

# THEOLOGICAL TRACTS.

NUMBER I.



A DISCOURSE

ON

GLORY, HONOR, INCORRUPTIBILITY,

AND

ETERNAL LIFE,

NOT AN HEREDITARY ATTRIBUTE OF MAN,  
BUT THE GRACIOUS GIFT OF GOD,  
THROUGH JESUS CHRIST.

By JOHN THOMAS, M. D.

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“He that believeth on the Son HATH EVERLASTING LIFE:  
and he that believeth not the Son SHALL NOT SEE LIFE; but  
the wrath of God abideth on him.” John iii. 36.

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NUMBER I.

## PRELIMINARY.

SOME of the friends of truth and free investigation in the city of Louisville and vicinity, have resolved to publish, for gratuitous distribution, a regular series of Tracts, entitled as above; to consist of short and well written articles, discourses, or essays, from the pens of various authors, both living and dead. These Tracts will be principally on MAN'S ORIGIN, FORMATION, and DESTINY, as revealed in the two great books, NATURE and REVELATION. They will be published in a regular uniform series, so that they may be preserved and bound in a volume.

With these few remarks we introduce to the reader Tract No. 1, being a discourse on *Eternal Life*, delivered in the *Universalist House*, at St. Charles, Illinois, by JOHN THOMAS, M. D.

Reader! examine well the propositions of this discourse, and search the Scriptures to see whether they are sustained or not. This was the practice of the noble Bereans. Imitate them.



## A DISCOURSE

ON

## GLORY, HONOR, INCORRUPTIBILITY AND ETERNAL LIFE.

MY RESPECTED FRIENDS:—In the 3d chapter of John's testimony, and at the close thereof, it is written, "*He who believes on the Son HAS LIFE EVERLASTING; and he that believeth not the Son SHALL NOT SEE LIFE, but the wrath of God abideth on him.*" As preliminary to this address, I have read in your hearing the whole of the context to which this important and [to him who hears it for the first time] astounding passage stands related. I am aware of the peculiar notions which some of you, my worthy friends, have of this matter. Some of you imagine, that all men have derived from Adam, their peccant progenitor, an *immaterial*, and *therefore* immortal and incor-

ruptible, principle, which emanated from Him who is the Life of the World, and attaching itself to the Organic Clay, became God in Man, who was thus created in the Image of the Supreme. Others of you suppose, that man is only mortal indeed as respects his clay: immortal, according to the former speculation, as respects his inner man; but you differ from them in this, namely, that the immortal emanation is not subject to the pains of Hell, if hell there be; but that, whether virtuous or vicious, its adhesion to or aberration from rectitude, is an affair which is all disposed of in the present state; and consequently, that the destiny of the just and the unjust; of the persecutor and of him that suffers persecution; of the Jew, the Mohammedan, the Pagan, and the Christian; of the bandit, the cannibal, and the humble occupant of the Kingdom of Heaven, is identical, is uniform, is one!!! This is a difference of opinion between you who are styled heterodox by them who style themselves Orthodox, which I shall not undertake to explain away so as to bring you together; because, I believe that your systems are both irreconcilable with the Scriptures of truth: this, certainly, you all agree in, namely, that whether all men be saved or only the elect, their destiny is predestined of God; for, says the Calvinist, God has predestined only a certain favored few to everlasting life; while you who assume the contrary, maintain that he has predestined all mankind to enjoy life, after having duly suffered stripes, purgatorially in this life, for their offenses! But,

Nou est mihi tantos componere lites.

To me is not the task so many strifes to heal.

I proceed to observe, that the document read to you this morning shows that *the human family is divided into two grand classes relatively to the son of God*, of which, the one is made up of Believers on the Son, and the other of Rejectors of, or Unbelievers on the Son. Now this is true as appears on the face of the record: but permit me to observe, that the phrase, *the world*, as used in the 17th verse, does not mean *all mankind*, but the RACE OF MAN; which, I presume, you will admit can be saved from perdition, without every man, woman, and child necessarily being comprehended in it. In that verse it is written, "God sent his Son into the world, that the world through him might be saved:" that is, that the Race of Man might not become extinct; for assuredly, upon natural principles, but for the interposition of God, the Human Race, like the races of other animals upon this globe, such as the Mammoth, Ichthyosaurus, and other fossil quadrupeds, if not by this time, would, in a few more thousands of years, run out and become extinct. You are yourselves contemporary with the illustration of this principle which has obtained, and still obtains, among the Indian Tribes. Many nations of aborigines which existed when America was first settled are now no more; if, then, nations of men are blotted out, could not the same causes which operated upon them also reduce the whole race of man to a like catastrophe? I say, if God had permitted, or were yet to permit the Law

of Nature to take its certain and unerring course, in process of time, silence, yes, the silence of death would brood over the hills and vales of earth now teeming with life. Our cities would become vast mausolea; our towns and villages mere sepulchres of the dead; oceans, lakes, and seas, would be unwhitened by sails extended to the breeze; commerce would be no more, and the rivers would resume their pristine solitude; in short, the earth would again become void, though not formless—it would be a superb mansion bereft of its inhabitants. But God has so loved our race, that he sent his only begotten Son into the world that the catastrophe we have been contemplating might not supervene, but that it might be rescued from inevitable perdition.

And here permit me to observe, that if the Son of God had not come into the world, or, if he had come, and had not withstood the temptation of the Accuser, the race of man, if delivered at all from perdition, would certainly not have been saved by Jesus. But, and if he had not come at all, the Human Race would not have been consigned to endless torment, as some of you suppose, neither would it have attained to Eternal Life; no, its fate would have been again to have returned to “dust and ashes;” for, a time has been when Man was not upon the Earth, when he had no being, and but for the philanthropy of God, a time would again have arrived, when his race would have been no more.

But “God is love.” He loves our race, he compassionates the unfortunate; and hence, though the Scripture saith, “he is angry with the wicked every day,” yet he commiserates our helplessness, and has, in the superfluity of his benevolence, stepped in, as it were, between us and the destiny before us, and caused proclamation to be made, “that whosoever believeth on his Son should not perish, but have eternal life.”

