the members to put their contributions into the treasury on the first day of the week proves the weekly assembling of the congregation. Bearing this in mind, we have only to notice the intimation, "When ye come together, therefore, in one place, this is not to eat the Lord's supper." They were eating unworthily - one was hungry, another filled to repletion, and the mode of reproof fully implies, that the object for which they assembled was not in that state of division gained. As though Paul had said, you should and do come together with the intention of eating the Lord's supper, but your intention is not realized, you cannot eat it thus, and, speaking from the result, ye do not come together for the very purpose for which you ought, viz. to eat the Lord's supper. As at Troas, the Christians at Corinth assembled every first of the week to break the loaf, and as the apostles taught the same things in every congregation, what was done in these instances was done in all, which is the more established by the impossibility of producing from the New Testament any example of a Christian congregation assembling on the first day of the week, unless for the breaking of the loaf. Thus, in an important particular, is this royal ordinance placed on a footing with other heaven-appointed commemorative institutions. Not under any dispensation is there an instance of such an institution without a fixed time for its observance. Those in regard to Creation, the Passover, the Pentecost, and Circumcision, all have the time stated. It is therefore certain, both from the design of this ordinance, and from apostolic example, that every Lord's day, the one loaf and cup should appear in the Lord's house, upon the Lord's table, in order that the royal priesthood may participate

in the commemorative feast of love - and it follows that the Lord's day is observed only by those who "keep the feast."

These conclusions might be supported by citing the early fathers, who testify during the first three centuries, that the congregations were uniform in so attending to this ordinance. Pliny, Justin Martyr, Tertullian, and others, testify to the fact. The council at Antioch, A.D. 341, to check any neglect, decreed that, "all who came to the church and heard the Scriptures read, but afterward joined not in prayer, and receiving the Sacrament, should be cast out of the church." To these might be added the testimonies of Calvin, Milton, Wesley, Archbishop King, Dr. Mason, and a cloud of witnesses.

In modern congregations disputation has arisen concerning the most suitable hour. The first of the week - not the first moment, not the first hour - but the first day. Whether morn or noon, early or late, is left for circumstances to adjust. The first day, not the second, not the third, is the law. The first day by the arrangement of God commenced at the termination of the seventh, or Sabbath - that is, at sunset on our Saturday, ending at the same time on the Sunday. "The evening and the morning were the first day," consequently, though history records the assembling of congregations to break bread on the first day before day-break, there can be no impropriety in meeting for the same purpose late in the day, when unable to manifest love and zeal by an earlier gathering. In some instances churches have selected the evening of the Lord's day, the Sunday night, but in so doing have entirely departed from apostolic teaching and example, and really commemorate the Lord's death on the second day. For this there is as little sanction as for so doing upon the fourth or sixth. This unwarrantable practice has at times arisen from viewing the institution as a supper, and thus the plea that evening is the suitable time appears plausible, and as we have departed from the divine and Jewish mode of reckoning time and, without authority, made the first day to commence on Sunday morning and take in the whole of the following night, seven or eight hours after Meridian is considered quite appropriate. It is clearly indisputable - that as the Sunday evening (now called) is not part of the first day, but really the commencement of the second, if the institution is a supper, and was attended to as an evening meal, the now called Saturday

evening was the time selected.² But the idea of a supper is not in accordance with truth. The Redeemer did not institute it as a supper, but being with his disciples after supper, the last time he had to spend with them, he erected this standing monument of love. True, the apostle is represented as using the word supper when instructing the Church at Corinth, but the Greek *deipnon* is also used for a morning meal,³ for a dinner, and as a feast without reference to time. We prefer to say, therefore, "The Lord's Feast," as every plea for referring to it as a supper is removed. Let all congregations attend this feast of love every first day and manifest their desire for the banquet by providing it early in the day.

Two remaining questions invite attention. First, What have the Apostles taught concerning the administration of this ordinance? or, Can it be attended to in the absence of an ordained elder, or - in the language of some denominations - Without the presence of a Priest, Clergyman, or duly installed Minister?

God's people are his priests and his priests are his clergy. The word clergy comes from the Greek *Cleros*, which is by Peter applied to the whole church. Clerisy has no existence in the Christian system - clergies, with all their distinctions, titles, honors, and emoluments are of the apostasy. Each congregation, or any two or three disciples, on the first of the week, being too distant from the assembly, are called upon to break the loaf, and are accepted in so doing. The institution is all that it was intended to be. It receives nothing from the hand of man. Order, however, is a law of heaven, and as the members of a family or part of them, might partake of the family repast in the absence of the head of the family yet would not be in good order to disregard his rule and guidance when present, so every congregation should place itself under the rule of officers appointed by and from its members, and excepting only those occasions when they are unavoidably absent, all should be regulated by them. The congregation at Ephesus was without Elders of Bishops - Paul sent Timothy to set in order the things which were wanting, and to ordain elders, should he find men qualified. By this is seen - as also from other considerations, which cannot be now entered

² Proof might be presented that some of the early Christians did attend to it soon after the termination of the Jewish Sabbath, on the Saturday night, not because it was received as a supper, but to meet their circumstances, not being able to assemble after that time before the close of the first day.

³ Homer uses it to denote a breakfast. *Iliad* 2, line 381-399, and line 53-66

into - that disciples may, and ought to attend to the ordinances of the house of God, whether able to appoint elders or not, and that they are not justified in remaining without when able to appoint them. Elders are not therefore essential to the being, but to the well-being of a congregation. The remaining question is - Did not the Apostles set forth the breaking of the loaf as an every day practice, to be attended to from house to house as an ordinary meal, and is there not ground for the conclusion that it requires no other observance? Certainly not! For while Luke refers to breaking of bread from house to house, the ordinance commemorative of the Savior's death is distinguished by the definite article being prefixed. It is not in the original breaking of bread, or to break bread, but the breaking of bread, or to break the bread, which, together with the fact that such was the primary purpose for which the Christian assemblies met on a stated day in every week, is proof to the contrary.

6. The Fellowship

TO FURNISH the Lord's table, to feed orphans, support widows, and to send the gospel to the unreconciled, requires money. In a dispensation where love to God is estimated by love to man - not by words, but by deeds, we reasonably expect a treasury and well defined regulations for replenishing it. Since the Apostasy extravagantly wild have been the practices of numerous sects. Sometimes money is obtained by the sale of indulgencies and relics, at others by collecting at the bayonet's point state-levied imposts and by despoiling the widow of her goods or Bible to satisfy the collectors of church-rates. In other instances the houses consecrated for worship produce a handsome income by parceling out sittings, and, as at theatres, regulating charges by the position and finish of the seat, putting behind the door, or in inferior places, the brethren of low degree. Though the Apostles preached the gospel, taking nothing from the Gentiles, many of the moderns use all available arts to loosen the purse-strings of the unconverted, and, by begging sermons and public collections shame them into giving - the infidel, meanwhile, confirmed by the selfish exhibition, charges upon Christianity a want of solidarity.

In the kingdom of heaven these unsightly vagaries have no place. The church replenishes its treasury not from the coffers of the world, but by its own weekly free-will offerings. Of the first Christians it is recorded, that "They continued steadfastly in the Apostles' doctrine, the fellowship,⁴ the breaking of the bread, and the prayers." (Acts 2:42). Dr. Johnson defines fellowship by "Companionship, consort, equality, partnership, joint interest company, fitness and fondness for festal entertainments, with goods prefixed - that rule of proportion whereby we balance accounts depending between divers persons having put together a general stock." Walker, with other meanings, gives "Association, equality, partnership - an establishment in a college with share in its revenues." Koinonia, translated fellowship. belongs to a family of words which signify "to communicate," "to share," "to have in common," "to partake," also "community, fellowship, society, participation," all comports with Koinos, its root, which signifies "common, belonging to more than one." King James's translators have

⁴ Burkett, on this word and verse writes - "Mutual assistance which they gave and received, a communication of free distribution to the necessities of each other."

rendered *koinonia* by fellowship, communion, communication, and often contribution and distribution, as in Romans 15:26, and 2 Cor. 9:13. It is, then, evident that "*koinonia* imports a joint participation in giving or receiving, and that a great deal depends on the selection of an English term, in any particular passage, to give a particular turn to the meaning of that passage. For instance, 'The right hand of contribution' would be a very uncouth and unintelligible phrase. 'The contribution of the Holy Spirit,' would not be 'much better.' Again, had they used the word contribution when the sense required, it would have greatly aided the English reader. For example - Acts 2:42 'They continued steadfastly in the apostles' doctrine, in the breaking of bread, in the contribution, and in prayers,' is quite as appropriate and intelligible, and there is no reason which would justify their rendering Rom. 15:26, as they have done, that would not equally justify their having rendered Acts 2:42, as we have done. In Rom. 15: the context obliged them to select the word contribution, and this is the reason why they should have chosen the same term in Acts 2:42. The term fellowship is too vague in this passage, and, indeed, altogether improper - for the Jerusalem congregation had fellowship in the loaf, breaking bread, and in prayers, as well as in contributing - and as the historian contra-distinguishes the *koinonia* (or 'fellowship,' as they have it) from prayer and breaking bread, it is evident that he did not simply mean either communion or fellowship, as a distinct part of the Christian practice or of their social worship. Attending "steadfastly" or unremittingly to the breaking of bread, as shown in a former chapter, amounted to observing that ordinance every first of the week. The Lord's table being spread every Lord's day, the fellowship or contribution to the treasury of the church was also attended to as a stated part of the Christian worship. The writings of the apostles make no reference to any other method of obtaining the pecuniary means always required.

It has been shown that the apostles taught "the same things" in all the congregations, and that the Gentiles became "followers" or imitators of those who "were first in Christ Jesus in Judea." Consequently all the primitive congregations attended to the fellowship every first of the week. To the congregations in Galatia and Corinth Paul gave plain directions concerning the contribution. He stated its object, and as more fully seen in the translation by Dr. Macknight, implied the abiding character of the institution - "On the first day of every week let each of you lay somewhat by itself, according as he may have prospered,

putting it into the treasury, that when I come there may be no collections." 1 Cor. 16:2. Here are noted the time, "every first day of the week" - the manner, laying something by itself, putting it into the treasury - the measure of the offering, "according as ye may have prospered - and the universality, "let each of you." Of the congregations in Macedonia, the apostle wrote, "For to their power I bear record, yea, and beyond their power they were willing of themselves, praying us, with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints (i.e., the distribution of the fellowship). And further, "But this I say, He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad - he hath given to the poor - his righteousness remaineth for ever. Now he that ministereth seed to the sower, both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God, while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and unto all men." We have already seen that the apostolic writings point to no other means for producing pecuniary supplies, therefore the entire expenditure of each congregation, whether for the Poor or the Gospel, should be furnished by its fellowship⁵ -- all pecuniary assistance to needing members being included under the one, and all expenses for meeting-places, printing, travelling, and sustaining proclaimers, as arising from giving publicity to those glad tidings which are the power of God unto salvation, under the other.

The poor have the primary claim. Thinking to make converts by supporting preachers, while the destitute are unprovided for is a vice of the apostasy. One object of the fellowship is to make known the gospel, and it is well thus applied whenever the needing of the flock are not

⁵ The right of individual members to distribute of their substance in other ways is not here spoken of, the expenditure of the congregation, as such, only being referred to

neglected. That the fellowship of the congregations was for the spread of the gospel may be inferred from the testimony of the apostle John, in his epistle to the elder Gaius - "Beloved, you do faithfully what you perform for the brethren and for strangers. These have borne testimony to your love in the presence of the congregations, whom, if you help forward on their journey in a manner worthy of God, you will do well. Because (mark this), for his name's sake, they went forth receiving nothing from the Gentiles. We ought, therefore, to entertain such that we may be joint laborers in the truth." Paul also received support from congregations - "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man, for that which was lacking to me the brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome unto you, and so will I keep myself." This use of fellowship is intimated in the Epistle to the Philippians, obscured by the common version, but plainly given by Dr. Macknight. "I thank my God upon every remembrance of you, always in all my prayers for you all, giving thanks with joy for your contribution for the gospel, from the first day till now, having this very confidence, that he who has begun a good work among you, will continue to perfect it till the day of Jesus Christ. As it is just for me to think this concerning you all, because you have me at heart, both in my bonds and in the defense and confirmation of the gospel. You are all partakers of my gratitude." Koinonia is in this text translated contribution.

Thus the congregations of the Lord by attending to a divine institution met all requirements and produced even from unbelievers the exclamation, "See how these Christians love!" After the removal of the apostles the fellowship was not the first thing to yield to the corrupting influence of those who "thought to change times and laws." When a descriptive apology was addressed by Justin Martyr to the Emperor of Rome this institution was deemed too important to be left unmentioned. He wrote "On Sunday all Christians in the city or country meet together, because this is the day of our Lord's resurrection, and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, to exhort them to imitate, and do the things they have heard. Then we all join in prayer, and after that we celebrate the Supper. Then they that are able and willing, give

what they think fit, and what is thus collected is laid up in the hands of the president, who distributes it to orphans and widows, and other Christians as their wants require."

Let us then say that "Pure religion, and undefiled, with God, even the Father, is this - to take care of orphans and widows in their affliction, and to keep one's self unspotted from the world." James 1:27. "To do good, and to communicate (koinonia), forget not, for with such sacrifices God is well pleased." Heb. 13:16.

