

come to an end. Paul teaches that Christ shall deliver up the kingdom to God, even the Father, and he himself, become subject to him that did put all things under him.' See 1 Cor. xv, 24-25.

4. Because it is a life to be enjoyed under the dispensation of the 'everlasting Gospel.' The Gospel is called everlasting, yet no one supposes it will be preached throughout the ceaseless ages of eternity. 5. Because it is a life imparted by that Gospel, which brings 'life and immortality to light.' Hence, the believer in this Gospel, lives in the constant enjoyment of a hope 'full of immortality,' and in the perpetual anticipation of an inheritance 'incorruptible, undefiled, and that fadeth not away.' Bear in mind, reader, that the question is not, how has this subject been understood in past ages? How was it understood by apostolic and Christian Fathers? How was it understood by John Calvin, Martin Luther or John Wesley? How was it understood by the different sects and denominations in Christendom? Nor, how is it understood by the learned doctors of the church in our day? No, no, these questions are of no importance whatever, except to gratify an idle curiosity. The all-absorbing question is, how did Christ understand it? and what is the true meaning, and application of the parable of the sheep and goats? Neither is the question, what has been understood, and what do we understand by the terms eternal, everlasting, &c.? No, the question is, what are these terms used to signify in the Bible? If we will allow Christ to define his own terms, and explain his own language: and at the same time acknowledge him to be correct in such definition and explanation, the subject is perfectly clear and plain. 'Hear ye him,' then. John xvii, 3. 'And this is life eternal, they that know thee the only true God, and Jesus Christ whom thou hast sent.' John vi, 54. 'Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. John v, 24. 'He that heareth my words, and believeth on him that sent me, hath everlasting life.'

All important objections to the view which we have presented of this subject, have been answered as we passed along, except three: Those three will now be stated, and replied to.

1. It is objected, that the view which we have advocated respecting the time of Christ's coming, is contrary to fact, inasmuch as no personal appearing of Christ took place at the destruction of Jerusalem.' To this we reply that we have shown by the testimony of Jesus himself, that there was to be a coming of the Son of man at that time. Now, whether this was to be a personal coming, or whether Christ was to make a visible personal appearance, or not, depends altogether upon the fact, whether he did, or did not appear in such manner, at that time. If we admit that Jesus was what he claimed to be, then his authority is indisputable on this point. If, therefore, no personal appearance of Christ took place at the destruction of Jerusalem, we have a right to conclude, that no such coming was had reference to. That there was a visible appearance of Christ at that time, we have no proof. That there was not is very probable, and, therefore, we conclude no such coming was alluded to. If it be asked, 'what kind of coming then was alluded to?' We answer, it was coming in power, and glory; a manifestation of Christ's power, in the destruction of his enemies, and the salvation of the Christian believers. And we remark, that any particular or special manifestation of God's power, either in saving or punishing mankind, is called in the Scriptures, a coming of God. Ex. xix 9. 'And the Lord said unto Moses, Lo, I come unto thee in a thick cloud.' Ex. xx: 24. 'I [God] will come unto thee (Moses) and bless thee.' Ps. l 3. 'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.' Isa xxxv: 4. 'Say to them that are of a fearful heart, be strong, fear not; behold your God will come with vengeance, even God with a recompense, he will come and save you.' Isa. xl: 10. 'Behold, the Lord God will come with strong hand, and his arm shall rule for him, behold, his reward is with him, and his work before him.' Isa. lxvi: 15. 'For behold the Lord will come with fire, and with his chariots with a whirlwind, to render his anger with fury, and his rebuke with flames of fire.' Hosea vi: 3. 'And he (God) shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea x: 12. 'For it is time to seek the Lord, till he come and rain righteousness upon you.' Mal. iv: 6. 'And he (Elijah) shall turn