That God did not send his Son into the world to save all mankind is obvious, for the context guards us against such a conclusion by informing us that he came to save *whomsoever of the world that believeth on him, &c.* When, then, we say the world is divided into the Believers on the Son, and the Rejectors of him, of course the term is restricted to that world of men and women which stands related to the Son of God; in other words, to those to whom the Son has been announced, and to whom the evidence of his divine character has been submitted. For it must commend itself to your reason, that *a man cannot sustain the character of a Rejector of the Son, who has never heard of such a personage; neither can he be regarded as a Believer, unless it can be shown that men can believe in things of which they have no knowledge.* You perceive, then, that there may exist a class of people, who are neither Believers nor Rejectors; they are then not of the world referred to in the passage before us, but constitute a Third Class of the human family, concerning whom we may inquire, in the language of the Apostle, “How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? No, it is impossible; for as the Apostle saith, “faith comes by hearing, and hearing by the authoritative proclamation of the Word

of God. Law must be delivered to men before they can obey or disobey. "If," said Jesus, "I had not come and spoken to them, (the Jews,) they had not had sin; [that is, they could not have committed the sin of rejecting me;] but now they have no excuse for their sin," [because he "had done among them such miracles as none other ever did."] So that, if Jesus had appeared among the Jews, and claimed to be their King, anointed of Heaven, and had done no miracles to sustain that high and lofty pretension, they would not have been obnoxious to an exclusion from his kingdom, or eternal life, which is equivalent, for rejecting him; their condemnation to eternal death must have been predicated upon some other ground.

From these considerations, I affirm that the Race of Man is constituted of Three Classes in relation to the Proclamation of the Day of Pentecost, attested by the power of God, concerning the Son of God. First, it consists of that class which "believes on the Son;" second, of that which rejects the Son by refusing to submit to his law; and 3d, of that which never heard of the Son of God. Now, concerning the first class, John says, that its members "have eternal life;" concerning the second, "they shall not see life;" and concerning the third, the principle laid down by Jesus is, that God not having spoken to them, "the ground of their condemnation" will not be that of rejecting him, as he has not put them to the proof; and Paul shows that they will not attain to eternal life; for he quotes the Prophet, who says, that "whosoever calls upon the name of the Lord shall be saved;" and remarks, "how shall they call on him on whom they have neither believed nor heard;" no, assuredly, from Death this third class cannot be delivered or saved, as no means of escape therefrom has been propounded to them. I would now, if possible, fix indelibly upon your minds the things of eternal life; and in order to do this, I submit to you the following propositions:

1. Eternal Life is a matter of promise.
2. The eternal life of man, or of the Human Race, is deposited in Jesus, who is styled the Prince of Life.
3. Eternal Life is the Free Gift of God.
4. Eternal Life, through the free and gracious gift of God through Jesus Christ to the world, is nevertheless conditional.
5. That men are put in possession of Eternal Life, not by the re-union of an "immortal soul" with a mortal body, but by the mortal body itself being re-animated by the Spirit of God.

#### PROPOSITION I.

Eternal Life is a matter of promise.

The following are the definitions of the terms of my proposition.

By Eternal is meant *unending*: by life is intended *the power of a full and perfect manifestation of the intellectual, moral, and physical faculties, or constituents of Man*; and, by the phrase, *is matter of promise*, is signified, a thing which is assured by a declaration previous to its possession.

Hence my proposition would read thus:

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

The proposition being before you, and the definition of its terms set forth with as much precision and simplicity of language as possible, (and no definition can be presented which shall entirely exclude all cavil,) I shall now lay before you a few proofs upon which it rests. Permit me, then, to direct your attention to the following passages of the oracles of God.

I. 2 Timothy i. 1: Paul an Apostle of Jesus Christ, by the will of God, on account of THE PROMISE OF LIFE *which is by Jesus Christ*.

II. Titus i. 2: Paul *in hope* of Eternal Life, which God, who cannot lie, PROMISED before the world began, but hath *in due time manifested* his word (of promise) through preaching which is committed unto me.

III. Hebrews vii. 6: Abraham that had THE *promises*.

IV. Galatians iii. 16: To Abraham, and to his Seed, who is the Christ, were the promises made.

V. 1 John xi. 25: And this is the promise which he has PROMISED *us*, even Eternal Life.

In our first proof, Paul styles himself an Apostle of Jesus Christ, according to, or, on account of, the promise of life, which is *in or by* Christ Jesus. God, says he to Timothy, "hath saved us, and called us according to his own purpose (or design) and grace (or promise), which was given (or promised to) us in Christ Jesus, before the world began, but which (promise) is now made manifest by the appearing of Jesus, who hath *abolished death*, and brought LIFE and IMMORTALITY to light *through the gospel*;" to which Gospel, he continues, even to the Gospel of life and immortality I am appointed a preacher, or herald, and an Apostle, and a teacher of the Gentiles.

From these statements of the Apostle we learn, that it was on account of God having made this promise of Eternal Life that he was appointed an Apostle, or Ambassador to the Nations of the Roman World to make them acquainted with it; to announce to them a new doctrine of Life and Immortality, altogether different from that they had learned from Socrates and Plato, or any other of their wise men and scribes.

In short, to make known to them the wonderful information, that a time was appointed by the ruler of the Universe *when death should be abolished from the earth*. We are taught, that the life and immortality, or rather incorruptibility, which were to supersede it, are things promised, and that they were developed with all their relations by Jesus Christ in the glad tidings, with the proclamation of which Paul was intrusted. Now, had there been no promise, there would have been no Christ, in whom all the families or nations of the earth should be blessed; and there would have been no Apostles, nor any glad tidings to proclaim; for Paul tells us he was an Apostle on this account, and if the subject did not exist there would have been no proclamation needed. We see then that the whole Christian scheme is founded in a cer-

tain *promise*, a promise even now as yet unfulfilled, it was a promise of life and incorruptibility consequent upon the abolition of Death: a promise which will be fulfilled because he that said it cannot lie, but will assuredly verify it in "*that day*" which he has appointed to discharge the same.

Furthermore, the scripture saith that this Life and Incorruptibility which is the subject matter of the promise, is brought to light or made known in the Gospel. The Gospel, then, is the true interpretation of the Promise of Life made before the world began.

But concerning this phrase, "*before the world began.*" We are not to imagine that this means before the creation of Adam, or the fitting of the earth as his abode. This expression occurs, also, in our second proof. There the promise of life is styled the *Hope* of Eternal life promised before the world began. If it was promised before the creation, to whom was it promised? It could not be to man, for man was not then in existence; the phrase then must have reference to some period coeval with men upon the earth. But when was that period?

In the Greek the phrase is, *pro chronoon aionion*, upon which the celebrated John Locke, a layman, makes the following critique: "*Chronois Aioniois*, in the secular times, the times of the ages, or in the times under the law; why the times under the law were called the times of the ages, we may find a reason in their jubilees, which were *aiones*, or ages, by which all the time under the law was measured; and so *Chronoi aionoi*, times of the ages, is used in 2 Timothy i: 9, and Titus i. 2. And so God is styled the Rock of (*aiones*) Ages (Isaiah xxvi. 4) in the same sense that he is called the Rock of Israel, (Isaiah xxx. 22,) that is the strength and support of the Jewish State."