7. Ministry

WITH the word Ministry, clerisy in all its grades, starts into view - Popes, Cardinals, Diocesan Bishops, Priests, Deacons clad in white, and men of plain black without official robes, each belonging to an order deemed essential to the proper administration of Christian Ordinances and the due performance of Divine Worship. The first stones of this priestly superstructure are laid deep in antiquity. But an examination of the one and only "foundation of apostles and prophets" will show that they have no place upon the rock of truth.

With many Protestant sects, ministers are clerical officers, one of whom rules, teaches, exhorts, and "administers the Sacraments" in each congregation. The apostles, however, recognized no such office, and when in their writings the reverse seems to be implied, we may suspect the clerical bias of the translators. "MINISTRY" is, in most instances, a translation of Diaconia, but several cases occur in which Diaconia is otherwise rendered - evidently to support the clergy. Luke 10:40, reads, "Martha was cumbered with much serving." Diaconian is here rendered "serving," Ministry being always used where the context could be made to assume a clerical or episcopal bearing. Any service and all service in the apostolic writings is Ministry, and every servant of the church, whether Martha or Archippus, (Col. 4:7) whether engaged in teaching, tending the sick, or in whatever service, is a Minister. Diaconia also stands for an ordinary domestic servant. Such instances as the following show the proper use of the word. "Whoever will be great among you, let him be your servant" (diaconos). Matt. 20:26. "If any man would serve (diacone) me let him follow me, and where I am, there also shall my diaconos be." John 12:26. Ministry also comes before us in the English version through the translation of another word, Hupertees, the primary meaning of which is an "under-rower," and the secondary, an inferior officer. In a few instances it is translated to convey a clerical meaning, as "Let men so account of us as the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4:1. "I have appeared unto thee to make thee a minister and witness." Acts 13:5. Whereas the proper sense may be learned from such instances as these - "Peter followed him afar off, even unto the palace of the high priest, and he sat with the servants." Mark 14:51. "Lest the judge deliver thee to the officer." Matt. 5:25. Ministry is thus seen to be

service, not necessarily service in teaching, preaching, or ordinances, but any service. Disciples engaged in any work for Christ or the Church, are his servants or ministers.

In a great house many services require attention, and in an institution for the reconciliation and sanctification of man, its numerous services must have been well defined, and the work of its several departments provided for with precision. Accordingly, Jesus having led captivity captive, and having been made Lord and Christ, received gifts for men" (Psalm 68:18), and "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" for the work and service of "perfecting and edifying the saints," which enabled Paul to refer to the various duties, not as devolving upon a clerical class, but committed to the body, not indiscriminately, but to each according to qualifications acquired or bestowed. "So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry (probably the serving of tables), let us wait on our ministering, or he that teacheth, on teaching." Rom. 12:5-7.

We are now prepared to look at the servants and services requisite to the proper progress of heaven's great enterprise for the salvation of man. They embrace legislation, ruling, oversight, edification, and proclamation.

I. OVERSIGHT MINISTRY. - Overseers are as requisite to a congregation as shepherds to a flock or officers to an army. As the effectiveness of soldiers much depends upon their overlookers, and the well-being of a flock upon the fitness of its shepherds, so the growth and character of a Christian congregation hinge greatly upon a proper administration in the branch of service now under consideration. Therefore, the questions - What the qualifications? What the work? From whence the appointment? are of the first importance.

1. BISHOP is a word carved out of the Greek episcopos, which is composed from "epi, over," and "scopeo, to see." It is therefore obvious that the proper translation of episcopos is OVERSEER - one who sees over, overlooks, or superintends - see Acts 20:28.

2. The word BISHOP, though often found in the apostolic writings, is never used to designate the ruler of a diocese, nor is a bishop ever

exhibited as ruling even one congregation. The church at Ephesus had its bishops (Acts 20:17), as also that at Philippi (Phil. 1:1), and no instance can be cited from the Epistles or the Act of the Apostles of a congregation placed under the oversight of one man, but on the other hand, deducing the law from the practice of the primitive church, a plurality of bishops in every congregation was obligatory. (Titus 1:5.)

3. The bishops, or as we shall properly designate them, OVERSEERS, are those of the elder Christian men, duly qualified, who have been chosen out of, and by, the congregation which they overlook. Such are not a clergy - not an order, and are unofficial in every other congregation. Peter is directly to the point. "The elders," (seniors, more old, elderly men,) "which are among you, I exhort, who am also an elder," (senior, more old, elderly man,) "and a witness of the sufferings of Christ, and a partaker of the glory which shall be revealed, feed," (tend or rule, poimanate) "the flock of God, which is among you, taking the oversight," (episcopountes, overseeing, overlooking, superintending), 1 Peter 5:1. In full accordance is Paul's exclusion of the novice (young convert) 1 Tim. 3:5, also his sending for the overseers of the congregation at Ephesus, and also Luke's designating them "the elders of the church." Acts 20:17. ELDER is the comparative of old. Positive - old (man) in the Greek presbus. Comparative - more old, older, or ELDER (man) presbuteros. Superlative - most old, oldest, or eldest (man) presbutatos. In English the word man, and also its equivalent in the Greek, is for brevity omitted - elder being used for elder man, the adjective elder being used for a substantive, as, when we say "the fearful," "the unbelieving," or "the good," meaning, fearful men, unbelieving men, good men. Elder men are the material of which overseers are formed, or the stock upon which the office is grafted, and therefore the word elder does not mean in any instance an officer irrespective of age. In the first epistle to Timothy (5:1-2) the apostle divides Christians into four classes. Elder men (presbuteroi), young men (neoterai), elder women (presbuterai) and younger women (neoterai), the relative ages forming the classification, and consequently, when in the 17th verse we read, "let the presbuteroi who rule well be counted worthy of double honor," it is evident that aged or elderly men are referred to, and while there are instances in the Epistles in which the word elders refers rather to duties than age, yet out of about one hundred and thirty-six passages in which it is found, no instance of a total disconnection with years will appear.

Not only have we these clear intimations that the overseers of each congregation are to be selected from the elder men of the congregation which they are to overlook, but the qualifications show the absurdity of appointing junior elders. "A bishop (overseer) then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." (1 Tim. 3:2-6.) Capability to rule in the congregation, gained by experience in the family, and acquaintedness with parental feelings and conduct, acquired by so training his children that he has them in due subjection, is thus secured. Thus while overseers are always elder men, many elder men are not overseers, and have not office - their introduction to it being dependent upon a judgment of their qualification, not however arrived at by themselves, or by a distant congregation, by conclave, lord, or king, but by the assembly over which they are to preside and rule.

4. Those who look to church offices as sources of carnal emolument, will find the appointment to the overseers office of several, or many persons in each congregation, not at all in keeping with their desires. One bishop over many congregations, as in the established church, may receive twenty thousand or one hundred thousand pounds per annum - one pastor, as the only overseer and teacher of a congregation, may receive a handsome pecuniary compensation, often amounting to considerably more than he could obtain in any other department of labor - but with the senior brethren who fill the apostles' outline of a bishop unitedly taking the oversight, few congregations, after regarding their poor brethren, would find a treasury rich enough to furnish even a moderate supply for their shepherds.

The EMOLUMENT associated with this honorable work is clearly intimated. To the Thessalonians Paul wrote, "We beseech you, brethren, to know them who are over you in the Lord, and admonish you, and to esteem them very highly for their work's sake," strictly according with his instruction to Timothy, "Let the elders who rule well be counted worthy of double honor, especially those who labor in word

and doctrine. For the Scripture says, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his hire." (1 Tim. 5:18.) High esteem and double honor form compensation in keeping with the exhortation of the same apostle to the overseers of the very congregation in which Timothy was requested to let the elders ruling well be accounted worthy of double honor. Having sent from Miletus to Ephesus, and called the elders of the church, Paul enlarged upon the duty, having illustrated it by a three years' example. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, HOW THAT SO LABOURING YE OUGHT TO SUPPORT THE WEAK, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts 20:28-35.

II. TEACHING MINISTRY. - Not only are the oversight and edification of a Christian congregation not committed to one man, but those who have the oversight are not exclusively its instructors - the Holy Spirit having so divided the ministry of the church, that there may be found for each member service for which he is adapted.

"For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith - or ministry, let us wait on our ministering - or he that teacheth, on teaching - or he that exhorteth, on exhortation - he that giveth, let him do it with simplicity, he that ruleth, with diligence." (Rom. 12:4-8.)

Ruling, teaching, exhorting, are thus apportioned to different servants - the rulers being able to teach and exhort - the teachers often falling short of the experience and capability requisite for oversight - while others may be able efficiently to exhort to love and good works, who make no pretension to fitness for ruling or teaching.

Mutual instruction is the gist of all apostolic intimations bearing upon the edification of congregations. Addressing not preachers, not bishops, but the body, the apostles wrote, "Seek, that ye may excel to the edifying of the church." 1 Cor. 14:12. - "Building up yourselves on your most holy faith." Jude 20. - "Wherefore, comfort yourselves together, and edify one another." 1 Thes. 5:11. - "Nor forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another." Heb. 10:25. - "Able, also, to admonish one another." Rom. 15:14. - "Let the words of Christ dwell in you richly, teaching and admonishing one another." Col. 3:16. - "Wherefore, comfort yourselves together and edify one another." 1 Thes. 5:2. These and other passages exhibit the apostolic order, and no instance is produceable of a congregation depending for edification upon any order of instructors, so circumscribed, as not to embrace every member able to speak to edification, exhortation, and comfort.

In the first period of the church, when the divine communications were not completed, when the spiritual gifts bestowed by the Savior remained, when the supernaturally qualified spoke in divers tongues, and ruling and healing capabilities were given by the Spirit, this division of labor prevailed. A preacher did not receive gifts enabling him to preach, teach, exhort, rule, and work miracles, but there were given "Some Apostles and some Prophets, and some Evangelists, and some Pastors and Teachers." Eph. 4:11. "Also miracles, then gifts of healing, helps, governments, diversity of tongues." 1 Cor. 12:28. "Every man having his proper gift of God, one after this manner and another after that." 1 Cor. 7:7. "As God has distributed to every man." "All these worketh that self same Spirit dividing unto every man severally as he will." For ye may ALL prophesy one by one, that ALL may learn, and all may be comforted." 1 Cor. 14:31. "As EVERY MAN has received the gift, even so minister the same ONE TO THE OTHER, as good stewards of the manifold grace of God." 1 Peter 4:10. Not that all the spiritual brethren received a teaching gift - not that now the gifts of the Spirit have ceased, each Christian possesses a right to teach and exhort, but that each has a service in the congregation.

Teaching and exhortation, like every other branch of ministry, are limited to the qualified. NONE may be rabbi, NONE master, but ALL brethren, "from whom the WHOLE BODY fitly joined together, and compacted by that which EVERY JOINT supplieth, according to the effectual working of the measure of EVERY PART maketh increase of the body, unto the EDIFYING OF ITSELF in love." (Eph. 4:16.)

III. THE FELLOWSHIP MINISTRY. - The treasury replenished every Lord's day for the poor and the Gospel, suggests the necessity of treasurers and almoners, deacons or servants, to whom, under the congregation, its proper disbursement should be committed, and accordingly the Apostles directed the appointment of ministers for this important service. "When the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, 'It is not reasonable that we should leave the word of God and serve tables. Wherefore, brethren, look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles, and when they had prayed, they laid their hands on them.'" (Acts 6:1-6.) In addressing the Philippians, Paul intimated that such servants had been appointed in that congregation. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons." Phil. 1:1. And, as in this case, so in all others, for the Apostles taught the same things in every congregation. They also state the qualifications for this important service. "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre - holding the mystery of the faith in a pure conscience. And let these also be proved, then let them use the office of a deacon, being found blameless. Even so must their wives (the women) in like manner be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:12, 13.

IV. WIDOW MINISTRY. - The Bishops of a thoroughly ordered congregation derive invaluable assistance from the Elder Widows chosen and supported for an important branch of service. The church's first appointment in relation to pecuniary affairs arose from considerations in connection with the daily ministration to widows (Acts 6:1), and though some of the particulars were peculiar to that period, it is certain that the divine intention concerning the sisterhood is manifest by subsequent instructions, setting forth the necessity of their living in holiness and usefulness, that when found in advanced years, widowed, and without the means of support, they may be chosen by the congregation for important service, little inferior to the oversight committed to the senior brethren. Hence says the Apostle, "Now she who is really a widow and desolate, trusts in God, and continues in supplication and prayers." "Let not a widow be taken into the number under sixty years old, having been the wife of one husband, eminent for good works - that she has brought up children, that she has lodged strangers, that she has washed the saints' feet, that she has relieved the afflicted, that she has diligently followed every good work. But the young widows reject, for when they become impatient of the restraint of Christ, they will wish to marry, incurring blame for having violated their former engagement. And at the same time, also, they learn to be idle, wandering about from house to house - and not only idle, but tattlers also, and meddlers, speaking things which they ought not. I would, therefore, have young widows to marry, to bear children, to govern the house, to give no occasion to the adversary for reproach, for some are already turned aside after the adversary." (1 Tim. 5:9-15). Thus divine wisdom not only provides for the destitute elderly widows, but supplies a valuable ministry, marking the qualifications - for though every destitute widow enrolled with a Christian congregation would require and receive its sympathy, not in word only, but in deed, many such not being eligible, would not therefore be chosen for the degree now under notice. "Let not a widow be taken into the number," and then follows the conditions as above quoted, from Paul's first letter to Timothy - conditions which involve not only age, but experience in family training, benevolence, service to the saints, and general diligence in the work of the Lord, as characteristic of their walk and conversation in earlier life, and as also indicative of the nature of their future ministration. How invaluable the affectionate tuition of such mothers in Israel to the younger and inexperienced sisters, as from house to house they tend the sick and dying, help in the instruction and

training of children, and otherwise labor as missionaries of holiness and domestic propriety.

