

surely drink. For Lo! I begin to bring evil on the city that is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the earth."

Now we see the preparations in progress throughout the entire Roman earth, on the most gigantic scale. Every nation and kingdom of the continent of Europe is at this moment literally beating their implements of husbandry into weapons of destruction, and these are the very nations that have trampled under foot, oppressed and tormented the poor Jew. But their time has come, and they must now drink to the dregs the cup of the Lord's indignation, and they cannot escape, for "the Lord hath a controversy with all these nations * * * he will give them that are wicked to the sword with the Lord."

Thus we have in the parable of the rich man a perfect fac-simile of the punishment of the Jews for their wickedness, unbelief, and rejection of the Messiah, as predicted by Moses and the prophets, and most literally fulfilled in their past history. They have been dead and buried, nationally and ecclesiastically, ever since the destruction of their city and temple; their punishment had been described by Moses as burning consumption, flames and torments, with no rest for the soles of their feet—dispersed into every nation and country. Their blindness and unbelief has been an impassable gulf separating them from the blessings of the Abrahamic covenants, while the despised but-believing Gentile has by faith been enjoying the blessings by being engrafted into the Abrahamic stock and become an heir according to the promise, as represented by Lazarus in Abraham's bosom. But some may object to this interpretation by asking how did it happen that Lazarus too had to die before he was carried by angels into Abraham's bosom. We answer that it is necessary that the Gentile be first cut off from the wild olive tree before he can be engrafted into the good olive tree, he must also become dead to the world and forsake his Gentileism before he can become a son of Abraham, he must also be buried with Christ in baptism and rise again to a new life ere he can become the Bride of Christ. Then he gets into Abraham's bosom and becomes an heir according to the promise, and then at the great assize when the Lord shall judge the quick and the dead at his appearing and Kingdom, after having understood, believed and obeyed the Gospel and put on Christ by the one immersion, and having by patient continuance in well-doing, sought for glory, honor and incorruptibility—the award of the Righteous Judge will be Eternal Life in the Kingdom of God; a joint heirship with Christ in ruling the nations in the age to come, and being exalted to an equality with the angels to die no more. Reader, is not this worth striving for? Yes, surely it is; but remember, you can't have this honor and the honor that comes from men. The things that are highly esteemed among men are an abomination in the sight of God. So worldly honors must be entirely renounced or forfeit the honor that comes from God only.

The New Creed.

The following manifest from Dr. N. Field we copy from the *Prophetic Watchman*, from which the brethren of the One Faith throughout the Provinces and United States will be able to discover the broad line of demarkation that separates us from this branch of the Apostacy termed Adventism. We hereby wish it to be most distinctly understood that we will neither recognize as a Christian any man betraying such deplorable ignorance of the Gospel, or hold fellowship with any that do. This is our position, and we hope and trust that Bro. Stephenson will take the same ground:—

"As it is now very apparent, that we are to have a creed, like all other sects—Catholic and Protestants, by which the Orthodox and the Christianity of others are to be decided, I would like to know how the Brethren in Indiana stand on the subject. If they intend to make a certain *Theory* of the Kingdom and faith in Jewish restoration a test of fellowship; let them say so as decisively as possible. Speak plainly through the *Watchman*.

If they intend to abandon the ground on which we organized our State Conference, and violate the agreement then and there made, I want to know it. We propose to make faith in Christ, and obedience to his commands, a condition of fellowship, union, and co-operation. But if this is a failure let the world know it, and let it be proclaimed that our interpretations of the Gospel shall be the creed. That all who cannot believe certain things concerning the Jews, and are not re-immersed, provided they are Reformers, Baptists, or Adventists, are no Christians and cannot be saved!

And to be consistent, let it be known that all in our churches, who were baptized without this previous faith, are not fit to be there, and if they persist in their unbelief and neglect of re-baptism, ought to be expelled! Let it also be known that for years men have been preaching and baptizing people without any faith themselves! And all this time they have been recognized as Christians, as Evangelists, and worthy of fellowship!

For this stretch of charity let all the advocates of this New Creed, repent in sackcloth and ashes; for there is no dodging the conclusion that they ought not to have fellowshiped anybody destitute of this essential faith. They ought not to have admitted Bro. Proctor, or myself, to the State Conference! All ought to be treated as unpardoned and unconverted sinners, unless they subscribe to the New Creed.

Now, Brethren, this is a serious matter, and I want to hear from you on the subject. If we are no longer a free people, the sooner we know it the better. It is useless to make any further effort for Union and co-operation, if any one man, or a dozen men, are to be infallible interpreters of the Bible and we are to be compelled to adopt their interpretations as the bond of Union.

I am willing, and more than willing, that every man shall judge for himself in this matter of re-baptism, and act out his own

convictions. But the rock of Gibraltar is not firmer fixed in its position, than I am in my determination, not to make my understanding of the Bible, or that of any other man, a test of fellowship. N. FIELD."

Dowicisms.

We make the following extract from the correspondence of the February No. of the *Ambassador* on the late discussion held in Edinburgh in the Dowieite Church, as published in a Supplement to the December number of that paper. We give it as an exact expression of our own sentiments in reference to Dowicism as elicited in that discussion, and we believe the extract embodies the sentiment of all the Ecclesiastics in Canada, with whom we are connected, or at least all who are acquainted with the real position of George Dowie and those associated with him. In view, therefore, of the "shameful equivocations, insincerity and deception, that was manifested by Mr. Dowie and his party on the very fundamentals of our faith," we, the editors and publishers of the *MARTYRION* most cordially endorse the following letter, addressed to the editor of the *Ambassador*, by W. Birkenhead, late of Rochester, N.Y.

"I for one am very glad that you appended the *Supplement* to last month's number of the *Ambassador*, thereby giving us such an insight into the condition of the spiritual standing of the Dowieites. I was completely astounded and deeply pained (on reading the report of the discussion) in the manner in which George Dowie endeavored to evade the questions, which he ought to have answered candidly and cheerfully. Little did I think that the editor of the *Messenger of the Churches* stood in such a terrible condition, in relation to the great first principles of the truth. Does the Ruler of all the earth, in the coming age, want men whose position, with regard to the truth of the gospel, is so flexible as to admit doctrines directly antagonistic to the emphatic word, whose resolutions are so loose and wavering, that they are settled on no point? I say, does the great King want such men to form his cabinet, and to place in responsible situations? Nay, verily; those who are to be kings and priests, must be firm; they must be bold in defence of the Word of Truth, and not be afraid of showing their colors. They must not be afraid to speak what they believe on Scripture topics. It shows a lack of confidence when a man is afraid to tell what he believes, and is not a lack of confidence sufficient to betray a lack of faith? "He that wavereth is like a wave of the sea, driven of the wind and tossed." This is a bad condition to be found in at the appearing of our Lord and Master. I think it is well that the false position of some who claimed to be members of the Anointed Body has been so fully exposed. I hope they will be led to see and understand the unfitness of their understanding; and that they will resolve to build upon the rock instead of the sand."