*Aioon*, rendered Age, is derived from *aei*, always, and *oon*, being, and signifies in its radical idea endless duration. But it is also appropriated, and in that case signifies a duration coeval with the thing it is associated with; when it is connected with the word *life* it signifies *always being*; when appropriated it signifies, dispensation, state, or age; and in this sense *world* in these passages is to be understood: so that, instead of *before the world began*, it should read, *before the times of the ages*, or before the Jewish constitution was decreed.

This promise of Eternal Life, then, was made to some one before the time of Moses, and was made manifest, or explained, by Jesus Christ *eis sunteleia tou aionou* in the end of the world, age, or Jewish state. But the next question is, to whom was this promise of Eternal Life made? to what man living before the time of Moses? If this is precisely answered, we shall be at no loss to tell how long before Moses the promise of Eternal Life was made.

Our third proof tells us plainly that *the promise was made to Abraham*, and the Scripture teacheth us that he is the Holder of the promises. If this be so, then the promise of life was made some four hundred and thirty years before the law of Moses was promulgated; and to this the Apostle gives testimony in his epistle to the Galatians, as it is written, "Now to Abraham and his Seed were the promises made;"

not to all mankind, but only to two persons, to "Abraham and his seed;" "not to seeds, as of many, but as of one (person), "and to thy seed, which is 'The Christ.'" "And this I say, that the *diatheke* or institution of promise that was *Confirmed* before by God in Christ, the seed of Abraham, the Law (of Moses) which was (promulgated) 430 years after (that Confirmation), cannot disannul, that it should make the *promise* of none effect." Chapter iii. 16, 17.

Our attention, then, is directed by the Apostle to Abraham, it is to the biography of this patriarch that we must refer for information concerning this matter. The phrase, *Eternal Life*, however, nowhere occurs in the Old Testament; but it occurs thirty-one times in the New, and *Everlasting Life*, which is synonymous, fourteen times. We need not, therefore, expect to find *Eternal* or *Everlasting Life* expressed in so many words in the promise, but rather to discover a document which will admit of no other construction, if the interpretation thereof be derived from the exposition of Messiah and his Apostles. The New Testament does not contain the promise of *Eternal Life* that is recorded in the Jewish Oracles; it only expounds it, and makes known to the world what sort of character they must bear who would enjoy eternal life, what they must do to be sharers in it, and how, and when, the promise will be fulfilled.

Turn we, then, to the *Life of Abraham*. Joshua informs us, that Terah, Nahor, and Abram, were idolators. That "*they served other gods*" besides Jehovah, when they dwelt in Chaldea, on the other side the flood, or Euphrates. At that time the worship of the true God was greatly corrupted and forsaken, and had not the Almighty interposed, the world would finally have abandoned Him, and have sunk into the gross darkness of an universal polytheism.

To prevent this, and to organize the elements of a new and more glorious world, the Lord God selected Abram, one of the sons of Terah, and he said to him, "get thee out of Chaldea and go to a land that I will show thee; and I will make of thee a great nation, and I will bless thee; and in thee shall all families of the earth be blessed." Abram was then seventy-five years old, and his wife Sarai without descendants. He obeyed the command of God and proceeded forthwith to emigrate from his native country, and into the land of Canaan they came. Having arrived at Sichem, in the plain of Moreh, the Lord God appeared to him again, and said to him, "*Unto thy seed will I give this Land.*"

From Canaan, compelled by famine, Abram descended into Egypt; after sojourning there for a time he returned to a place called Bethel, near to which he encamped. Soon after this Lot separated from him, removing to the plain of Jordan, while Abram remained in the land of the Canaanites.

After this the Lord appeared to him again and said, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to THEE will I give it, and to THY SEED forever (or eternally); arise and walk through the land, in the length of it, and in the breadth of it: for I will give it unto THEE."



Some time after this the word of the Lord came to Abraham and announced that he had brought him out of his native country for the purpose of giving him the Land of Palestine for his possession. This very naturally elicited from Abram the inquiry, "*Lord God, whereby shall I know that I shall inherit it? What confirmation dost thou offer whereby I may know that I shall possess this Land, inhabited as it is by numerous warlike tribes?*" By reading from the 9th to the 21st verse of the 15th chapter of Genesis, we shall find that the *confirmation of the promise* consisted in the *combustion by fire from heaven* of a heifer, she-goat, and ram, each three years old, a turtle dove and a young pigeon, slain by Abraham in obedience to the command of God.

In Luke i. 72, the thing confirmed is termed "God's holy covenant (*diatheke*) or *promise*, the oath which he swore to our father Abraham." On the same day that this sign was manifested, God "made a covenant" or promise with Abram, saying, "Unto thy Seed have I given this Land, from the River of Egypt unto the great river Euphrates." Thus, then, the Land was promised to Abraham and to his Seed; nevertheless, in the 13th verse, God tells Abram that he should "go to his fathers in peace, and be buried in a good old age." The promise, therefore, that he should possess all the land of Palestine, had reference to a future state for its fulfillment, and not to the period of his animal or natural life. Abram did not expect it before his death, yet he believed God, for God had confirmed it by fire and blood; his expectation, therefore, regarded a period when he should live again; or, in the language of the New Testament, attain to a resurrection from the dead, though he was entirely ignorant of the principles upon which this "way of life" was to be manifested to the world.

When Abraham was ninety-nine years old, the Lord appeared to him again, and reminded him that his covenant or promise was with him, and reiterated that same promise in his hearing again, saying, "I will give unto *Thee*, and to thy seed after thee, the Land wherein thou art a stranger, all the Land of Canaan, for an everlasting or eternal possession or inheritance." Having previously, as we have seen, confirmed the promise, He enjoined the institution of circumcision upon every man of his family, as a token, sign, or seal, note or mark of the promise, and a seal of the righteousness counted to him by God, because he believed his word against all the probabilities of the case.

Had the faith of Abraham been no stronger than that of our contemporaries, it would certainly not have been "counted to him for righteousness." But he hoped for the fulfillment of the promise, even against all present ground of hope. His family of retainers was but few and feeble; he was an old man, and had his followers been a multitude the prospect of conquering and expelling the warlike aborigines would have been uncertain and remote. But he stumbled not at these obstacles, but believed God, that he would perform what he had promised.

The summary of the promises made to Abraham may be stated briefly thus:

1. That he should be the progenitor of a great nation.

2. That he should be blessed, have a great name, and be a blessing to all the families of the earth.

3. That he should possess all the land of Canaan forever.

4. That his seed should also possess it forever; and that its territory should be bounded by the Euphrates and river of Egypt.

5. That he should have a son by Sarah, who should be the progenitor of the seed, who should possess the land with him, and in whom all the nations of the earth should be blessed.