V. HERALD MINISTRY. - "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized, shall be saved." The Apostles, faithful to this commission, went everywhere proclaiming the glad tidings, the Lord confirming the same by signs and wonders. Mark 16:20. Though they were the only authorized legislators, they were not the only proclaimers of the Gospel, and when persecution placed its heavy hand upon the shoulders of the disciples, and they were all scattered throughout the region of Judea and Samaria, except the Apostles, they that were scattered went everywhere preaching the word. Acts 8:1-4.

While all the children of God are thus supplied with an example warranting them to preach the Gospel, all are not preachers. When it is written, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," those only are referred to who are called to the work of heralding the glad tidings of great joy. Timothy was directed by Paul "to do the work of an Evangelist," to make full proof of his ministry. the word evangelist, rendered evangelist, occurs three times in the Christian Scriptures, and signifies one who bears a good message. It is said of certain disciples, that they entered into the house of Philip the evangelist, and as John the Baptist means John whose work it was to baptize, "Philip the evangelist" must have been one whose work it was to evangelize.

The Apostolic office, from the nature of its qualifications, could be filled only once. No man could be an Apostle who had not seen the Lord. Hence Paul, in establishing his Apostleship asks, "Have I not seen our Lord?" To meet this requirement Jesus appeared unto him at the time of his conversion, saying, "I have appeared unto thee for this purpose, to make thee a minister and a witness."

Evangelists, Bishops and Deacons, evidently have had committed to them operations which could not be performed "once for all." To preach the Gospel, to plant churches, to set in order the wanting things, require the same classes of officers which were needed in the apostolic days. No intimation to the contrary can be found in all the sacred writings. While not a line intimates a succession of Apostles, or shows the smallest need for it, Timothy, in doing the work of an evangelist,

was called upon to commit to faithful men the things he had received from Paul, that they, also, might be able to teach others (2 Tim. 2:2). The letters addressed to Timothy, and also that to Titus, have been written to supply instructions as to the duties and powers of an evangelist, and hence the following important particulars - an evangelist should, 1. "Preach the word continually," and "reprove, rebuke, exhort," 2 Tim. 4:2. 2. Give attendance to reading, to exhortation, to doctrine, and to meditation, and give himself wholly to the work (1 Tim. 4:13). 3. Shun (deprecate) profane and vain babblings, avoid silly disputes, knowing that they beget strife. (2 Tim. 2:16.). 4. Charge teachers that they teach only apostolic doctrine (1 Tim. 1:3). 5. "Set in order the things that are wanting, and ordain elders duly qualified" (Titus 1:5).

The duty of an evangelist then, is in the first place, to preach the Gospel. Having received the good confession from those who are begotten by the word, and having baptized them into the one ever-availing name, he plants a church, commits to it the ordinances as at first delivered, and continues to watch over, instruct, and set it in order, until bishops and deacons are ordained, when he is in part, or altogether, set at liberty, and may proceed to break up new ground, or to labor for the enlargement of a church or churches already planted.

It has been objected, that evangelists were not intended to continue after the apostolic days, as the first evangelists had supernatural gifts and were officers extraordinary. But bishops had also similar gifts. "He gave some apostles, some evangelists, some pastors and teachers," &c. It will therefore be observed, that those who repudiate evangelists on this ground, if consistent, must also dispense with pastors (bishops) and teachers.

Another objection is based upon the instruction given to Titus, "Ordain elders in every city," and it is argued that while one under supernatural guidance might well be commissioned to choose elders and set them over a church, the same power could not, with any degree of safety, be committed to brethren now called to preach the gospel. This objection arises from the popular and unscriptural notions of ordination. The Apostles, in Acts 6:3, say - "Look ye out seven men, whom we will appoint over this business." The word here translated appoint is the same which is rendered ordain in Titus 1:5, and as the Apostles called upon the people to "Look out" the persons who should be ordained, it is

evident their ordination did not include their election. Could space be devoted to this subject, it might be shown, that as, in the ordinary use of language, persons are said to do things which they have instructed and moved others to do, Titus was to ordain elders by instructing the churches in regard to the duties and qualifications and leading them to a judicious selection and appointment, as Moses is said to have chosen judges when the congregation chose them by his counsel. Ex. 18:21, Deut. 1:13.

PART THE SECOND.

1. The Apostasy

IN the former part, God's ancient prophets have been heard, and their rich promises and all-meaning symbols of the reign of heaven have appeared. The kingdom at hand and the kingdom here - the King, the throne, the Legislature, and the subjects, have been contemplated. The royal priesthood - their kingly feast and noble fellowship - their fivefold ministry, inviting each to serve the other and all to glorify their God and bless the weary and heavy laden, have stood forth. Having seen the promised kingdom in its prosperity and been enabled to say of it, as was said of a former stupendous work by the same great architect, "God saw everything that he had made, and behold it was very good," we must retrace our steps and start again from the splendid halls of ancient Babylon, and from the time when it was said to her great monarch, "Thou art this head of gold." Nebuchadnezzar saw in vision the setting up and triumph of Jehovah's kingdom. He saw till the little stone became a great mountain and filled the whole earth. He beheld the kingdom in two states, first, in its smallness as the stone, then in its extent as the mountain. From that vision no information as to its condition and progress during the interval was gained. Whether its advance would be slow or rapid - continuous or occasional, or subject to reverses, is not intimated. In a subsequent vision this information was vouchsafed. In the former vision the Babylonian, Persian, Grecian, and Roman empires were represented by the four kinds of metal of which the image was composed. In the second vision they appear as four beasts. As in the first vision the iron legs of the image had ten toes, denoting the kingdoms into which the Roman Empire would be divided - in the second, the fourth beast with great iron teeth had ten horns, indicating the same kingdoms. The former vision intimated the setting up of the heavenly kingdom in the days of the Romans, or last of the four empires, and the latter vision shows the uprising from that empire of another kingdom which would make war and prevail against the saints (subjects of the kingdom) of God. Subsequent events show the prediction to have been fulfilled by the erection of a counterfeit kingdom, having the name and some of the external marks of the divine Institution, and represented in Daniel's vision by "another little horn" which came up among the ten. "Thus he said, The fourth beast shall be

the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings which shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Daniel 7:23-26.) Thus were pre-indicated the apostasy, the kingdom of confusion, the lawlessness, arresting the progress of Jehovah's kingdom.

The Apostles were enabled more fully than the ancient prophets to contemplate this fearful perversion. The Spirit, through Paul, expressly taught that some would depart from the faith - "Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Tim. 4:2, 3.) "For men will be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:2-5.) Not that such would arise in the world, but in the church - professedly in the kingdom of heaven, "having a form of godliness," which led Peter to write "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many will follow their pernicious ways; by reason of whom the way of truth will be evil spoken of. And through covetousness will they with feigned words make merchandise of you: whose judgement now of a long time lingereth not, and their damnation slumbereth not." (2 Peter 2:1-3.) The second letter to the Thessalonians is still more explicit - "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the

temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." "Then shall that lawless one be revealed whom the Lord Jesus will consume by the spirit of his mouth - with the brightness of his coming he will indeed utterly destroy him, whose coming is according to the energy of Satan, with all the power and signs, and wonders of falsehood, and with all the deceit of unrighteousness among the destroyed, because they did not embrace the love of the truth that they might be saved." (2 Thes. 2:3-7.)

The mystery of iniquity was secretly working while the apostles were with the church. Fleshly principles were introduced by Judaizing teachers. Converts from heathenism brought similar elements, and a struggle between the demand of God - "ye must be born again" - and the flesh or nationality, was prepared for. Paul saw that the flesh would prevail. The apostasy "must first appear" and "the man of sin, the son of perdition must be first revealed." He beheld in the womb of the church the mystery of iniquity advancing to full form, and the church in pain to give it birth. But a restraining power had to be removed ere the apostasy could be brought forth. It could, and did meanwhile advance in the church, although there could not arise a state-supported association bearing the Christian name while Pagan Rome remained unsubdued and the religion of the empire continued Pagan. That removed, then would "the lawless one" or "lawlessness" be revealed and exalted above all called a god. Then it would demand surpassing homage, "change the laws" of Messiah's kingdom, and persecute his subjects "until the judgment should sit."

2. The Man-Child

THE mystery of iniquity, like leaven hid in a measure of meal, continued its corrupting process. After the Apostles had terminated their labors, and during the whole of the second century, it continued to gain ground with increasing rapidity. The third section of the visions of Patmos opens with an admirable symbol, intended to represent the church in the early part of the fourth century, at which time the mystery of iniquity had been so far matured that the once pure spouse of Jesus was travailing in pain to give birth to an apostate church. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (Rev. 12:1.) Thus was symbolized the church of the living God, the kingdom of heaven arrayed in the glory of the Sun of Righteousness, with the light of the past institution (the moon under her feet) no longer glorious by reason of the glory that excelleth, and the Apostles as lawgivers for Jesus, like a crown of twelve stars shining with heavenly splendor. The second verse describes the church in the condition intimated by Paul and just noticed. "But she being with child cried, travailing in birth and pained to be delivered." The mystery of iniquity had been maturing in the womb of the church, and at the period pre-figured by this sign, would be struggling for birth - the fleshly elements under the Christian name would be on the eve of elevation to the high places of the empire, and the faithful of the church ready to depart into the wilderness. "And there appeared another wonder in heaven" - "a great red dragon having seven heads and ten horns, and seven crowns upon his head, and his tail drew the third part of the stars of heaven and did cast them to the earth." In other words - Rome Pagan - the old persecuting enemy of truth, red with the blood of martyrs - red as an imperial symbol - the seven heads, as intimated in the 17th chapter, standing for the seven hills, or the seven forms of government which successively prevailed - the ten horns representing the kingdoms into which the empire was in aftertime divided. The crowns were upon the heads, intimating that the events about to be described were to take place during the existence of the imperial government, and not after the division of the empire into ten kingdoms. "And the dragon stood before the woman who was ready to be delivered for to devour her child as soon as it should be born." Great was the jealousy of the Pagan empire, and severe was its watchfulness, for the purpose of destroying every

advantage gained by the Christian cause. And the woman, "brought forth a man-child (masculine son), who was to rule all nations with a rod of iron, and her child was caught up to God and to his throne." Subsequently, "the woman fled into the wilderness, where she had a place prepared of God, that she might there be nourished one thousand two hundred and sixty days." The next three verses detail events concurrent, or which in part preceded the birth of the man-child, and which made way for placing the false church upon the throne of the Roman Empire. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:7, 8, 9.) "And there was war in heaven" - among the rulers and in the high places of the Roman Empire. The following facts from Roman History answer to this Governmental commotion.

After the death of Constantius at York, in the year 306, Constantine returning into Italy marched 20,000 men against the Emperor Maxentius, and entirely subdued him. In this engagement it was declared that he had seen in the heavens a luminous cross with an inscription in Greek - "by this shalt thou conquer," and that Jesus had appeared in a dream, confirming the vision and commanding him to erect a standard in the form of a cross. Christianity from that time received the protection of Constantine. Meeting places formerly confiscated were restored and other favors conferred. In A.D. 314, war being declared between Constantine and Licinius, the Emperor of the East, the Christians were subjected to persecution from the latter. After the restoration of peace Constantine took in hand the regulation of the church, summoning councils, hearing and settling disputes, enacting favorable laws, and in the year 324, war having again broken out, he put Licinius to death and became master of both the Eastern and Western Empires, and gave municipal privileges to cities which voluntarily destroyed their Pagan temples, and either by compulsion or bribes brought multitudes of unconverted heathens into the church. It is recorded that in one year 12,000 men with a proportional number of women and children were baptized at Rome - a white garment and 20 pieces of gold being promised to every convert. Edicts were issued against the old religion. Open and avowed Heathenism was thus thrust

out of the heaven - the ruling places of the empire. The great red Dragon, the old Serpent, called the Devil (false accuser) and the Satan (adversary) which deceived the world, was cast to the earth, leaving pagan principles and power prostrate - no more to rise in their own name and semblance - but destined to obtain dominion under another form, and under the Christian name.

As these facts shew us the apostate church in the heaven of the Roman Empire, as prefigured by the placing of the Man-child upon the throne, we may expect to find it ruling the nations with a rod of iron. This however did not take place immediately. As in man, maturity and strength are preceded by infancy and weakness, so it is with systems and kingdoms. The church under Constantine, though the offspring of the professing church, consequent upon its adultery with the world, was not a ruling power - it had rather gone into bondage. True it was upon the throne, but the Emperor was above it. It was yet the boy, under tutors and restraint, but growing to manhood, and destined, after the imperial form of government - the sixth head of the beast - should have been wounded to death, to heal the wound and reinstate the imperial power by placing the diadem upon his own head. It may be objected, that the church cannot be both feminine and masculine - that there is inconsistency in understanding the woman to symbolize the church and her male offspring the apostate church - that to be in keeping with this interpretation the child should have been of the other sex. It must be remembered that the apostate church is a monster, and in other texts is spoken of as male and female - looking like a lamb and speaking like a dragon - "the MAN of Sin," the "MOTHER of Harlots." "A woman impudent and mannish grown," - all the grace and humility of the Redeemer's bride, all that renders woman lovely, blotted out by lust, adultery, and open lewdness.