the heart of the fathers to the children, &c., lest I [God] come and smite the earth with a curse.' No one supposes that the comings spoken of in these texts, allude to a personal visible appearance of God, but only to a manifestation of his power. Christ, in speaking of his special interference in rewarding his faithful followers, and punishing the rebellious Jews, adopts the figurative language of the prophets, and represents it in the same light, that they represent the manifestations of God's goodness and displeasure, under the Legal dispensation. If we carefully notice the language which Christ employs when speaking of his coming, we shall see that he did not mean to be understood that it was to be a visible, personal appearance. Matt. xxiv 23-28. 'Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; in so much that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore, if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.' This language, was evidently designed to caution the disciples against supposing, that he was to appear personally and visibly at that time. But he adds. 'For as the lightning commeth out of the east, and shineth even unto the west; as also shall the coming of the Son of man be.' From this we learn, that his coming was to be sudden, and to some, at least unexpected; and as the reflection of the lightning might be seen without seeing the lightning itself; so might Christ's power and glory be manifested and seen, without beholding his person. He immediately adds, 'For wheresoever the carcass is, there will the eagles be gathered together.' It is generally conceded, that by the carcass here is meant the Jewish people; and by the eagles, the ensigns of the Roman army. This, then, is a plain declaration, that his coming consisted in bringing upon Jerusalem the Roman army, which should destroy the Jews, and work deliverance for the Christians from their persecuting power. Again, Christ in Mark viii: 38, and ix: 1, expressly calls his coming, a coming in the 'glory of his Father.' No one would infer from this, God was personally to appear at that time. Well, in Luke ix: 26, 27, he expressly calls it a coming in 'his own glory.' 'When he cometh in his own glory, and in his Father's and of the holy angels' &c. Now as this coming was to be a manifestation of the power and glory of God, and not a visible appearance of God; so, neither was it to be a personal, or visible appearance of Christ, but only a manifestation of his power and glory, in the manner just related.

2. It is objected, 'at the coming of Christ spoken of in this parable, he was to be attended by ALL THE HOLY ANGELS; but no such appearance of angels took place at the destruction of Jerusalem.' Whether there was to be a real appearance of angels at the coming of Christ spoken of here, depends altogether upon what kind of angels were referred to. The word angel has a variety of significations, and is applied in a variety of ways in the Bible. It signifies a messenger or agent, and is applied to both good and bad beings. It is applied to human and super-human beings, also to inanimate objects. This latter application it has in 2 Cor. xii: 7, 8. It is applied to human beings in the following texts: Matt. iii: 1, and xi: 10, Mark i: 2, Luke vii: 24, and ix: 52, Phil. ii: 25, 2 Cor. viii: 23, James ii: 25, Rev. ii: 1, 18, and iii: 1, 7, 14. In these passages we find the word applied to John the Baptist; to two of his disciples who were sent to Jesus to inquire whether he was the Messiah or not; to the disciples of Christ who were sent into a city of Samaria to prepare a place for him; to Epaphroditus the companion of Paul; an angel, or messenger to the church at Philippi; to the brethren of Paul who were the messengers of the churches; to the spies who were sent to spy out the land of Canaan, and to the ministers of the seven churches of Asia. In

Rev. xv: 8, and xvi: 1, it is applied to those whom God employs to execute his vengeance. Now, whether Jesus in this parable, by the word angels refers to human or super-human beings, must, we think be considered doubtful. Hence, there are different opinions about it; some inclining to one opinion, some to the other. If we allow that he referred to human beings, then the question arises, what class of human beings were referred to? He might have referred to the messengers of the Gospel; all who should be alive at the time of his coming; or to the Roman armies which were the executors of God's vengeance upon the Jewish nation. The word angels occurs once in this discourse concerning the destruction of Jerusalem, besides in this parable, and there it undoubtedly signifies the messengers of the Gospel. Matt. xxiv: 31. 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' The same angels might have been referred to in this parable. If we suppose Jesus to allude to the Roman armies, then it may be asked, 'how could these messengers be called holy?' To this it has been replied, that, 'they are called holy for the same reason, that the people of Israel; the land in which they lived; the temple in which they worshipped; the ministers of the temple; the sacrifices they offered; the vessels and dishes made use of in the temple service; the garments of the priests; and indeed, all things connected with the religious state of the Jewish people, are called holy.' Again, it has been very truly said that 'the term holy in Scripture, does not always refer to moral character, but is frequently applied to persons and things, who, or which, are set apart for particular purposes. Hence, the Roman armies being chosen or selected by Providence, to execute punishment on the Jewish nation, might with propriety, be called God's holy agents, messengers, or angels, to execute his purposes.' Once more. By comparing Matt. xxi: 1, 7, and xiii: 36-42, it will be seen, that what in one parable is represented as to be done by angels, is in the other represented as to be done by armies. In the one, the Son of man was to send forth his armies, and destroy those murderers, (the Jews,) and burn up their city. In the other, he was to send forth his angels who were to sever the wicked from among the just, and cast out the wicked into a furnace of fire. From the above facts, we think it quite possible that the word angels in this place, might have been used with reference to the Roman armies. But again, Christ might have alluded to his own immediate disciples; see Matt. xix: 28. 'Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' Compare this with the commencement of the papable under consideration. 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory.' From this it is plain, that when Christ should sit on the throne of his glory, his disciples were also to sit on twelve thrones. Well, when was this, to be? When the Son of man should 'come in his glory.' We have shown that this coming took place at the destruction of Jerusalem. This, then, was the time when his disciples were to sit on twelve thrones. But what throne of Christ's glory was this? We answer, it was not literal, but figurative; it was not temporal, but spiritual. No man, we think, will contend that either Christ's throne, or the thrones of his disciples, were literal thrones. What other throne then could be referred to, but the throne of Christ's mediatorial kingdom, under which he rules, governs, and judges men, by the power and influence of the truth, or Gospel, which he preached? And as the same truth, was proclaimed by his disciples, and left upon record by them, hence, they are associated with Christ in the moral government of the world; all which is represented under the figure of their sitting on thrones, and exercising power, rule, and authority, among men.