Now, we affirm that the promise of eternal life is to be found in one of these five particulars. It will be observed, that Abraham never possessed one foot of the land (Acts vii. 5); but having obtained a good report through faith, received not the promise, that he without us should not be made perfect. Seeing, then, that Abraham did not receive the promise before death, how can he receive it now? The only answer that can be given, is, that *he must rise from the dead* to enter upon the inheritance in connection with his seed, who is the Christ.

To Abraham, then, and to his Seed, the Christ, and *not to all mankind*, was the promise of Eternal Life made. The Seed of Abraham rose from the dead, and thus made known the way of life and entrance into the possession of the landed inheritance, with all its rights, privileges, immunities, honors and glory. But Messiah has not yet entered upon the estate. It is true he came to his *own land*, to the land which was promised to *him* as well as to his Father Abraham, according to his animal nature, but his own people or subjects did not receive him. Like Abraham, he was a mere stranger and sojourner in his own land; and like him, owned not so much as a foot of it in actual possession, for the foxes had holes, and the birds of the air had nests, but he had not where to lay his head, and subsisted on the contributions of his friends. But shall he never possess it? O yes, the time will come when he shall descend from heaven to the Mount of Olives, and make a triumphant entry into Jerusalem; when the acclamation of the nation shall rend the air with "*Blessed be he that cometh in the name of Jehovah!*" when his tread shall shake the globe, and the mountains flow down at his presence; yea, and the time is not far distant when his voice shall awake the dead, and like the dew from the womb of the morning, his immortal youths shall come forth radiant with the resplendant glories of the new born light of life. Then will the "Son of the Highest sit upon the throne of David his father, and rule over the house of Jacob forever." O, how brilliant will be that reign, when the King Eternal shall sit upon the throne of the world, and be encompassed by a nobility of patriarchs, prophets, and apostles, shining like stars in the everlasting kingdom which the Father of Lights shall set up! If we be honored to share in that age, we shall then mingle with Abraham, Moses, Samuel, Elijah, Daniel, the Harbinger of Jesus, Messiah, and his Apostles—characters of renown, of whom the world was not worthy, and constituting an Imperial Court unsurpassed by the conception of the most creative imagination.

Because God promises this land to Abraham, Palestine is styled in Scripture the Land of Promise. It is also termed "an heavenly coun-

try," because, when Abraham and his seed shall occupy it, it will be under a heavenly constitution, and subject to a King from Heaven. When Abraham sojourned in it, it was an earthly country, because it was the theatre of earthly institutions, inhabited by mortals, and governed by earthly kings. It is also styled "the rest that remains for the people of God," that is, when re-settled under the Heavenly Constitution. This heavenly country, and this rest, which are to be entered upon by a resurrection from the dead—these blessings, which were to flow through the Seed of Abraham, constituted the Hope of the Ancient world; for this hope they suffered reproach, termed by Paul, "the reproach of the Christ," which Moses esteemed as of greater riches than the treasures of Egypt, and a great recompense of reward.

This promise of life comes through Jesus Christ, says the Apostle; and obviously, for he is the Seed of Abraham, and it is by or through him that all nations of the earth are to be blessed. The inheritance was promised to him; hence he is the Heir of God. This inheritance was willed to him; and all have the privilege of sharing with him who conform to the stipulations of the will as set forth in the gospel. Such as do conform are styled "heirs of God, and joint-heirs of Christ;" as it is written, if we are children, then are we heirs, heirs of God and joint-heirs with Christ;" Romans viii. 17. Now, to become heirs it is necessary to fulfill certain conditions; in other words, it is necessary to "be Christ's," that is, to be *in him*, to belong to him, to be related to him as to an "Elder Brother." Now, to be "*in Christ*" is to be immersed into his name; for, says the Apostle, "as many of you as have been baptized into Christ, have put on Christ." Hence a man does not put on Christ by faith, nor by repentance, but by baptism, which is an institution concentrating and condensing within itself, as contemplated in its subject and action, belief of the gospel concerning Christ, amendment of life, and obedience to the law of faith. Every immersed believer of the gospel is in Christ, and belongs to him; and, says Paul, "*if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*" made to Abraham, which was, in substance, *that he should be the heir of a new world, inherit Palestine under a heavenly constitution, and enjoy eternal life crowned with glory, honor, and incorruptibility; and that he should come into possession of these blessings through one of his descendants, in whom all the nations should be blessed.*

These things constituted in the hearts of the ancient christians, "Christ in them the Hope of Glory." This Hope of Glory comprehended within *itself* all that made up the One Hope of the Gospel termed also in our second proof, the hope of Eternal Life—the hope promised 430 years before the descendants of Abraham were constituted a people or nation by the Constitution delivered to them through Moses. If then, the subject matter of the Hope of the Gospel be "glory, honor, incorruptibility, and eternal life," for they all accompany each other, it is certain that there is incorporated in the nature of Man, neither glory, honor, nor immortality; on the contrary, Man

is corruptible, dishonored, weak, humbled, animal, earthy, and mortal. These are the scriptural terms which define the constitution of Man. Hence he is encouraged to hope for their opposites, and to seek after them as for things which God has in reserve for those that obey his laws. But the matter of hope that is seen or possessed "is not hope; for what a man seeth, why doth he yet hope for it? But if we hope for that we see not, then do we with patience wait for it;" thus doth Paul express himself in the letter to the saints in Rome.

From these promises, then, it is obvious, that *Eternal Life* and its concomitants are things which mankind are not yet possessed of, but are matters of promise. They are promised to Abraham, and to the Christ, and to all who, under this Dispensation, can prove themselves to be in Christ, and of the seed of Abraham. We see that Abraham does not yet enjoy the promise, that his seed hath not yet taken possession of the inheritance; and that the dead who were in Christ when they died, have not yet entered upon the great recompense of reward, because they have to wait patiently till the fulness of the Gentiles be brought in, that they without us may not be made perfect. Two things, then are necessary that the promise of God, may be fulfilled, namely, that *Jesus must descend from heaven*; and *Abraham must be raised from the dead*: for unless Christ come again, there will be no resurrection from the dead; and if there be no resurrection of the dead, Abraham will never realize the promise of the Land, and of that world of which it will constitute the nucleus.

#### PROPOSITION II.

The *Eternal Life* of Man is deposited in Jesus, the Prince of Life.

By the phrase the *Eternal Life* of Man, I mean that by which the intellectual, moral and corporeal existence of a man will be sustained is intrusted to Jesus, who is the vital principle, if I may so express myself, of all human intelligence in the world to come. *Eternal Life* is personified in him—he is the *Eternal Life*. This proposition is abundantly proved by the following scriptures:

I. John v. 26: As the father has life in himself, so hath he given to the Son to have life *in himself*.

II. John v. 40: O, Jews! ye will not come to me that ye *might have life*.

III. John xvii. 35, 51: I am the bread of life, he that cometh to me shall never hunger. I am the Living Bread which came down from heaven; if any man eat of this bread, *he shall live forever*: and the bread that I will give is my flesh, which I will give for the life of the world.