As the third century gave maturity to the seed of corruption deposited in the womb of the church and led to the birth of the base-born son in the first half of the fourth century, the remainder of the fourth and the fifth supplied the necessary training and events preparatory to his entering upon his majority and grasping the rod of iron wherewith to rule the nations, that he might appear no longer as a minor, but, as "the MAN OF SIN." The pages of history bear many such entries as the following, and show the growth of his power.

"Genuine piety was supplanted by a long train of superstitious observances, which were derived, partly from opinions inconsiderately embraced, partly from a disposition to adopt profane rites, and combine them with Christian worship, and partly from the natural predilection of mankind for a splendid and ostentatious religion. At first, frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs, as if thence men would bear away the radical principles of holiness and certain hopes of salvation. Next, from Palestine, and from places venerable for their sanctity, portions of earth were brought, as if they were the most powerful protection against the assaults of evil spirits, and these were bought and sold at great prices. Further the public supplications by which the Pagans were accustomed to appease gods, were borrowed from them, and were celebrated in many places with great pomp. To the temples, to water, consecrated in due form, and to the images of holy men, the same efficacy was ascribed, and the same privileges assigned as had been attributed to the Pagan temples, statues, and lustrations."

"The Christian bishops introduced, with very slight alterations, into the Christian worship, those rites and institutions, by which the Greeks, Romans, and others, had manifested their piety and reverence towards their imaginary Deities, supposing that the people would more readily embrace Christianity, if they perceived the rites handed down to them from their fathers still existing unchanged among the Christians, and saw that Christ and the Martyrs were worshipped in the same manner as their gods formerly were. There was, of course, little difference in these times between the public worship of the Christians and that of the Greeks and Romans." "To these defects must be added two principal errors, almost publicly adopted, and from which immense evils afterwards resulted. The first was, that to deceive and lie is a virtue, when religion can be promoted by it. The other, that errors in religion, when maintained and adhered to, after proper admonition, ought to be visited with penalties and punishments."

Thus were superstition, worldliness, lying, and persecution fostered under the Christian name.

3. The Man Of Sin

HAVING seen in symbol the casting down of Rome Pagan, John was favored with a revelation concerning the future of Rome Christian. He saw a "beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." The beast denoted Rome under Christianity, (see Dan. 7:23,) - the seven heads, the seven hills upon which Rome was founded and the seven forms of government to which it was subjected. Five of these had fallen when John wrote, viz.: Kings, Consuls, Dictators, Decemvirs, and Military Tribunes. The sixth, the Imperial, then was (Rev. 17:9, 10.) The ten horns were ten kingdoms, into which the empire was subsequently divided, (Dan. 7:24, Rev. 17:12,) and the crowns upon the horns denoted that the vision mainly had reference to Rome after the subjugation of the imperial power. On this point history says:-

"The Roman Empire (under the heads of the beast) had attained to the full plenitude of its power. The Roman people, by repeated victories, had acquired glory, wealth, and dominion - these brought pride, arrogance, indolence, and effeminacy. Meantime, the nations over whom they had exercised the strong arm of power, became, in their turn, accustomed to the use of arms, and ultimately overran the western division of the empire, wresting the imperial insignia of power from the head which bore it, and placed it upon the various sovereignties into which the empire was divided." "Odoacer, a barbarian chief, deposed the reigning monarch, Augustulus, in the year 476, and established himself as king in the city of Rome, whence he swayed his scepter over the Italian plains for the succeeding seventeen years. He was, in turn, attacked by the Ostrogoths, under Theodric, who overthrew his kingdom, and planted that of the Ostrogoths, in Italy. The Visigoths, under Alaric, established their kingdom in Spain and part of Gaul. The Vandals, under Geneseric, settled in Africa. The Huns established a kingdom in Hungary. The Burgundians took possession of Switzerland and Piedmont. The kingdom of the Franks was founded in the year 432, in Ancient Gaul. The Servians took possession of a part of Spain. The Saxons

invaded Britain. The kingdom of the Greeks was established at Ravenna, and the Lombards subdued the northern part of Italy, and founded the kingdom of the Lombards."

John next saw one of its heads as it were wounded to death, and its deadly wound was healed, and all the world wondered after the beast. The imperial power was smitten with a deadly wound by the invaders just noticed, and would have been lost for ever, but for its restoration by the papacy. In the verses following are additional particulars. (1) "The dragon gave power unto the beast," (2) "It was to continue forty and two months," (3) "It was given him to make war with the saints and to overcome them, and power was given him over all nations."

1. Though the power and principles of Paganism, as such, were cast down, never more to rise in their own designation, they re-appeared under the Christian name. Hence the barbarian invaders of Rome, though worshippers of Idols, embraced the religion of the conquered, which had become sufficiently Pagan to command their respect, and enable them to worship the dragon which gave power unto the beast - "the beast that was, and was not, and yet is, and which shall go into perdition."

2. "Forty and two months," (Rev. 11:2,) "A time, and times, and a-half time," "or three years and a-half," (Rev. 12:14, Dan. 7:25,) or "a thousand two hundred and threescore days." (Rev. 12:6, 11:3.) All amounting in prophetic time (a day for a year) to 1260 years.

3. The same is stated of Daniel's little horn kingdom, and the power over the Saints was to continue for the same period as intimated in No. 2.

Though this symbol, so fully marked out, in all the important particulars, noticed the progress of the civil power under Christianity, and shewed the revival or healing of the imperial power when wounded to death, it was insufficient to portray the union of civil and spiritual power, which is the main element of the little horn despotism. Accordingly, John "beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." (Rev. 13:11.) Rome Papal is here introduced - that is to say, Rome after the maturity of the man-child, and under "the man of sin". This beast appears as a lamb, but in using its two horns, viz., the civil and ecclesiastical power, it speaks and acts like the old dragon. The first

beast had the seat and authority of the dragon - the second beast had all the power of the first. He made all the earth to worship the first beast, or the image of the first beast which he had made, or as presented in the former symbol, he healed the wounded head. Notorious for lying wonders, he seduced multitudes, and cruel in the extreme, he caused that none should buy or sell who had not received his mark. Here we find the little horn kingdom which has filled in all particulars the outline given by Daniel.

Rome Papal, the Latin kingdom, thus stands out in the prophetic word, no other kingdom answers the description. To put the identification beyond doubt, the last verse only is requisite. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." Designating persons and things by the numerical signification of the letters of their names was quite common. The Egyptians spoke of Mercury, or Thouth, under the number 1218, because the Greek letters composing the word Thouth, when estimated by their numerical value, made that number. Jupiter was invoked under the mystical number 717, and Apollo under the number 608. "Let him who has understanding count the number. It is the number of a man" - such a number as a man can comprehend. We have already intimated that the two-horned beast, the number of which we are now considering, was the symbol of Rome papal. Not of Rome pagan, because it rose after the crowns were placed upon the horns - that is, after the imperial power was subdued, and the empire divided, before which time Rome had ceased to be pagan. The beast being intended especially to represent Rome under the papacy required a number which should not indicate merely the Roman Kingdom, which was the proper designation until the separation of the Eastern and Western Empires. After this separation the Eastern was called the Greek and the Western the Latin - the Eastern Empire assumed the name of Roman, and there was affixed to the Western kingdoms the appellation of Latin. This appellation, originally applied to the language only, was adopted by the Western kingdoms, and came to be that by which they were best designated. It was the Latin world, the Latin kingdom, the Latin Church, the Latin patriarch, the Latin clergy, the Latin councils. To use Dr. More's words, "they Latinize everything, mass, prayers, hymns, litanies, canons, and bulls, are all conceived in Latin. The Papal Councils speak in Latin, women themselves pray in Latin. The Scriptures are read in no other language

under the Papacy than Latin. In short, all things are Latin." The remaining consideration is, does 666 in any direct manner point to this kingdom? The true and proper name of the Papal Institution, which in Greek was written full, is "He Latine Basileia," i.e., The Latin Kingdom. These letters stand for figures as follows:- H = 8, L = 30, a = 1, t = 300, i = 10, v = 50, h = 8, B = 2, a = 1, s = 200, i = 10, l = 30, e = 5, i = 10, a = 1. The sum, 666.

No other kingdom on earth has been found to contain this number. A beast is the symbol of a kingdom. "He Latine Basileia" is in numerical import exactly 666. The demonstration is perfect. Thus do we bring our search for Daniel's little horn kingdom, John's Babylon, and Paul's Mystery of Iniquity to a satisfactory termination. The man-child was caught up to the throne of the Empire in the fourth century, grew mightily during the fifth and sixth, obtained dominion over all the churches in 606, when Boniface III. received from Phocas the title of Universal Patriarch or Pope, stretched the iron rod of despotic rule over the nations when Pepin and Charlemagne gave him political power and glory in 760, and was in full prime when Gregory the Great, in the eleventh century, disposed of crowns, and made the kingdoms dependencies of the papal throne.

Volumes would be required to record the extraordinary fulfillment of the predictions of lying wonders, cruel persecutions, and blasphemous pretension to divine titles and power. One historical testimony to each class is all our limited space will admit. As an instance of the lying wonders, we have it recorded that, "About the end of the sixth century the Empress Constantia made a pressing application to Gregory the great, the then Roman Pontiff, to let her have the body of the Apostle Paul, to be placed in one of the churches of Constantinople which had recently been erected in honor of that Apostle. Gregory wrote in reply that she solicited what he durst not grant - that the bodies of the Apostles Paul and Peter were so terrible by their miracles, that there was reason to apprehend danger even in approaching to pray to them, adding, "My predecessor wanted to make some alterations in a silver ornament on the body of St. Peter. When at the distance of fifteen feet an awful vision appeared to him, which was followed by his death. I myself wished to repair somewhat about the body of St. Paul, and, with a view to that, had occasion to dig a little near his sepulcher, when in digging, the superior of the place, raising some bones apparently unconnected with the sacred tomb, had a dismal vision after it, and died

suddenly. In like manner the workmen and monks, not knowing precisely the grave of St. Lawrence, accidentally opened it, and having seen the body, though they did not touch it, died in ten days. Wherefore, Madam, the Romans in granting relics do not touch the saints' bodies - they only put a little linen in a box, which they place near them; after some time they withdraw it, and deposit the box and linen in the church which they mean to dedicate. This linen performs as many miracles as if they had transported the real body. In the time of Leo I. some Greeks, doubting the virtue of such relics, took a pair of scissors, as we are assured, and cutting the linen, forthwith the blood flowed from it." Such was the crafty priest's apology for not complying with the request of the Empress.

Well was it said, "It was given unto him to make war with the saints and to overcome them." The suffering of the Church under Papal dominion has not been less than under the Pagan persecutions. "One hundred thousand professed disciples were put to death in less than thirty years after the institution of the Jesuits. One hundred thousand Waldenses perished in France. The Duke of Alva boasted of having slain thirty-six thousand in the Netherlands, and in the same number of years the Inquisition destroyed one hundred and fifty thousand.

The supremacy of the Papal church over the world, and not merely its union therewith, is exemplified by the famous bull of Boniface VIII. "There are two swords in the church - a spiritual and a temporal one; and both are in the power of the church. The one is to be employed for the church, and the other by the church - the one by the priest, the other by kings and soldiers, but under the direction of the priest. The one sword must be under the other, and the secular power ought to be subject to the spiritual power." Raynald Ad Annum, 1302.

"The Pope" (it was consequently said in the fifteenth century) "is the true master of the world. He is the true monarch, and to him belongs the two-fold monarchy. Not only can he depose emperors and kings; he can extinguish kingdom and empire even without cannon, can suppress principalities, and found new kingdoms and new principalities." - Marci Antonii de Dominis, de Republ. Eccles., lib. 6, cap. 10, sec. 3.

Accordingly, the Pope appears in pontifical grandeur, a triple crown upon his head, upon a throne high and lifted up, a triple cross in one

hand, and a naked sword in the other, with the keys of the kingdom of heaven at his girdle, and a seven-fold seal, in token of the seven-fold gifts of the Holy Spirit, surrounded with Cardinals, attended by ambassadors from all nations, and when he appears in public, multitudes lie prostrate in his presence, and pay him divine honors. The Canon law says that the Pope (who is called God) can neither be bound or loosed by any secular power, for it is evident that a God cannot be judged by men.

Pope Martin V. in the instructions given to his Nuncio, sent to Constantinople, writes of himself, "The most holy and most blessed, who is invested with heavenly power, who is Lord on earth, the Lord of the universe, the father of kings, the light of the world, the Sovereign Pontiff Pope Martin, &c."