But it may be asked, 'were all the twelve disciples present at the destruction of Jerusalem?' We answer, we have no proof that they were. Nor was it any more necessary that they should be, than it was that Christ should be there personally. At that time the kingdom of God came with power; the Legal dispensation passed away, the Gospel dispensation became permanently established in the earth, and the reign of Christ and his disciples commenced. This reign will continue until it extends over both Jews and Gentiles; until all are gathered into one fold; until Christ has 'put down all rule, and all authority, and power.' If we allow that Christ, in this parable, by the word angels refers to super-human beings, the objection we are considering is of no force. For we have shown that Christ's coming was not to be personal, and as there was to be no personal appearance of Jesus Christ himself at that time, so neither was there to be a personal appearance of angels. Besides, we have shown that it is quite possible, that all that was meant when Christ is represented as being attended by angels at his coming was, that he was to come in the glory of the angels. See Luke ix: 26. 'When he cometh in his own glory, and in his Father's, and of the holy angels.'—*Uni. Bk. Ref.*

#### TOTAL DEPRAVITY REQUISITE TO SALVATION.

Who believes in total depravity now? Why, the Presbyterians, Baptists, Methodists, and all others of the "simon-pure" orthodox stamp still retain in their creeds, whether or not it finds a resting place in their hearts,—the monstrous notion that the very infant comes into the world under the wrath and curse of God being a mass of corruption and depravity! However appalling this doctrine may be to the hearts of the fond father and fonder mother, who have but recently cast the last, saddening look upon the precious child of their love, it is a prominent article of faith in those Churches which receive support from thousands of parents in our land. But, I make reference to this most abhorrent dogma of partialism for another purpose.

What is the peculiar character of the blessed inhabitants of the kingdom of heaven? They are likened unto little children. What are the attainments necessary to be made before we can enter upon the joys and glories of eternal life? We must become as a little child. The testimony of the holy Jesus is positive and unequivocal. When speaking of little children, he said, "of such is the kingdom of God." So much, then, for the character of the saints; and now for the qualification. Being endowed with all wisdom and knowledge, Christ Jesus positively declared—"Except ye become as little children ye can in no wise enter the kingdom of heaven."

We will now allow the doctrine to be true for which our opposing brethren are so very tenacious—that the infant is wholly, entirely corrupt. We will say that it is God's truth. Behold, then, the consequence of its admission? supposing it correct, the conviction is forced upon us—it is inevitable, and all the sophists in the world cannot remove it, that it is our unavoidable and imperative duty to become totally depraved beings in order to be suitably qualified for the kingdom of God!!—*Star.*

"Universalists, do not believe in a devil."—It is true we do not believe in the personal existence of an all-powerful evil spirit, such as is believed in by our Unitarian friends, and by them called the devil. Yet we believe in all the devil and devils taught in the Bible. If there are any worse devils than wicked men, the lusts and passions of men, and the spirit of wickedness, we profess to be entirely ignorant of their existence. Nor can we find the existence of any worse ones taught in the Bible. We know of the existence of no devil that is not destined to be destroyed.