IV. John xi. 24: I am the Resurrection and the Life.

V. Col. iii. 3: Our life is *hid* with Christ in God. When Christ, who is *our life*, shall appear, then shall ye also appear with him in glory.

IV. 1 John v. 11: God hath given us *Eternal Life*; and *THIS LIFE IS IN HIS SON*. He that hath the Son, hath life; and he that hath not the Son of God, *hath not life*.

From these passages it is clear, that, although a man may be an *heir* of Eternal Life, and in that sense have within him that which springs up to Eternal Life, yet the life itself is not an inherent principle of his Adamic or animal nature, but a principle that may be acquired by virtue of an interest in the Son of God. He has the principle of glory, honor, and life within himself, and he confers it upon whomsoever he wills. He offers this inestimable boon to the world, but men will not come to him that they may receive it.

He is the Bread of life, and it is just as necessary to feed upon that Bread to live forever, as it is to feed on the bread which perishes to live the ordinary life of an animal man. We must digest the Bread of life—in other words, we must assimilate to our intellectual and moral faculties the doctrine of Eternal Life; the doctrine must sustain them: the subject matter of our faith and hope, and must direct us in our walk, and conduct heavenward, that we may attain to its great recompense of reward.

Our first proof agrees with the doctrine of the word as revealed in John i. 1-5. The word was God, and in it was life. It was this Life-Word that created the heaven and the earth; and that moulded the dust into the form of a man, and animated him by the breath of heaven. It was the same life-imparting word that "prepared a body"—an animal body, and dwelt essentially or substantially in it, and thus became flesh, which was manifested to Israel by the Baptism of John, as the son of God, and therefore, the equal with God; for the grand difference between the Word by whom all things were created, and the Word which sojourned among the Jews, consisted, not in their being essentially dissimilar, for they were not—I and my Father are One—but in the Life-Word-Creator, assuming or taking upon himself, in relation to men, the nature of a descendant of Abraham. This assumption, however, made no difference as to the innate attribute of Life; hence, said Jesus, "as the Father has life in himself, so has he given to the son to have life in himself, the Father being the *Life-Word*, and the Son the *Life-Word-Incarnated*."

The Incarnated Life, Word, named Jesus, was introduced among men as the Fountain of Life and Light to the world. Hence, in conversing with the Jews, he says, in effect, "you search the scriptures to discover the way by which Eternal Life may be procured; now these testify, that I am he who confers it; and yet you will not come to me, the Fountain of Living Waters and drink that your thirst may be allayed. I am the Eternal Life, in me the fulness, the grace, and the truth are incorporated; and yet, O, Jews! you will not come to me that ye may obtain the Life you seek?" But if they had within them immortality, why needed they to seek for it, or to go to Jesus to obtain it? It would have been unnecessary, but inasmuch as there was no immortality—not one spark of it within them, if they would live for ever in *any sense* they were imperatively bound to go to him—"who only hath immortality" to bestow—and obtain it on any terms he might deign to prescribe.

Messiah is the Resurrection and the Life, and no man can enter the presence of the Father, unless He introduce him; and because he is the Resurrection and the Life, Paul told the Christians of Colosse, that their life was *hid* with him in God. But if immortality is an inherent principle of human nature, how can the immortality of A., B., and C. be said to be hid with Christ? It ought then to read, *our Life and Immortality are hid in ourselves*—in our heart, brain, soul or elsewhere! But, in relation to the true believers, Christ, the Eternal Life, is termed our Life, because all their hope for Eternal Life is embodied in him. Hence he is called “Christ our hope.” If he be not risen, their hope is a vain hope, and when they die they perish as the brutes. But he has risen from the dead, and sits at the right hand of God, waiting until the time appointed for his return to earth arrive; and *when* Christ our life shall appear—when he shall be seen coming with clouds of heaven in power and great glory—*then* you also, O true believers, shall appear with him in glory, and not one instant before. “We know,” says John, “that *when* he shall appear, we shall be like him, (glorious, honorable, and immortal) we shall see him as *he* is. And every one that has this hope in him purifies himself even as *He* is pure.” The idea, then, of an immediate translation from earth to heaven at the decease of our animal bodies, is excluded in toto; for the true believer is not to appear adorned with the glory of immortal youth till the reappearance of Messiah on this sublunary planet to raise the dead.

We are taught by John in his first letter, that God has given to the obedient believers eternal life. That in a certain sense, he has this life now. But it is elsewhere said, that “he that eats my flesh and drinks my blood, *has eternal life*,” yet John teaches in the proof before us, that *this life is in the son of God*, and that it is he only who has the Son has this life: for he plainly declares, that *he who has not the Son, has not this life*. If, then, this be true, it necessarily follows; that the disobedient, the rejectors, and all who have not the Son, in the true scriptural sense, are destitute of all right, title, and property in the Life and Inheritance which endures forever.

### PROPOSITION III.

*Eternal Life is the free gift of God.*

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

I. John iv. 10: Jesus said, if you knew the gift of God, and who he is that saith to you, Give me to drink; you would have asked him, and he would have given to you (*hudoor zoon*) water of lives.

II. Romans vi. 23: The gracious gift of God is everlasting life by Christ Jesus our Lord.

III. Ephesians xi. 8: By grace are ye saved through faith; and this (gracious salvation) not of yourselves; it is the gift of God.

IV. 1 Peter i. 13: Constantly hope for the gift *to be brought* to you at the Revelation of Jesus Christ.

If, then Eternal Life be the free gift of God, bestowed through Jesus Christ, it must surely be obvious to the meanest capacity, that "glory, honor, and immortality" are not inherent; are no constituent parts of human nature, are not hereditarily derived from the animal Adam; and, therefore, that immortality is a principle extraneous to the constitution of man, and, consequently, if enjoyed by any of his race, must be derived as a gift, a free and gracious gift from Him, who alone has it to confer. This gracious gift is an eternal reward, as the rejection of those who seek for it in their own way, instead of the way appointed by God, will be to them an eternal Punishment. It is a great recompense of reward which Jesus will bring with him; as it is written, "Behold I come quickly; and my reward is with me," which, according to Paul is "glory, honor, immortality and peace" to all who do well. Eternal Life is styled a *gracious* gift, because God bestows it spontaneously, that is, of his own accord. No man prompted him; it is a gift which flows from his own pure benevolence, and love of the race he planted on this terrestrial ball. He saw the wretchedness into which the world was plunged: that it had incurred every curse and death itself. What was to be done? To have left it in this condition would have been to have abandoned it to ultimate extinction. Moved, therefore, with benevolence and love, he instituted a scheme in conformity with the excellency, dignity, and wisdom of his character, by which to perpetuate the world under a more glorious and magnificent constitution even than that which he pronounced to be "very good." He foresaw that famine, pestilence, and war would, combined with all their collateral evils, bring the human race to perdition, that it would finally perish and leave but a wreck behind; therefore he interfered, for "God so loved the world as to give his only begotten son, that whosoever believes on him may not perish, but obtain eternal life." Let us, then, admire the goodness and philanthropy of God our Saviour for this unspeakably inestimable gift, and lay hold on it likewise as the very anchor of gospel hope.