Lastly, let it be remembered that insult is offered to Jehovah by withholding from men the communication made by prophets, apostles, and by the Lord from heaven. From the 14th Canon of the Council of Toulouse, the following is cited - "We prohibit the laics from having the books of the Old and New Testaments, unless it be, at most, that any one wishes to have for devotion a psalter, a breviary for the divine offices or the honor of the blessed Mary; but we forbid them, in the most express manner, to have the books translated into the vulgar tongue." (Labbei Concil, Tolosa, Tom. 5, p. 1784-1786, et Sig. Fleury, Hist. Ecc. 54:79, n. vide Sismondi, p. 227, also, Dupin, vol 2, p. 456.)

To complete this chapter it only remains to be said that the same word which marked out the birth and maturity of the Lawlessness, foretold its consuming by the Spirit of the Lord's mouth, and its destruction by the brightness of his coming.

"The judgment shall sit, and they (the saints) shall take away his dominion to consume and destroy unto the end." (Dan. 7:26.)

From those who continued to follow the Lord an irresistible influence went forth. The light in them said, "Awake thou that sleepest, and arise from the dead, and Christ shall give you light." The Spirit of the Lord's mouth - his eternal truth - has been for centuries preparing the way. By that truth, even in nations where it is not acknowledged, thirstings for liberty, hatred of priestism, and detestation of the apostasy have been produced. The Church and the kingdoms which apparently were crushed beneath the feet of the beast, are now in array against its

power. When the man of sin gloried in conquest and rejoiced in undisturbed peace, suddenly the blast of a ram's horn resounded. The annihilation of the presumptuous disturbers, by consigning them to the fate of many predecessors, was soon resolved upon, but the sword of the Spirit was then unsheathed, and a dauntless band, aided by secular powers, prepared to wage war until the usurper should be brought low - a band which, though destined to some reverses, will only lay down their arms when the saints have taken possession of the kingdom. For three centuries has the voice of wailing been heard upon the walls of Babylon. Though concealment has been busy with falsehood and pretensions to prosperity, weakness and fear are clearly indicated. It must be consumed by the Spirit of the Lord's mouth, and destroyed by the brightness of his coming.

4. Sects.

"COME out of her my people," has been heard as a divine call, and a multitude have rushed from the doomed city to erect for themselves in the surrounding plain places of refuge. These have brought with them much of the Babylonish dialect and keep up many of the practices and not a few of the abominations of the doomed city. They raise considerable clamor against the parent from whom they have descended and claim to rank as sects constituted according to the will of the Lord. But the Kingdom of Heaven has its one King, its one Legislature, and its one perfect code of Laws. In a word, these parties are not where they ought to be and are not the one Church of the living God. In coming from Babylon they should have returned to Jerusalem, but they have settled midway in the plain. In forsaking the inventions of the man of sin they should have restored entire the ordinances and order of the first churches - but an admixture is all they have deemed desirable. They are sects, and as such have not the king's approbation. Many with them never suspect their position, so blinded have they been by the dust of Babylon, which the seceders brought with them in considerable quantity. Many are escaping from these sects - and may the Father of all mercies deal favorably with those, who, not suspecting their situation, remain. If they never learn that to make or sustain a sect is to produce or perpetuate disunion and oppose the Redeemer, may all the mercy they need be granted unto them.

In each section of this little work the Scriptures have been appealed to, and have sustained the proposition intended to be established. It is now affirmed that sects are sinful. Numerous sectaries charge us with "exclusiveness and want of charity." "To the word and to the testimony," is our reply.

The word Hairesis occurs nine times in the New Testament, and in common version is translated both sect and heresies. "The sect of the Pharisees," Acts 15:5. "The sect of the Sadducees," Acts 5:17. "The sect of the Nazarenes," Acts 24:5. "After the way which they call heresy," Acts 24:14. "After the most strait sect of our religion," Acts 26:5. "As for this sect (of the Christians)," Acts 28:22. "For there must be heresies," 1 Cor. 11:19. "Shall bring in damnable heresies," 2 Peter 2:1. Thus hairesis is five times rendered sect and four times heresy, but

the former word being the correct translation, it should have been sect in the entire nine.

It will be seen that the word sect is applied to a party or society without implying reproach, and also, that whenever it refers to a party formed in the church, or to one separated from it, adjectives are used which place it among fleshly and condemnable things. When used to represent the one body or church, no censure is implied, and the same may be said of its application to the Sadducees and Pharisees, as those sects did not form societies requiring separate temples, priesthoods, altars, &c. On the other hand, the Samaritans, who erected another temple and formed an entirely distinct association by departing from the original worship, stand out as a condemnable sect.

The entire church under the headship of Jesus is one in faith, hope, and love - is the sect of the Nazarenes, of God, the party or society of heaven. A portion of this heavenly sect, forming itself into a party differing in faith or order, dispensing with or adding to, the original creed or ordinances, or designating itself by any practice, doctrine, or personal name, is, in the language of Peter, "a damnable (condemnable) heresy," or sect, destroying the unity of the spirit and the bond of peace, and disregarding the Redeemer's prayer, which was to the effect, that all believers might be truly and visibly one, in order that the world might believe that the Father had sent him.

It has been well said, that the Christian party is "built on the foundation of the apostles and prophets, and on Jesus the Messiah - the chief corner stone - and, therefore, on the Christian Scriptures alone - not, indeed, as contra-distinguished from the Jewish, but as the development and full revelation of all that concerns Christ and his kingdom contained in those scriptures. Now all other parties that are in any way diverse from the Christian party are built upon some alloy - some creed, formula, or human institution supplementary to the apostolic laws and customs. This alloy makes the party. So many items of the Apostles' doctrine, and so many notions of Calvin, combined produce the compound called Calvinism. So many items of Luther's opinions, compounded with the Apostles' teaching, make Lutherism. And so many portions of Wesley's speculations, compounded with certain portions of the New Testament, make the compound called Methodism. Take away all that belongs to the founder of the sect in all these parties, and they would certainly coalesce and form one community."

The Apostles, as the inspired legislature of the kingdom, perfected the Christian system. Some, however, went out from them and from the church after their time, re-arranging its order. Such alterations constituted the parties making them and those subsequently uniting thereupon, condemnable sects, rendering separate communities unavoidable, as others could not admit their right to alter divine ordinances, and, therefore, could not hold fellowship with them - while many, not so well informed or influenced, though willing to permit human re-construction, could not agree as to the alterations desirable - for where divine authority cannot be pleaded, each claims the right to construct, and innumerable factions are the necessary result.

The many existing denominations are, therefore, not Christian churches, holding the one faith, and one Lord, the one immersion, meeting as distinct congregations only on account of locality, but are sects, distinct from the one church of God, exhibiting every conceivable variety of faith and order, and called after persons, doctrines, or practices, and not after the one Lord, whose name alone they should bear.

Gladly do we notice any redeeming feature in prevailing sectarianism. The Lutheran church, the church of England, the Congregational Church, and other prominent denominations, are not societies which have detached themselves from the Apostolic Church. They are what they are by attempts to escape from Babylon, and that which brands them as destructive sects, and forbids their enrolment with the church of the living God, is, that in seeking to remove from corruptions still darker, they were content merely to exclude certain evils, and to form new associations, compassed by human creeds, arranged by uninspired and therefore presumptuous legislators - whereas, they were required by the great head of the church to cease from man, and to return to the original name, faith, ordinances, and order of the one body of Christ, of the congregations first planted in Judea, to the Christian system as completed by the apostles, and seen in its glory before the working of "the mystery of iniquity" corrupted its purity, and brought forth the man of sin, the son of perdition.

The church of Rome, when the Lutheran and English churches renounced its communion, was either the apostolic church or in a state of complete apostasy. If the true church, the churches just named constituted themselves condemnable and obnoxious sects by leaving its

fellowship. If, on the other hand, the church of Rome was corrupt and abominable, they derive no title to the Christian name by virtue of descent from it, and as merely separating, would not supply such title, these reformed churches could only gain it by returning to the good old paths, putting themselves entirely under apostolic control, going back, not to the state of the church in the 10th, 8th, 6th, or 4th century, but to government solely by apostolic precepts and the approved examples of the church as first planted and ordered by the heaven-appointed twelve. Falling short of this, a seceding congregation would have no evidence of its acceptance by the risen Lord. The early reformed churches fell far, very far, short. Non-conformity to their creeds, and succession from their communion were made requisite by remaining evils, and thus arose numerous sects - each re-arranging, in order to exclude the wrong, but falling short of a good and proper title, by rejecting apostolic legislation and continuing the vain attempt to construct an acceptable church without returning to the apostolic model. These denominations are doomed to wasting - they have not the elements of permanence. Primitive Christianity only can stand - it must be restored, and everything else called Christian is preparing for dissolution. May the time soon come!

5. The Restoration

THE Spiritual Despotism has not yet fallen. The twelve hundred and sixty years from the commencement of its reign are not yet accomplished. But the decree has gone forth - it shall "be consumed by the spirit of his (the Lord's mouth, and destroyed by the brightness of his coming." "With violence shall that great city, Babylon, be thrown down, and shall be found no more at all." "But the judgment shall sit, and they (the saints) shall take away his dominion, to consume and destroy it until the end, and the kingdom and dominion, and the greatness of the kingdom shall be given to the people of the Saints of the Most High, and the old serpent, which is the devil and Satan (the false accuser and adversary of the church), shall be bound and cast into the abyss."

"The Saints shall take the kingdom." But the weapons of their warfare are not carnal, and as Babylon has swayed an iron scepter, not only over the church, but also over the nations - therefore, what the saints cannot, the nations will accomplish. "The ten horns which thou sawest are ten kings" (or kingdoms)... "These have one mind, and shall give their power and strength unto the beast," but only for a time, for "God hath put it into their hearts to fulfill his will, and to agree and give their kingdoms unto the beast until the words of God shall be fulfilled." And then shall they "hate the whore and make her desolate and naked, and shall eat her flesh, and burn her with fire." "And the woman which thou sawest is that great city which reigneth over the kings of the earth." See Daniel 7, 2 Thes. 2, Rev. 17, 18:20:

Leaving the nations to find their own work, or rather, to be led to it by his power, who knoweth the end from the beginning, and being assured that they must fulfill his will, even though they know not what they do and are moved by very different intentions, we hasten to consider the enterprise committed to the church of the Nineteenth Century.

"Come out of her my people." "Ask for the old paths where the good way is, and walk therein." "In vain do they worship me, teaching for doctrine the commandments of men." To abandon every system founded by uninspired men - to seek the heaven-appointed way, and to

walk therein - not only to come out, but to cry, "Come out" with zeal not surpassed by that of Luther or the first Christians, and to contend for the faith once for all delivered to the saints, is the high privilege and the duty of the church. Let, then, those that love the Lord, forsake not only the doomed city, but all the habitations erected between the walls of Babylon and Jerusalem. Let them "remember Lot's wife," who, obedient to the call, left the city, but lingering in the plain instead of escaping to the mountain, was overtaken by the devastating element, and became a monument of the fearful consequences of indecision, half measures, and partial submission to divine guidance. The foregoing statement, exhortation, and illustration, fully accord with the caption of this chapter. Restoration, not merely Reformation, is demanded. Popery may be reformed to Lutheranism - church of Englandism to Independancy - Conference Methodism to New Connectionism, and so on, but such reformations will prove insufficient, and in due time demand further improvement. The Reformation being incomplete, is only able in a very partial manner, to affect the papacy, and from the same cause has but little power over the unconverted. "A second reformation is very much needed," say the leading spirits of the leading denominations of "Evangelical Christendom." But a second, which leaves room for a third, is to say the least, not the desideratum. Wherever an efficient re-construction takes place it must be by one of three principles. By:-

1. A new or amended organization, the result of human wisdom.
2. A re-bestowment of the Holy Spirit for the purpose of constructing a new system.
3. Restoration - or, in other words, by returning to the faith and order of the apostolic churches.

THE FIRST has been often tried, but in vain. Numerous sects have been organized upon new creeds - they have adopted new names, introduced new ordinances, and have diversified their polity according to human wisdom or human folly - and now, in the year of favor, eighteen hundred and fifty-five, declare their inefficiency, being unable to conceal it. THE SECOND - the introduction of a new system by the Holy Spirit, will never be granted. Jesus, as the Father of the everlasting age, provided for the introduction of one system, which was perfected by the Holy Spirit, and his controversy with his professed

followers, relates to their having forsaken his glorious gift and brought about the present ruin and inefficiency by substituting the human for the divine.

THE THIRD, and only remaining, is the efficient and acceptable - GOD has given "once for all" a divine system of government - a system all-sufficient for man's present and future happiness - capable of realizing, and the only one that can realize, the designs of infinite wisdom and goodness.

MAN has wandered from that system, constructed others, and failed. His only deliverance is Restoration. Let him seek "the old paths, where the good way is, and walk therein, and he shall find rest to his soul -"

"Let names, and sects, and parties fall,
And Jesus Christ be all in all -"

Let the prayer of the Redeemer be fully answered, and all who believe become one, in order that the world may believe. Let them "keep the unity of the Spirit in the bond of peace," for there is ONE body, ONE Spirit, ONE hope, ONE Lord, ONE faith, ONE baptism, ONE God and Father of all. (Eph. 4:) Is the reader anxious to obey? Does he ask, What shall I do? The answer is - Abandon every party name and creed, be called after CHRIST, and subscribe only the BIBLE - substitute for the dialects of Babylon the pure LANGUAGE OF JERUSALEM - disregard human legislation and tradition, and hold as supreme the POSITIVE COMMANDMENTS OF GOD - substitute for partisan zeal A HOLY LIFE - contend not for opinions, but for THE FAITH, and the approbation of God will be secured.

