

pure holiness. Here will be established the illuminating guilt, which will be one universal watchword, and being mighty it will prevail. Then will be ushered in the millennial glory of a new heaven and a new earth. "The spirit and the bride say come, and let him that heareth say come," for all must come to this Light, Grace, the Christ of God to us.

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PROFESSOR CAMPBELL'S DEFENCE.

[Concluded.]

Jesus Christ, the revealer of the Father, in His person, words and works, did not smite, nor did He judge. He said (John, xii., 7), 'And if any man hear My words and believe not, I judge him not, for I come not to judge the world, but to save the world.' Also God may be called the author of all that is in the universe, whether it be good or evil, and such language is frequently employed in the Bible. But human and diabolic freedom really withdraws from God's character and reputation everything inconsistent with His Holy nature in the physical and spiritual worlds, so that while in a sense God is made *particeps criminis* in every evil thing, such as sin and its punishment, these evils are no part of His will and performance, but are things which grieve Him and cause Him pain, as any Scriptures testify. To relieve the character of God, the Father—for that of the Son needs no such advocacy—from the imputation of evil, spiritual and physical, was my motive in writing the address in question. Romans xii., 19, and Deut. xxxii., 35, read, 'Vengeance belongeth unto Him, He will repay,' but no one dreams of imputing to God a spirit of anger and retaliation, such as is forbidden to man. The expression really means that the law of God and the law of the departure from God will work out the divine purpose. The

passage in II. Peter, xi., 4-6, sets forth God's sentence upon fallen angels (with whom the lecture does not deal), and then the special calamities of the deluge and the destruction of Sodom and Gomorrha. In Luke xviii., 26-29, these two great calamities are made parallel to the destruction of Jerusalem by the armies of Titus, an event that happened under divine providence, but nevertheless one at the contemplation of which Jesus Christ, who revealed the Father wept. (Luke xix., 41.) Matthew vii., 22-23, represents Christ as rejecting the workers of iniquity, and bidding them depart from Him, which, in spirit, they had themselves already done.

PROF. CAMPBELL'S CLOSING REMARKS.

"I had a great truth to declare, namely, that in our Lord Jesus Christ we behold the father in Heaven, whom the world naturally regards with fear as the sovereign ruler and judge, in the hope that by learning to know this Father the fear which hath torment might be cast out of some hearts, and that men might be helped thereby to rise to a sense of their dignity as assessors on the throne of the Son of Man and heavenly representative in judgment upon all sin and evil, physical as well as moral, and upon the enemies of our race, diabolical as well as human, who are contrary to the will of God. I have stated truth strongly, because I wished to rouse men to think. I have been willing to be called a fool in so doing that others might become wise thereby.

"After the way which some call heresy, so worship I the God of my fathers. I am not careful as to myself, my position, my future, which are all in God's hands; but for the sake of the great truth, that in Christ we see the Father, I am prepared to contend so long as the church has patience to hear me. I never dreamt that I should be honored to bear such public witness for my Father in Heaven, nor have I in this, nor in aught else, sought publicity or notoriety; but since it has come to me all unasked for, I say, in regard to