#### PROPOSITION IV.

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

I. Matthew xix. 16: Good Master, what good thing shall I do, that I *may have* eternal life? Jesus answered, *if* thou wilt enter into life, keep the commandments.

II. Mark xvi. 16: *He that believeth*, (the Gospel) *and is baptised*, shall be saved; but he that believeth not (the gospel) shall be condemned.

III. John iii. 5: *Except* a man be born of water and the spirit he cannot enter into the Kingdom of God.

IV. John iii. 15: *Whosoever* believes on the Son of Man shall not perish, but have eternal life.

V. John iv. 14: *Whosoever* drinketh of the water that I *shall* give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

VI. John v. 24: *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.*

VII. John vi. 40: This is THE WILL of him who sent me, that *whosoever* recognizes the son, and believes on him, shall obtain everlasting life, and I will raise him up at the last day.

VIII. John vi. 53: *Except ye eat the flesh of the Son of Man, and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.*

IX. John x. 28: My sheep hear my voice: and I give unto *them* Eternal Life; and *they* shall never perish.

X. John xi. 24: Jesus said, I am the resurrection and the life: *he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth shall never die.*

XI. John xvii. 2: O, Father! thou hast given the Son power over all flesh, that he should give Eternal Life to *as many as thou hast given him.*

XII. Acts xiii. 46: It was necessary that the word of God should first have been spoken to you, Jews; but seeing that you put it from you, and *judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles.* \* \* And when they heard this they rejoiced, and glorified the word of the Lord; and *as many as were disposed* for eternal life believed.

XIII. Acts xv. 15: God first looked down upon the Gentiles, *to take from among them* a people for his name.

XIV. Romans i. 16: The Gospel is the Power of God for salvation *to every one who believes* (it); as it is written, "*the just shall live (eternally) by faith.*"

XV. Romans ii. 7: God will render to every man according to his deeds: to them who by patient continuance in well-doing SEEK for glory, and honor, and immortality, he will render eternal life.

XVI. Romans viii. 13: 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.

XVII. 2 Timothy ii. 12: It is a faithful saying; for if we be dead we shall also live with him; *if we suffer*, we shall also reign with him; *if we deny him*, he also will deny us.

XVIII. Hebrews v. 9: Jesus being made perfect (by a resurrection of life) became the author of eternal salvation *unto all them that obey him.*

XIX. Hebrews x. 36: You must persevere in doing the will of God, that you *may obtain the promised reward.*

XX. 1 John ii. 17: *He that doeth the will of God abideth forever.*

XXI. 1 John iii. 15: No murderer hath eternal life abiding in him.

XXII. Revelation ii. 7: *To him that overcometh* will I give to eat of the Tree of Life, which is in the midst of the Paradise of God. Verse 11, he shall not be injured by the second death.



Now, we do not hesitate to say, that these passages prove that Eternal Life is conditional, or obtainable by those who conform to certain fixed and unalterable stipulations. The expressions "if," "he believeth the gospel and is baptizd," "Except," "whosoever," "as many as," "to take from among," "to every one who," "to them who," and so forth, are all terms of condition. The reply of Jesus to the young man gives us the gist of the whole matter, "if thou wilt enter into life, *keep the commandments*. Now this teaches us the truth positively and plainly; and if we can ascertain distinctly the laws to which God demands our obedience, we need be at no loss to determine what is the mind of God in relation to those who are disobedient to his requirements. Jesus has placed the obtaining of Eternal Life upon hypothetical grounds—he suspends the future glory, honor, immortality and Eternal Life of the Human Race upon an "if," consequently, nothing can be plainer than this, namely, that he that *obeys* the law of faith will obtain them, and he that *obeys it not* will never see life eternal, but be turned back into the darkness and silence of the Second Death forever.

Again, if Eternal Life be conditional, that is, *attainable by obedience to the moral laws of God*, none can possibly attain to it, who either *cannot or will not* conform to the terms upon which it is freely and graciously offered. The disabilities of those who *cannot* observe God's commandments are various; and may be arranged under the heads of *physical* and *circumstantial* impediments. Those who are physically incompetent do not enter into the purview of the gospel at all. The proclamation of this law is addressed to all capable of rational investigation—to all who can think, weigh testimony, and determine according to the evidence in the case. It does not expect them to obey it who are physically incompetent to will or not to will: nor does it offer salvation to any who have neither heard of Jesus, nor of the gospel of his reign.

"All the world," saith the Scriptures, "is guilty before God." How comes this universal guilt upon the race of man?

First, by the transgression of God's law by the first man; secondly, by all men being born of a transgressor; and, thirdly, by their own personal transgressions.

The first man and woman were alone responsible for their eating the forbidden fruit. Because they did this, they were placed under a new constitution, different from that under which they were before they sinned. Then every thing was very good, and themselves very good likewise; but having sinned they became sinners, and the subjects of good and evil in their cup of life. Their *state* was now changed by disobedience.

They were in a *state of sin*, and therefore under a constitution of sin. Under this constitution they became liable to a great variety of evils, all of which are consequent upon sin. Having thus fallen into degradation, they became the progenitors of the world. Is it reasonable to expect that their offspring would be "very good" as they were, when they came from the plastic fingers of their Creator, who mould-

ed them from the dust! On the principle—which is a universal law and without exception—that “like begets like,” we should look for a progeny like themselves, subject to all the ills of life; citizens of the same state and related to the same constitution.

And this, in truth, is our *natural* inheritance. We come into the world involuntarily. We find ourselves here, the subjects of evil, and distress, and death, without having ourselves committed any thing worthy of stripes. But why are we thus involuntarily subject to frailty? Because we are, according to the law of nature, born into a state of sin, and thus placed under a constitution of sin. Why God pleases that things should be ordered thus, it is not our province at this time to inquire. The fact is indisputable, for it is the experience of every day. Because, then, the offspring of sinners are born into a state of sin, and are placed under a constitution of sin, they are sinners, even before they can discern between the evil and the good; they inherit the ills of life and the pains of death, and beyond this, as creatures born subject to frailty, they have neither hopes nor fears. They are under the law of nature, which God enacted when he said, “out of the ground wast thou taken; dust thou art, and to dust thou shalt return.”

