

and periodically rendered for the information of the Ecclesia at large.

IX. That over and above such offerings a monthly charge to each of the brethren for the place of meeting shall be paid over to the brother responsible for its satisfaction on the last Sunday of every month, who shall discharge the liability according to the terms of holding, and present the receipt for the same at the next meeting.

X. That any brother desirous of passing communion who may be introduced on the recommendation of members of this Ecclesia, or by known and faithful brethren of other Ecclesias, as an immersed believer of the things of the kingdom and name as above defined are cordially welcomed to the Lord's table in our midst to participate in the privileges of our worship as a partaker of the body and blood of the Lord.

XI. That other rules may be added from time to time for the regulation of the

Ecclesia, with the consent of all the members thereof who may be present at the meeting convened for the purpose, which shall bind all such absent members as have had notice of their necessity, unless they can be proved to be in contravention of the doctrines and precepts of the Word of Life.

XII. That the above Articles of Constitution and Order shall be signed by every brother and sister in the Lord joining the Ecclesia by Immersion or admission from other Ecclesias, in evidence of the hearty acceptance of the faith and order thereby defined and set forth, as agreeable to the tenor of God's Word, and essential to salvation and edification and of their determination to uphold the same in true fellowship unto the coming of the Lord Jesus the Christ, "who died for us, that whether we wake or sleep we should live together with him."—AMEN.

[ADVERTISEMENT.]

ANASTASIS; or THE FALL OF THE ROMAN PONTIFICATE, THE RESURRECTION OF THE DEAD, AND THE JUDGMENT OF THE WORLD—by John Thomas, M. D. To be had of Jas. Donaldson, Jefferson Avenue, Detroit; or Jno. Coombe, Toronto.

P R E F A C E :

This treatise on RESURRECTION and JUDGMENT owes its existence to the urgent request of friends in Detroit, who heard the substance of it orally delivered there at a private meeting. The exposition on that occasion was deemed highly satisfactory; and they determined that I should not rest until they obtained it in the present form. I was the less disposed to refuse compliance when I considered the importance of the subject, the little information possessed upon it, the nearness of its development, and the "signs of the times" indicative thereof. In the present state of the public mind, it is a subject very difficult to present in such a form, that he who runs may read it intelligibly. My aim has been to set it forth with all possible simplicity, that the reader might be instructed; his faith, if he have any, enlarged and strengthened; and his conduct purified by the conviction so sublime and terrible a wonder cannot fail to produce in a well balanced and judicious mind.

But some may be prompted to inquire, "Is it necessary to understand all the details of Resurrection and Judgment in order to possess the faith which justifies?" In reply, I would say, if it were necessary, there would scarcely be found, in this generation, a corporal's guard of justified believers. I apprehend that, if a person heartily believe in "the resurrection of the just and the unjust," and that both these classes will appear in the presence of the Righteous Judge "to give account of themselves to him," their understanding so far is sound upon these two first principles—but if, on the contrary, he deny the resurrection of "the unjust," or "saints of the Sardinean type," and repudiates the citation of the righteous to judgment, saying that there is no other judgment for them than what they are subjected to in the present state; and that they will not be called upon to give account; I can only say for myself, that I had rather never have been born than to appear in the Divine Presence with such a tradition. It would not be difficult to make out against such a case of constructive treason to the truth. But this is neither my purpose nor desire. "Judge nothing," says Paul, "before the time until the Lord, come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." . . .

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