But cannot a number of churches retain the name by which they have been known and to which they are attached? What is there in a name? Much every way. Things and persons are known, and their distinctiveness indicated by their names. Sectarian names distinguish the sects. Destroy the name, and you do much to annihilate the sect - glory in the name, and you glory in an evidence of your shame. Beyond this, consider that the Redeemer has a name above every name, and that, by his name every citizen of his kingdom should be distinguished - not by the names of Luther, Calvin, or Wesley - not by the name of an ordinance or polity, as Baptist or Episcopalian. Hear the Apostle Paul - "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one

saith I am of Paul, and another, I am of Apollos, are ye not carnal? Who, then, is Paul? and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man." (1 Cor. 3:3-5.) If Paul's converts could not be permitted to bear his name, the followers of Luther or Wesley cannot, without sin, bear theirs - and if the early Christians could not be designated by the names of leading brethren, even when not attempting to form separate denominations, certain it is, that the perpetuation of sects by party names can only be still more offensive. As there is one God and one universe, so must there be one Lord and one Church - one head and one body - one sect - the one party of which Christ is the only head, the congregations of which are not "the Church of England," sometimes found in Scotland - not the "Scotch Church," which is found in London - not the "Church of Rome," established in Ireland, but THE CHURCHES OF CHRIST, congregations of the one body, with the one name only, the members of which are called Christians, Disciples, Brethren, Saints. But cannot human creeds, or rather some of them, be retained with advantage? To the law and to the testimony. Did the Apostles require subscription to a creed in order to union with the church? If not, creeds are not necessary, and if not necessary, they are injurious, and tend to perpetuate disunion. If, on the other hand, the Apostles required and used a creed, then all human substitutes are detrimental and should be discarded. The Church of Rome creedifies the writings of the fathers as interpreted by her authorized teachers - The Church of England the "Thirty-nine Articles," and several others - The Presbyterian and Congregational Churches, the Westminster Confession - The German Reformed Church, the Heidelberg Catechism - The New Church the writings of Swedenborg - The Wesleyans, more or less of the writings of Wesley - And the CHURCH OF GOD, the first truth of Christianity, the first announcement of which was not entrusted to Prophet or Apostle, nor even committed to the Son, but was given by the heavenly Father, in propria persona, - when the voice from heaven was heard, "This is my Son, the beloved in whom I delight." (Matt. 3:) Upon this same truth, when he gave to Peter the keys of the kingdom, Jesus promised to build his Church. As expressed by Peter, it stands - "Thou art the Christ, the Son of the living God." (Matt. 16:) Faith in this truth, as the creed of the Church, was enough on the day of Pentecost to qualify three thousand Jews for immersion into his name and kingdom - confession of this symbol of salvation was enough for Lydia, the eunuch, the jailor, and Cornelius - was enough while the Apostles

continued to rule - was, and is, the only authorized creed. It was enunciated by Jehovah, demonstrated by miracles, glorified by the Savior, accepted by the Apostles, illustrated by their proclamations of the glad tidings to both Jew and Gentile, and sanctified by the blood of Jesus.

In a creed thus concise, which was, and is sufficient to unite the Church, which is stamped with divine approval, and for which the Redeemer died, let us glory - it will be glorying in the person and in the cross of Jesus. Let us cast to the moles and to the bats, as unworthy of regenerated man, every human substitute and addition.

The abandonment of party names and creeds is closely connected with, if not dependent upon the restoration of a pure speech. On this point we cannot do better than hear one to whom the present Century is not a little indebted. "If I were to classify in three chapters the whole Christian institution, after the fashion of the modern schools, for the sake of being understood, I would designate them Christian faith, Christian worship, and Christian morality. To these, moderns have added two others, which, using the same license, I would call human philosophy and human traditions. Now, in the first chapter, we, and all Christians are agreed - for as Christian faith has respect to the matter of fact recorded - to the direct testimony of God found in the New Testament concerning himself, concerning his Son and Spirit, concerning mankind, what he has done and what he will do - on it there is no debate. I find all confessions of FAITH, properly so called, like the four Gospels, tell the same story as far as matters of fact or faith are concerned.

In the second chapter we are also agreed, that God is to be worshipped through the Mediator - in prayer, in praise, public and private, in the ordinances of Christian Baptism, the Lord's day, the Lord's supper, and in the devotional study of his Word, and of his works of Creation and Providence.

In the third chapter we all acknowledge the same moral code. What is morality is confessed and acknowledged by all, but in the practice of it there are great subtractions.

We repudiate the two remaining chapters as having any place in our faith, worship, or morality, because we think that we have discovered that all the divisions in Protestant Christendom - that all the partyism,

vain jangling, and heresies which have disgraced the Christian profession, have emanated from human philosophy and human tradition. It is not faith, nor piety, nor morality, but philosophy and tradition, that have alienated and estranged Christians, and prevented the conversion of the world. Socrates, Plato, and Aristotle deserved not the reputation of philosophers, if Calvin, Armenius, and Wesley were not worthy of it. The former philosophised morally on nature and ancient tradition - the latter on the Bible and human society. Religious philosophers on the Bible have excogitated the following doctrines and philosophical distinctions:-

"The Holy Trinity." "Three persons of one substance, power and eternity." "Co-essential, co-substantial, co-equal." "The Son eternally begotten of the Father." "An eternal Son." "Humanity and divinity of Christ." "The Holy Ghost eternally proceeding from the Father and the Son." "God's eternal decrees." "Conditional election and reprobation." "God out of Christ." "Freewill." "Liberty and necessity." "Original sin." "Total depravity." "Covenant of Grace." "Effectual calling." "Free Grace." "Sovereign Grace." "General and particular atonement." "Satisfy divine justice." "Common and special operations of the Holy Ghost." "Imputed righteousness." "Inherent righteousness." "Progressive sanctification." "Justifying and saving Faith." "Historic and temporary Faith." "The direct and reflex acts of Faith." "The Faith of assurance, and the assurance of Faith." "Legal repentance." "Evangelical repentance." "Perseverance of the Saints." and "Falling from Grace."⁶ "Visible and invisible Church." "Infant membership." "Sacraments." "Eucharist." "Consubstantiation." "Church government." "The power of the keys," &c.

Concerning these, and all such doctrines, and all the speculations to which they have given rise, we have the privilege neither to affirm nor deny - neither to believe nor doubt, because God has not proposed them to us in his word, and there is no command to believe them. If they are deduced from the Scriptures, we have them in the facts and declarations of God's Spirit - if they are not deduced from the Bible, we are free from all the difficulties and strifes which they have engendered and created.

⁶ These are examples of Scriptural phrases misapplied - for the corruption of Christianity has been consummated by the incursions of barbarian language, and by the new appropriations of the sacred style.

We choose to speak of Bible things by Bible words, because we are always suspicious, that if the word is not in the Bible, the idea which it represents is not there, and always confident that the things taught by God are better taught in the words, and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches. There is nothing more essential to the union of the disciples of Christ, than purity of speech. So long as the earth was of one speech, the human family was united. Had they been then of a pure speech, as well as of one speech, they would not have been separated. God, in his just indignation, dispersed them, and before he scattered them, he divided their language. One of his prophets who lived in a degenerate age, who prophesied against the corruptions of his day, when he spoke of better times, of an age of union and communion, was commanded to say, in the name of the Lord, "Then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9.) Purity of speech is here declared to be pre-requisite to serving the Lord with one consent. "The words of the Lord are pure words." (Psalm 12:6.) To have a pure speech, we must choose the language of Canaan, and abandon that of Ashdod. And if we would be of one mind, we must speak the same thing! This was Paul's scheme of union, and no man can suggest a better.

It requires but little reflection to discover that the fiercest disputes about religion are about what the Bible does not say, rather than about what it does say - about words and phrases coined in the mint of speculative theology. Of these the homoussos and the homoousios of the ever-memorable Council of Nice, are a fair sample. Men are neither wiser, more intelligent, nor better after, than before, they know the meaning of these words. As far as known on earth, there is not "in the Book of the Life of the Lamb slain from the foundation of the world," the name of any person who was either converted or sanctified to God by any of these controversies about human dogmas, nor by anything learned from the canons or creeds of all the councils, from that of Nice, to the last Methodist conference.

It is a virtue, then, to forget this scholastic jargon, and even the names of the dogmas which have convulsed Christendom. It is a concession due to the crisis in which we live, for the sake of peace, to adopt the vocabulary of Heaven, and to return the borrowed nomenclature of the schools to its rightful owners - to speculate no more upon the opinions

of St. Austin, St. Tertullian, St. Origen - to speak of the Father, and the Son, and of the Holy Spirit - of the gospel, of faith, of repentance, of baptism, of election, of the death of Christ, of his mediation, of his blood, of the reconciliation, of the Lord's supper, of the atonement, of the Church of God, &c., in all the phrases found in the Record, without partiality, to learn to love one another as much when we differ in opinion, as when we agree, and to distinguish between the testimony of God, and man's reasonings and philosophy upon it."

The anxious reader will perhaps say, "It is indeed desirable to abandon party names, creeds, and dialects, but what can I do? I have little or no influence and cannot affect systems which have their roots deep in society and their branches high and wide spread." However deeply rooted, they are not upon the rock of truth - however wide spread, they have not the Lord's approbation. "Other foundation can no man lay than that which is laid," and every building not erected on that one and only foundation, the winds and storms will destroy. The only question is one of time - they must come down.

The reader is in another way concerned. He has to put himself right with God - to be in his right place. Whether he can pull down false systems is not the question. Is he doing what he can, or is he directly or indirectly helping to hold them up? The cry is, "Come out." Whether he can pull down false systems is not the question. Is he doing what he can, or is he directly or indirectly helping to hold them up? The cry is, "Come out." Whether the party he leaves will fall, or be not at all affected by his removal - whether he can find a Christian church, or plant one, are questions which should not in the slightest affect his conduct. Let every one in the first instance seek to stand personally in a correct position - to be right with God.

We demand a restoration of primitive Christianity - a beginning at the beginning. Unless a man is born again, born of water and the Spirit, he cannot enter the kingdom of heaven. Our question is not, Are you a Churchman, a Wesleyan, a Baptist? but "Do you believe with all your heart that Jesus is the Christ, the Son of the living God - have you been buried by baptism into his death, immersed into him, sanctified by the washing of water - can you approach with boldness the throne of grace, having your heart sprinkled from an evil conscience and your bodies washed with pure water - do you continue steadfastly in the Apostles' doctrine, the fellowship, the breaking of bread, and the prayers - are

you working out your salvation with fear and trembling, God working within you to will, and to do of his good pleasure?" The truth-seeker is earnestly requested to turn back and read again the chapters entitled "The Subjects," "The King's Table," "The Fellowship," and "Ministry" - to compare them with the teaching of the Apostles, and in all things cease from man and follow the Lord and the instructors authorized by him.

It may be well to remind the reader that the order of things herein contended for has prevailed - that so long as it continued, Christianity was productive of ever new and mighty triumphs. It may also be well to shew that the probability of its restoration is not merely a dream - that many churches, and some hundreds of thousands of disciples, rejoice in it as a fact. England, Scotland, Ireland, Wales, the United States of America, the Canadas, Australia, &c., have Churches which have restored the divine order, and have returned, or are struggling to return, in all things to the good old way. For the encouragement of those whose hearts warm to the ancient way, it may be said that many churches have been raised by very feeble instruments, and, in not a few instances, single-handed. Mighty is the truth, and it must prevail. He who takes the sword of the Spirit must conquer. A few instances, from many known to the author, will encourage the timorous.

A., an uninfluential individual having learned from the Scriptures the leading truths contended for in these pages, without knowing that any persons in England held them, came out from all sects, taught them, in private conversations with his neighbors and friends, many of whom, after some considerable time, gave themselves to the Lord, and a growing church has been established in his immediate neighborhood.

B., C. and D., members of a baptist church some miles from the place just alluded to, learned the way of the Lord more perfectly, and proposed to the church of which they were members, a restoration of the primitive order. Their proposal not being treated with respect, by the assistance of A. a church was planted in their neighborhood, which continued gradually to increase. E. and F. having become members of the church first alluded to, but residing several miles distant, gained some of their neighbors over to the truth, and commenced meeting in their own house. The number increasing, a suitable meeting-place was provided.

G., a female, heard the truth in London, called meetings in her own house for searching the Scriptures, which led to the establishment of a small church about six miles from London.

H. left London for an important town about sixty miles distant, found a kindred spirit there, and with his aid raised a church.

I. and J., husband and wife, left a city in which a church had been some time established, and settled in a locality in which no church, save that "by law established," had reared its head. They commenced at once to break the loaf every first day in their own house, and one and another were added, and soon a pleasing church was established. Leaving this place in a few years for another county, the same course was pursued, and the same result produced.

K. was invited to preach for a church in Sussex, which was without a pastor, and having accepted the invitation, brought before it the leading points contained in these pages, and faithfully condemned the practices of the people for whom he was preaching. A church meeting was called, and upon the question being put, "Shall this church return to all the practices of the first churches?" the members present (nearly two hundred) unanimously determined to do so immediately. From that time its happiness and usefulness have increased.