Thus the Earth is peopled by inhabitants who are “constituted sinners;” death reigns over them all, and by fell swoops, whirls them into the dust from age to age. As we have said before, but for the goodness of God the Earth would continue the vast charnal house of humanity forever. But he did not intend this Animal Kingdom to be the final state of mankind. From the Scriptures we have quoted, we learn that his plan is, to take from among its subjects a people who shall constitute a Spiritual Kingdom to inhabit the earth forever. Not to transform all the men, women, and children of the Animal Kingdom into the men, women, and children of the Spiritual Kingdom; but to take from the Animal Kingdom such materials as will answer to build up the Spiritual. The Christian era found the Gentile world under “times of ignorance,” in which they had been enwrapt for ages, and under which millions of them have continued to this day. Does ignorance make men criminal, when they possess not the means of knowledge? No; and therefore Paul addressed the constituted sinners at Athens, “the times of this ignorance God hath winked at,” or overlooked; and to those of Lyconia, “God in former generations permitted all the nations to walk in their own ways;” “receiving in themselves that recompense of their error that was meet”—being worthy of death from which they have no release. And if helpless ignorance do not criminate men so as to expose them to the *second* death, shall we say that sinners, because in helpless ignorance, ought therefore to enjoy or share in the rewards which are reserved for those who know God and obey the gospel of Jesus Christ? “The new man is renewed by knowledge,” says Paul, “after the image of Him who created him;” yes, it is animal men and women renovated by a knowledge of the truth and subjects of the resurrection of the just, of whom the Spiritual Kingdom of God is composed.

Now, since the days of Noah, God has not delivered his laws to mankind at large, but to portions of the race in particular. The truth of this will appear from the fact, that the Law of Moses was delivered to Israel alone, and at a time when the population did not exceed that of the British American colonies before the Revolution; and furthermore, that the gospel of Jesus Christ was proclaimed not to all mankind, for all the tribes of men were not known to the ancients, but "to every nation under heaven" of the Roman government. And it yet remains for Jehovah to cause an *authoritative* proclamation of the "Everlasting Gospel" to be made "to them that dwell on the earth, even to every nation, and kindred, and tongue, and people," which shall embrace the population of China, India, Central Asia, Hindostan, and so forth.

These proclamations it is which convert "Times of Ignorance" into Times of Knowledge. It is knowledge which makes a "constituted sinner" accountable for his sins; and if accountable, therefore obnoxious to the anger of a just God, unless he obey the truth. When men are made acquainted with the Law of God, they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice whether they will become "constituted righteous" ones, or enlightened transgressors; for this near relation to the Law of God renders it absolutely impossible for them any longer to remain merely "constituted sinners;" they must superadd to this the attribute of knowingly wilful transgressors.

In this life, then, there are two states in relation to God and the children of Adam: one a *state of sin*; and the other a *state of favor*. The citizens of the former state are sinners by virtue of a constitution, who are of all ages, and of every shade and variety, together with those enlightened transgressors whose sin is not only constitutional but voluntary; the State of Favor comprehends those who *were* not only constituted sinners, and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are "constituted righteous." In regard to the righteous, they are delivered from the fear of death, because, having obeyed the truth, they have passed from death unto life; but this is not the case with sinners by nature and practice, who know, but will not obey the truth. Constituted sinners, and intelligent transgressors are all under sentence of Death Eternal, with this difference only, that the punishment and destiny of constituted sinners, living under times of ignorance, is the common lot of man, aggravated by the demoniacal institutions of Idolatry, Mohomedanism, &c., "ending in death," which is uninterrupted by a resurrection; whereas, the transgressors who know, or may know the law, though subject to all this in common with them, are raised to trial, execution, and the terrors of the Second Death, the Eternal consummation of their woes.

It would occupy too much space at this time to go into the doctrine of the several proofs in detail. In the general, they will all be found to concur in teaching, that *God has set Eternal Life and Eternal Death before men living under times of Knowledge; and that their destiny in relation thereto depends upon their own volition; that is, they will be-*

*come heirs of Eternal Life, if they will obey Him who is The Life; or they will continue the heirs of the Second Death, with the superaddition of suffering, PREVIOUS to that catastrophe, if they reject his claims to their obedience.*

In our second proof, the Prince of Life says, "He that believes the gospel and is baptized shall be saved." Saved, salvation, and the like terms are often used in Scripture; we will remark briefly on these. Paul says, that before Christ came, "Jews and Gentiles were all under sin," and elsewhere, he says, that "THE WAGES OF SIN IS DEATH;" consequently they were all under sentence of death or condemnation. Sin and death were the things of which they were all the subjects: sin was the labor of their lives, and death the well earned wages thereof. Jews and Gentiles were all fellow-laborers in evil, and therefore, fellow-sufferers of all the calamities of life, and co-heirs of a common fate.

Now, Salvation in relation to these, it is clear, must have pertained to a deliverance from sin, and consequently from Death; for to deliver a man from the cause of his evils is eventually to remove those evils likewise; hence, to "take away the sin of the world" is to cancel the liability to the punishment due to sins, which is the Second or Eternal Death.

When, therefore, it says, "To Him gave all the prophets witness, that every one who believes on him shall receive forgiveness of sins by his name"—the sentence fails to be completed—and as a consequence, he shall be saved from Death Eternal, the wages and punishment of sin. The salvation, then, promised in the gospel, is a deliverance from sin and Death. When, therefore, it says, "He who shall believe the gospel and be baptized, shall be saved," a proclamation is made, that all believers of the gospel, who obey it, shall be delivered from sin and Death Eternal.

And here it is manifest that the proclamation promises deliverance to Obedient Believers only. It is "he who shall believe," &c.; nor does it stop here, for it declares, that he who shall not believe the gospel shall suffer condemnation, that is, the Sentence of Eternal Death under which he lies shall be carried into effect. Again, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God;" in other words, he cannot enter Paradise. This condition is fixed and unalterable; this rule is the unrepealed statute of Heaven, announced by the Great King, who is destined to reign in that Kingdom. The Heirs of Paradise, constituted such under the New Institution, can only become Heirs by submitting to this, the Spiritu- alization Law of the Kingdom of God. The being begotten of the Spirit and born of Water, is the passing from the sentence of Death to the sentence of Life, which says, that such an one shall not suffer the condemnation of the Second Death: see proof vi. He who has thus passed from Death to Life becomes, by the transition, a sheep of the Great Shepherd's flock, (proof ix.,) one of the people of God, (proof xiv.,) a well-doer, (proof xvi.,) a subject of the Author of Eternal Salvation, (proof xviii.,) a doer of the will of God, (proof xx.,)

&c., and therefore entitled to all the blessings predicated on such characters.