L. learned Christianity from the Apostolic writings, and established a church after the primitive order. Not knowing that any such existed in England, with much joy after some years he discovered that England and America had been blessed by many.

Page after page could be filled by recording similar cases, but the foregoing will suffice. The object which prompted to giving them is fully realized when enough are presented to produce the conviction, that those who love the Lord and desire to keep his commandments, need not to find a large church, nor even a small one. If they can do so, well and good, but if not, let them imitate those we have cited, and hundreds of others, and the blessing of God the Father, and the favor of the Lord Jesus will be with him.

A visit to one of these churches in its early days would have introduced you to a half dozen disciples, more or less, assembled in a parlor, upper room, or school-room, and sitting around a table, upon which bread and wine had been placed. After a hymn, and the fervent utterance of prayer

by the brother presiding, you would have listened to the reading of portions of the Old and New Testament, followed by mutual exhortation and teaching, after which the fellowship would have been attended to, the president giving thanks for the loaf, and each partaking and so in like manner with the cup - then a song of praise, and mutual prayer.

There you would not have found a pope, cardinal, or archbishop - priests you would have met, as every Christian is a priest to God, to offer spiritual sacrifices. Bishops, deacons and evangelists, though divinely appointed officers, would not have been found - not that these Christian congregations did not desire them, but because time and growth were required to obtaining them. As with the church at Ephesus, so with these - there were "things wanting," things to "set in order," not essential to the being of a church, but essential to its perfection.

Passing over a few years of gradual progress and improvement, a second visit might introduce to an advanced state of things. The ordinary room would have given place to a commodious building, neat and convenient, not arranged to distinguish the poor from the rich by the locality and quality of their seats - the only distinguishing mark being intended to indicate that part of the building was appropriated to the church, and the remainder to non-members. The order of worship would be the same as in the former instance, but in the teaching, more efficiency would be observable, several teaching brethren being engaged in commending the truth to every man's conscience, and all things being done with a due regard to propriety under the guidance of bishops, who, with several deacons, serve as the executive of the church. In the after part of the day, sinners listen to the Gospel proclaimed by a zealous and faithful evangelist, who is sustained, not as a preacher to the church, but as a missionary to the neighborhood. After his faithful proclamation and earnest appeal, they may be heard confessing their faith in Jesus the Christ, and may be seen, in the absence of wild excitement, mourner's benches, and long prayer for salvation, but with a thankful heart in full assurance of faith, descending into a grave of water, to be buried in the name of the Lord Jesus, "into the name of the Father, Son, and Holy Spirit," "for the remission of sin," "from which they go on their way rejoicing," like the eunuch of old.

But is it possible that a system thus marked by simplicity, unaided by civil power, and unwilling to do homage to the world, will ever make way? Will Rome, with its proud hierarchy yield? Will national churches step aside? Will mighty sects admit its claim and do homage to its worth? They have fought to their utmost against it, but their glory has departed, their strength has become weakness. They will do homage to the church of God because they must - the saints will take the kingdom and reign, for such is the divine decree.

To this conclusion a considerable party reply, that, "while it is true that the apostasy must be destroyed, it is not true that we are authorized to restore the primitive order and purity of the church." They declare that, "The dispensation being now 'In a state of ruin,' the consequence of a willful departure, it must so remain until the coming of the Lord, who will introduce another dispensation." Others again, while not objecting to efforts for restoration, despair of any considerable measure of success, and allege that things must become worse and worse, until the second advent, when the Lord will commence his reign, and the saints will reign with him for one thousand years, and righteousness cover the earth as the waters cover the channels of the great deep.

To the first party we say, that it would be equally true to affirm that the repentant sinner cannot return to God, because he is in "a state of ruin." But no! while contrition can reach the heart, "The vilest sinner may return."

As well might that party say, that, When the Jews so apostatized, that they were consequently given into captivity, their oblation taken away, and their temple and city destroyed, that then, being in "a state of ruin," there could be no restoration. But on the contrary, when they turned to the Lord, he put it into the heart of the king to release them, raised up Nehemiah, to lead them, restored their city and temple, and instructed them in the forgotten law, and accepted their restoration of the original worship.

To the other party, who would wait for the coming of the Lord, who have lost faith in the present dispensation, it may be said, "Awake thou that sleepest." The Lord is not coming to commence his reign. Jehovah has said to him, "Sit thou at my right hand until I make thy foes thy footstool," and Paul designates this sitting at the right hand of the Father, his reign, which will not terminate until he comes to destroy the

wicked and the earth. Now, the Lord reigneth not over all, but in the midst of his enemies. Now he sitteth upon the throne of David⁷, all power in heaven and on earth is given unto him. The false prophet, the beast, and the old dragon he will bring down, and "the saints shall take the kingdom" and shall reign - his cause, which is their cause, shall triumph. As the apostasy has swayed its scepter over Christendom, and appeared as the visible church, Christianity, the heaven given Christianity of the day of the Apostles, shall prevail, not indeed to the subjugation of every human being in the world, for this the man of sin has never been able to accomplish, yet he has ruled the nations "with a rod of iron," but Christianity only shall be known as Christianity, and the saints shall live and reign a thousand years. The confident assertions of Pre-Millennial Adventists have led the unlearned to suppose that every where in the writings of the apostles could be found plain promises of the Redeemer's reign on the earth for one thousand years before the general resurrection and judgment - whereas, none can be found which asserts his personal presence before he comes to destroy the wicked and consume the earth. While on the other hand, the reign of the saints, consequent upon the bringing down of the apostasy, is stated again and again. True, in one instance it is said, "that the souls of these who were beheaded lived and reigned with him," but his presence on earth can in no wise be necessary to the realization of this fact. Let us next notice the chapter upon which the pre-millennial advent superstructure is builded, and then conclude by placing side by side the events which will attend the Lord's coming.

⁷ read again the King and the Throne, chapter two

6. The Reign Of The Saints, And The Coming Of The Lord.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." - Rev. 20.

It is admitted that the whole of this passage cannot be understood in a literal sense. In the twelfth chapter the "great red dragon" is the symbol of Rome as a pagan power. Upon the prostration of the dragon, he gave his "power and seat and great authority" to the beast which came "up out of the sea." In other words, paganism having been cast down, its principles and governmental rule were given to, Rome Christian, and thus the dragon continued to rule, but under another name and semblance. In the portion of the book of Revelation now before us, the dragon is again introduced, and his downfall is as fully set forth as was his former conflict, fall, and resurrection under another name. Thus are

the great truths of the church's history represented by symbols the most bold and striking which the entire field of imagery could supply. When the old enemy of the church, covered with adversity, sinks into the abyss, the saints rise to prosperity, take their proper place in Christendom, and reign, as those who formerly were subject to the beast had reigned. "And they lived and reigned with Christ a thousand years." The triumph of the Redeemer's cause being both his triumph and theirs, his reign and theirs - not that he must be with them in order to reign with them, for as Queen Victoria continued to reign over her subjects while absent from her kingdom and the guest of the Emperor of the French, so does Jesus reign over his saints while sitting on the throne in heaven (and must reign until all his enemies are made his footstool), and so, when the saints take the kingdom, they will reign with him - he in heaven, they on earth. "During the tyrannous reign of the beast, the light of pure religion was almost extinguished, and the true church of Christ, borne down by her merciless oppressors and driven into obscurity, to all appearance became annihilated. But the time draws nigh when justice shall be awarded her, ('judgment shall be given to her,') by the destruction of her enemies, and the great Dragon himself, that ancient and wily foe, shall be bound and secured, by Him 'who hath the keys of hell and of death: who shutteth and no man openeth.'" The church shall then experience a glorious resurrection, by a revival of pure and primitive religion, in spirit and in power; and purified from all her corruptions, shall ascend to a conspicuous elevation, crowned with the stars, and arrayed in the light of heaven.

Thus, the living and reigning of the souls of them that were slain for the witness of Jesus and for the word of God, may be understood to signify, not the literal resurrection of the martyrs from the dead, ('souls sitting upon thrones' must be figurative,) but a revival in the Christian church of like faith, constancy, and zeal which the martyrs so eminently displayed. It is indeed declared that the martyrs shall rise before the general resurrection (20:12), but even more plainly was it declared (Mal. 4:5) that Elias should come before the great and dreadful day of the Lord; and, as Elias came in his successor, John the Baptist, who inherited his power and his spirit, so may the martyrs rise in their successors, who shall inherit the noble energy and spirit which they possessed."

Also in the eleventh chapter of John's symbols we have another instance. "And after three days and an half, the Spirit of life from God

entered into them, and they stood upon their feet." So in Ezekiel, in speaking of the restoration of the Jews - "Thus saith the Lord God, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, and brought you up out of your graves, and shall put my spirit in you, and ye shall live," chap. 27:12-14. So in Hos. 6:2: "After two days he will revive us,⁸ in the third day he will raise us up, and we shall live in his sight." So in the parable of the prodigal son, "This thy brother was dead, and is alive again," Luke 15:32. So in Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise." The following extract from D'Aubign,'s History of the Reformation will show how natural it is to use the very language employed here when the idea is intended to be conveyed of reviving former principles, as if the men who held them should be raised to life again. It is the language of the martyr John Huss, who, in speaking of himself in view of a remarkable dream that he had, said, "I am no dreamer, but I maintain this for certain, that the image of Christ will never be effaced. They⁹ have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from among the dead, and rising, so to speak, from my grave, shall leap with great joy." So a brief addressed by Pope Adrian to the Diet at Nuremberg contains these words: "The heretics Huss and Jerome are now alive again in the person of Martin Luther."

"By the phrase 'rest of the dead,' is not intended such as are in the grave, but the nations which Satan is not permitted any more to deceive, until the thousand years are fulfilled. Probably they are the rest or remnant which were slain with the sword of him that sat upon the horse. (19:21). They were dead, not as opposed to natural life, but as opposed to the life and vigor of active hostility against the church. In this respect, they "lived not again until the thousand years were fulfilled;" and as the false prophet had power to give life to the image of the beast (13:15), so when the thousand years are expired, Satan, being loosed out of his prison, shall have power to give life to the nations. He shall go out to seduce them, and to lead their innumerable multitudes in battle array against the camp of the saints - the beloved city. Then the end - the Lord will appear, the dead be raised, the living

⁸ cause us to live again;

⁹ his enemies

saints will be changed, the righteous will reign, the wicked will be punished, and the earth, with the works that are therein, will be burned up."

That there are many arguments against the conclusions set forth in this chapter, which are not here noticed, is well known to the author. That there are any which could not be satisfactorily answered he does not believe. That some may seem substantial when viewed by persons with a strong bias in their favor, and who have not fully examined the question, is freely admitted. The great cause of erroneous conclusion is found in the absurd attempt to interpret the Apostles by the Prophets, whereas the former are the inspired exponents of the latter. "A short and easy method," with the "Reign by Personal Presence Theory," is to bring together for review, those events which are concomitant with that advent of the Lord, which is the hope of the church, and then to ascertain whether those events are compatible with a subsequent millennium - remembering, that if they appear to be compatible, it will not prove that such millennium must follow, while if they are incompatible, it is logically demonstrated that a subsequent millennium is only as the baseless fabric of a vision, which grasped at, fades away. In applying this test, at least five events stand out as associated immediately with the coming of the Lord.

1. The Resurrection of those who sleep in Jesus. - "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's AT HIS coming." (1 Cor. 15:22, 23.)

2. The Transformation of the living Saints. - "Behold I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51, 52.)

3. The Removal of both from the Earth. - "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." (1 Thes. 4:16, 17.)

4. The Destruction of the Unbelieving and Disobedient.- "And to you who are troubled rest with us, when the Lord Jesus shall be revealed

from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thes. 1:7-10.)

5. The Heavens to pass away, and the earth to be burned up. - "Where is the promise of his coming? But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting into the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat?" (2 Peter 3:10-12.)

Thus there are among the great and precious promises for which the church is now waiting -

The Resurrection of those who are Christ's AT HIS COMING.

The changing of the living saints when the dead are raised incorruptible, that is, AT HIS COMING.

When the Lord descends from heaven, and those who sleep in him are raised, the living saints changed, then they together will be caught up in the clouds. In other words, they will be thus taken from the earth AT HIS COMING.

"When he comes" thus to be glorified in his saints, the wicked shall be punished with everlasting destruction - which is equal to saying AT HIS COMING.

"The heavens being on fire shall be dissolved." The earth and works thereon shall be consumed, AT HIS COMING.

What will follow? Certainly not the conversion of the Jews, the re-building of Jerusalem, the setting up of David's throne in the old city, and the one thousand years of prosperity. None of these can take

place after the resurrection and removal of the saints, the destruction of the unbelieving and disobedient, and the burning of the earth. Then will appear the "new heaven and the new earth," in which will dwell righteousness for ever, where sin, sorrow, pain and death shall never enter. Then will the New Jerusalem, the Bride, the Lamb's wife, come down out of heaven, and the throne of God and the Lamb will be there. Then will the church fully appreciate the saying of Paul, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus." (Eph. 2:4-7.) The following, among other subjects of interest, have as far as our limited space would permit, been contemplated - the commencement of the reign of Heaven, and the setting up of the little horn despotism - the "Wonderful, the Father of the Everlasting Age, the Prince of Peace," and the "Man-child, the base-born Son" - the Exaltation of Jesus to the throne of God and of David, and the Coronation of the Man of Sin - the Subjects of the Kingdom, and those who have the mark of the Beast - the sufficiency of the inspired Laws, and the worthlessness of human ordinances and tradition. Also, Regeneration, the Washing of Regeneration, the Royal Feast, the Fellowship, Ministry, Sects, Reformation, Restoration, the Nomenclature, Creeds, the destruction of the Apostasy, the one thousand years, the coming of the Lord, the destruction of the Earth, and the new Heaven and Earth.