The condition, then, to which men are bound to conform, if they would live forever, is, in general terms, to *keep the commandments*. This, I say, is general, and applies equally to the past, the present, and the future. But this condition is resolvable into something more particular. Hence the sentence falls to be completed, *keep the commandments peculiar to the Divine Constitution under which you live*. Noah, Abraham, Isaac, and Jacob, had to observe the ordinance of the Patriarchal Constitution of Things; Moses, Aaron, and the Israelites of the Siniatic Law; the Jews and the Gentiles of the Roman World, after Pentecost, A. D. 33 and 41, the commandments of the New Institution; and the universal concourse of mankind will, from the approaching appearance of Jesus in his glorious kingdom, be subjected to that Law of Love, which is to proceed from Zion to every nation, tongue, kindred, tribe and people of the inhabited earth: which is then to be "full of the *knowledge* of the glory of the Lord, as the waters that cover the depths of the sea." Hab. ii. 14.

But, *we* have more particularly to do with the commandments of the *Times which are*. We are to keep the commandments of the Apostles of Christ, *if* we would enter into that life which is Eternal; and the *first* condition is, that *we believe the gospel, amend our lives, and be baptized in the name of Jesus Christ for the remission of sins*; and that thenceforth *we persevere in well doing*, which consists in observing the "all things" which Jesus commanded his Apostles to teach those whom they converted to the faith. By thus persevering till death they become conquerors; and though they fall for a time they will rise again to eat of the Tree of Life, which is in the midst of the Paradise of God, according to the 22d proof.

These are the conditions, the fixed and unalterable stipulations, as unchangable as The Immutable himself, to which we all must conform if we would enter into Life, by a resurrection from the Dead. None have any part or lot in this Salvation but the true Believers; the reward is to the Obedient, according to the letter and spirit of the gospel, and to none else. The world of Animal Men is but the crude materials out of which the Arch Builder of Eternal Mansions, is erecting a superb and undecaying edifice: His materials are *animal*, and of these he is rearing a *spiritual* or immortal and glorious architectural order. He incorporates the choice, the living stones, into his building, but the worthless, and the rubbish, he casts away and destroys by fire. To become *stones*, which will never wear away, we must be incorporated into Him who is the Rock, and be subjected to the preparation which he requires, whose workmanship is perfect and complete.

#### PROPOSITION V.

Men are put in possession of Eternal Life, not by the re-union of an "immortal soul" with a mortal body; but by the Mortal Body itself being re-organized and re-animated by the power or spirit of God.

I. Romans viii. 11: If the Spirit of God, who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also make your mortal bodies alive by his Spirit that dwelleth in you.

This passage is addressed, not to all mankind, but to those in Rome "called *saints*," and therefore, to all who can prove their identity of state and character, in all after ages, with them. These were "spiritually minded" persons, who attended to "the things of the Spirit," in opposition to those who were "carnally minded," and therefore enemies of God, who regarded only "the things of the flesh," the works of which are manifest. The spiritually minded had the spirit of Christ, who by this spirit abided in them, whereby they became dead to sin and alive to righteousness.

And because this Spirit dwelt in them they had the promises of a resurrection to eternal life. And this promise regards the body, not some imaginary tenant of our clay. Pythagoras, Socrates, and Plato taught the Immortality of the soul; but Jesus, a greater philosopher than they, taught the Immortality of the Body, or of Man. The Immortality of the soul is a pagan dogma; but the glory, honor, and incorruptibility of the mortal body, at the resurrection of the just, is purely a divine discovery by Jesus Christ: whose body was mortal, and on the third day after his crucifixion was clothed with a glorious and honorable immortality. He is the model of the manner in which we shall attain to glory, and of what we shall be when honored to share in the resurrection of the just. "From Heaven we look for the Lord Jesus Christ, who shall change our *VILE BODY*, that it may be fashioned like unto his *GLORIOUS BODY*." This is the declaration of Paul, and that of his fellow-apostle John is like to it: "It doth not yet appear what we (the sons of God) shall be; but we know that when he shall appear *we shall be like him*; for we shall see him as he is. And 'every man that hath this Hope in him purifieth himself even as He is pure.'"

"And now little children, abide in him, that *when he shall appear* we may have confidence, and not be ashamed before him *at his coming*."

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

1. In relation to the antitheses Eternal Life and the second Death, mankind may be divided into two classes: *first*, the Heirs of Eternal Life; and *second*, they who are entitled to "the Wages of Sin."

2. In relation to Eternal Death, sinners may themselves be subdivided into those who live under "Times of Ignorance," and those who are placed under Times of Knowledge; the former are "made subject to frailty, but not willingly," and are destined to return to dust, from which they rise no more; while the latter are not only "made subject to vanity, and return to the dust, but are raised therefrom again to the resurrection of condemnation, which results in "death ending in death," which is therefore second and eternal.

2. Eternal Life being a matter of promise to Abraham and his Seed, it is bestowed only on those who can prove that they are the seed of Abraham; in other words, a man, to become immortal, must

establish his identity as one of the Heirs of the Will concerning Christ.

4. Jesus must return to Palestine; and Abraham, Isaac, Jacob, the Prophets, Apostles, and others, must rise from the dead in order to realize the things promised in the Will.

5. Immortality is not an hereditary constituent of Human Nature, but a free and gracious gift of God superadded to it, and laid up with Jesus as treasure in heaven, to be bestowed on his re-appearance upon this terrestrial globe.

6. Eternal Life is conferred on those only who conform to certain fixed conditions, namely, Obedience to the Gospel preached by Peter on the Day of Pentecost, and a subsequent continuance in well doing.

7. Salvation is deliverance from Sin and Death.

In fine, let us remember that our lot is cast, and by virtue of the appointment of Him, who marks out the boundaries of the nations, we are placed under Times of Knowledge, and therefore can have no excuse for not obeying. By his word he calls upon us to forsake the error of our way, and to walk in that path, to seek that truth, and to pursue that Life which "the Way, the Truth, and the Life" has delineated and procured. "Behold," says he, "I come quickly, and my reward is with me; I will recompense to every man, according as his works shall be." "Happy are they who keep his commandments, that they may have the privilege to eat of the Tree of Life, and they shall enter by the gates into the City." "I am the Root, and the Offspring of David; the bright and the morning Star. And the Spirit and the Bride say, come; and let him that hears say, come; and let him that is thirsty, come; *whosoever will*, let him take of the water of Life freely." Here is a free and noble invitation from the Prince of Life; who would not come and eat, and drink, and live forever!