In conclusion we say, Let the church arise! Now is our salvation nearer than when we first believed - the day is at hand, the night is far spent, put on the whole armor of God - be strong in the Lord and in the power of his might. As the infinite exceeds the finite, so does the enterprise committed to the church exceed in grandeur the loftiest aspirations of sages, philosophers, and philanthropists. High as are the heavens above the earth, so is the Divine design, in regard to the future age, beyond the conception of the most exalted of created intelligences, and yet, to the church is given the high honor of waging that holy war by which its triumph shall be brought about. Quit then yourselves like men! Not only is there for each of Immanuel's warriors a crown of immortality, but it is in the power of each to hasten the appearing of the glory of the great God and our Savior, and to bring nearer the time when the last

enemy shall be destroyed, and sorrow for ever flee away. Add then to your faith, courage, patience, and zeal - determine never to lay down your arms nor to falter - his power is sufficient, and the conqueror "shall inherit all things."

These pages, however, are not written for the church, but rather for those who love the Lord, yet know not what the Christian system is, therefore further appeal to the members of the one body must be deferred. To the unbeliever we have little to say - few of his class will read this volume through. Alas! poor mortal! Well has it been said, "He has no father, proprietor, or ruler - no sense of obligation, no comfort in reflection, no joy in anticipation. If he cannot be blamed, he cannot be praised, he cannot be honored - and man without honor is more miserable than the beasts that perish."

To those who believe in Jesus, but who have been driven by the waves of false systems, and can find no rest, or who rest in false security, we would that a few words were addressed, and as the author of "Christianity Restored" has well presented their responsibility, we conclude in his words.

A Word To Friendly Aliens.

"Whether to regard you in the light of who refused circumcision, but wished to live in the land of Israel, to be in the suburbs of the cities of Judah, and to keep some of the institutions of the ancient kingdom of God, without becoming fellow-citizens of that kingdom; or whether to regard you as the Samaritans of old, who built for themselves a temple of God upon Mount Gerizim, held fast a part of the ancient revelation of God, and rejected only such parts of it as did not suit their prejudices - worshipped the God of Israel in common with the idols of the nations, from which they sprang - I say, whether to regard you in the light of the one or the other of those ancient professors of religion, might require more skill in casuistry than we possess - more leisure than we have at our disposal - and more labor than either of us have patience to endure. One thing, however, is obvious, that if under the Reign of heaven it behooved so good a man as Cornelius ('a man of piety, and one that feared God with all his house, giving also much alms to the people, and praying to God continually,') to 'hear words by which he might be saved,' and to put on Christ by immersion into his death, that he might enter the kingdom of heaven, and enjoy the remission of sins, and the

hope of an inheritance among all the sanctified - certainly it is both expedient and necessary, that you also go and do likewise.

Every sectarian in the land, how honest and pious soever, ought to bury his sectarianism, and all his other sins of omission and commission, in 'the bath of regeneration.' It is a high crime and misdemeanor in any man, professing to have received the Messiah in his proper person, character, and office, to refuse allegiance to him in any thing; and to substitute human inventions and traditions, in lieu of the ordinances and statutes of Prince Immanuel. Indeed, the keeping up of any dogma, practice, or custom, which directly or indirectly supplants the constitution, laws, and usages of the kingdom over which Jesus presides, is directly opposed to his government; and would ultimate in dethroning him in favor of a rival, and in placing upon his throne the author of that dogma, practice, or usage, which supplants the institution of the Savior of the world.

It is to you, then, who, in the name of the King, are changing his ordinances, and substituting your own expedients, for the wisdom and authority of the Judge of all, we now propose the following considerations. Every kingdom has one uniform law or institution for naturalizing aliens: and that institution, of whatever sort it be, is obligatory by the authority of the government, upon every one who would become a citizen. We say it is obligatory upon him who desires to be a citizen to submit to that institution. But does not your practice and your dogma positively say, that it is not the duty of an alien to be born again, but that it is the duty of his father or guardian to have him naturalized? Now, although many things are in common the duty of brother, father, and child, yet those duties which belong specifically to a father, cannot belong to his child, either in religion, morality, or society. If it be the father's duty to 'offer his child to the Lord,' to speak in your own style, it is not the duty of the child to offer himself. It was not Isaac's duty to be circumcised, but Abraham's duty to circumcise him. If, then, it was your father's duty to have made you citizens of the kingdom of heaven, it is not your duty to become citizens, unless you can produce a law, saying, that in all cases where the father fails to do his duty, then it shall be the duty of the child, to do that which the father neglected.

Again - if all fathers, like yours, had, upon their own responsibility, without any command from the Lord, baptized their children, there

would not be one in a nation to whom it could be said, 'Repent and be baptized' - much less could it be said to every penitent, 'Be baptized, every one of you, by the authority of the Lord, for the remission of sins.' These remarks are only intended to show that your institutions do, in truth, go to the subversion of the government of Christ, and to the entire abolition of the institutions of his kingdom. On this account alone, if for no other reason, you ought to be constitutionally naturalized, and be legally and honorably inducted into the kingdom of heaven. It is a solemn duty you owe the King and his government; and if you have a conscience formed by the Oracles of God, you can have no confidence in God, nor real peace of mind, so long as you give your support - your countenance, example, and entire influence to break down the institutions of Jesus Christ, to open his kingdom to all that is born of the flesh, and to prevent as far as you can every man from the pleasure of choosing whom he shall obey - of confessing him before men - of taking on his yoke - of dying, being buried, and raised with Christ in his gracious institution. If Jesus himself, for the sake of fulfilling all righteousness, or of honoring every divine institution, though he needed not the reformation nor the remission which John preached, was immersed by John - what have you to say for yourselves - you who would claim the honors and privileges of the kingdom of heaven, refusing to follow the example of Jesus, and who virtually subvert his authority by supporting a system, which would, if carried out, not allow a voluntary agent in all the race of Adam, to do that which all the first converts to Christ did, by authority of the commission which Jesus gave to all his Apostles?

Again - whatever confidence you may now possess, that you are good citizens of the kingdom of the Messiah, that confidence is not founded upon a "THUS SAITH THE LORD," but upon your own reasonings, which all men must acknowledge may be in this, as in many other things, fallacious. Jesus has said, 'He that believes and is immersed shall be saved:' and Peter commanded every penitent to be immersed for the remission of his sins. Now he who hears the word, believes it, and is on his own confession immersed, has an assurance, a confidence, which it is impossible for you to have.

Let me add only another consideration, for we are not now arguing the merits of your theory, or that of any party: it is your duty, as you desire the union of (what you call) the church, and the conversion of the world, forthwith to be immersed and be born constitutionally into the

kingdom; because all Protestants of every name, if sincere believers in Jesus as the Christ, irrespective of every opinion found in any human creed, could, if they would, honor and obey his institutions, come into one fold, and sit down together under the reign of the Messiah. If all would follow your example, this would necessarily follow; if they do not, you have done your duty. In being thus immersed, all the world, Catholic and Protestant, admit that you are truly and scripturally baptized; for all admit that an immersed penitent is constitutionally baptized into Christ; but only a part of the professing world can admit that rite of infant affusion, on which you rely, as introducing you, without previous knowledge, faith, or repentance, into the family of God. Acquit, then, your conscience; follow the example of Jesus; honor and support his authority; promote the union and peace of the family of God; do what in you lies for the conversion of the world; enter into the full enjoyment of the blessings of the kingdom of heaven by confessing the ancient faith, and by being immersed in the name of Jesus, into the name of the Father, and of the Son, and of the Holy Spirit, for the remission of sins. Then you may say as Jesus said to the Samaritan woman. Although the Samaritans have a temple on Mount Gerizim, a priesthood, and the five books of Moses, 'salvation is of the Jews.' Although the sects have the Oracles of God, human creeds, many altars, priests, and religious usages, the enjoyment of salvation is among them, who simply believe what the Apostle wrote concerning Jesus, and who, from the heart, obey that mould of doctrine which the Apostles delivered to us.

In so doing, you will, moreover, most wisely consult your own safety and security, from the signal calamities that are every day accumulating, and soon to fall with overwhelming violence on a distracted, divided, alienated, and adulterous generation. If you are 'the people of God,' as you profess, and as we would fain imagine, then you are commanded by a voice from heaven 'Come out of her, my people, that you partake not of the sins of mystic Babylon, and that you receive not a portion of her plagues.' If affliction, and shame, and poverty, and reproach were to be the inalienable lot of the most approved servants of God, it is better, infinitely better for you to suffer with them, than to enjoy for a season all that a corrupt and apostate society can bestow upon you. Remember who it is that has said, 'Happy are they who keep his commandments, for they shall have a right to the tree of life, and they shall enter in through the gates into the city!'

Parable Of The Iron Bedstead.

"In the days of Abecedarian Popes it was decreed that a good Christian just measured three feet, and for the peace and happiness of the church, it was ordained that an iron bedstead, with a wheel at one end and a knife at the other, should be placed at the threshold of the church, on which the Christians should all be laid. This bedstead was just three feet in the casement on the exactest French scales. Every Christian, in those days, was laid on this bedstead; if less than the standard, the wheel and a rope was applied to him to stretch him to it; if he was too tall, the knife was applied to his extremities. In this way they kept the good Christians, for nearly a thousand years, all at one stature. One sturdy fellow, called Martin Luther, was born in those days, who grew to the enormous height of four feet; he, of course, feared the bedstead and the knife, and kept off at a considerable distance deliberating how he might escape. At length he proclaimed that there was a great mistake committed by his ancestors in fixing upon three feet as the proper standard of the statute of a good Christian. He made proselytes to his opinions; for many who had been tried on the three-foot bedstead, who were actually four feet, had found a way of contracting themselves to the popular standard. These began to stretch themselves to their natural stature, and Luther had, in a few years an iron bedstead four feet long, fashioned and fixed in his churches, with the usual appendages. The wheel and the knife soon found something to do in Luther's church; and it became as irksome to flesh and blood to be stretched by a wheel and rope to four feet, or to be cut down to that stature, as it was to be forced either up or down to the good and sacred three-foot stature.

Moreover, men grew much larger after Luther's time than before, and a considerable proportion of them advanced above his perfect man; insomuch that John Calvin found it expedient to order his iron bedstead to be made six inches longer, with the usual regulating appendages. The next generation found even Calvin's measure as unaccommodating as Luther's; and the Independents, in their greater wisdom and humanity, fixed their perfect Christian at the enormous stature of five feet. The Baptists, at this time, began to think of constructing an iron bedstead to be in fashion with their neighbors, but kindly made it six inches longer than the Congregationalists, and dispensed with the knife, thinking that there was likely to be more need for two wheels than one knife, which they accordingly fixed to their apparatus. It was always found, that in the same proportion as the standard was lengthened, Christians grew;

and now the bedstead is actually proved to be at least six inches too short. It is now expected that six inches will be humanely added; but this will only be following up an evil precedent; for experience has proved, that as soon as the iron bedstead is lengthened, the people will grow apace, and it will be found too short even when extended to six feet. Why not, then, dispense with this piece of popish furniture in the church, and allow Christians of every stature to meet at the same fireside, and eat at the same table? - the parable is just, and the interpretation thereof easy and sure.

Every attempt at reformation since the rude but masculine efforts of Luther, has been based upon the same principles. He did not like the popish superstructure, notwithstanding he built upon the same foundation. So did all his successors. They all divided the New Testament into two chapters. The title of the one was, the essentials - and the title of the other was the non-essentials. In one party the one chapter, and in another party, the other, is much the larger. Still the volume comprises but two chapters, however disproportioned they may be. Many efforts have been made to reduce the chapter of Essentials into narrower limits; but as it is reduced, the other is enlarged, and the old division is kept up. The book called The Creed contains all the essentials, and as they are correctly arranged, and soundly digested, this book is more the subject of controversy than the Testament, which has the essentials and non-essentials all jumbled together.

Suppose, then, that a number of churches should agree to throw aside the iron bedstead, and take the book in one chapter, and call it their Creed and Book of Discipline. What then? Oh! says Puritans, Methodists, Presbyterians, Episcopalians, &c., &c., to this. Stop, my dear friend, not one of them dare trust themselves upon this bottom; they all have their creeds and disciplines to keep them from sinking. What, then, if an experiment should be made, and a fair trial of the adequacy of the Divine Book should be given; and whenever it fails of the promised end, let any other device be tried. But among all the experiments of this age and country, it is nowhere that such a trial has been made, and failed. I am aware of all that can be said on the other side, and still I assert that no such experiment and result are on record. And, moreover, I do not think it is likely that it shall ever be proved by actual experiment, that the New Testament, without a creed, is insufficient to preserve the unity, peace, and purity of any one congregation, or of those of any given district. But above all, let us

have no more iron bedsteads, with or without wheels or knives." - Christian Baptist.

Extracted from advertisements in the original.

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