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THE MARTURION: THE TRUE WITNESS.

"The Testimony of Jesus is the Spirit of Prophecy."—Rev. xix: 10.

"A True Witness delivereth souls."—Prov. xiv: 25.

VOL. I.

CANADA WEST, APRIL, 1867.

NO. 9.

The Marturion.

THE MARTURION, or "the Witness," is a name derived from the Greek phrase, "o martus althinos," "the true witness." It is a monthly, designed to be a faithful Herald of the things concerning the Kingdom of God, and the name of Jesus, and a true exposition of the Oracles of Deity, which are fast fulfilling in relation to the nations connected with the great Apostasy.

THE MARTURION is published monthly at ONE DOLLAR a year. All surplus funds devoted to the purpose of gratuitous circulation of copies of the paper and the publication of tracts, &c.

All matters designed for publication or pertaining to the editorial department, must be directed to THE MARTURION, Listowel, C. W.

And all orders, remittances, and business matters pertaining to the MARTURION, must be addressed to W. H. HACKING, Secretary of the publishing committee, Listowel, C. W.

PUBLISHING COMMITTEE—W. H. HACKING, Listowel; JAMES EVANS, West's Corners; D. D. HAY, Listowel; W. G. HAY, Listowel.

Doctor Thomas.

[The following communication was intended for the March number, but arrived a few hours too late.]

Some time ago Bro. Evans and I sent a joint letter to Dr. Thomas, in which, among other things, we requested him to write some articles on the "Signs of the Times," for the MARTURION. Last month I received a letter from the Doctor, saying in reply, "I would always much rather say yes than no when I am invited to oblige. But the fact is, I have more writing on hand than I can accomplish in the time at my disposal." He says, "Although I have not time to write articles for the MARTURION, you can use anything I have written which you think conducive to the enlightenment of your readers in regard to the signs of the times, and the principles of the doctrine of Christ. You can judge from the HERALD what I would do if I were conductor of the MARTURION."

"We know no man after the flesh," neither "have we men's persons in admiration because of advantage," but what man living has done more, or even a tithe of what the Doctor has done to rescue the Holy Scriptures from the bewildering fogs of the Apostasy, and exhibit the first principles of Christ to the humble enquirer after truth. Should any ask, "Where is Dr. Thomas, and what is he doing?" we can assure such enquirers that he is daily and hourly engaged in "trying

to get the third volume of Pareka off his hands this winter." Also, as all the former editions of "Elpis Israel" have been sold out, and a new one called for, the Dr. has put it with several important additions into the hands of the printer, and it will soon be out, so those in Canada who want copies can send to Bro. J. Coombe, Toronto, as the best medium of obtaining them.

While some, like Diotrephes, who love to have the pre-eminence, are busy, and at a considerable cost, vilifying the Doctor, he is incessantly engaged in the good work of bearing a faithful testimony to the truth in this age of fearful corruption, and whatever detractors may do in smiting a fellow servant, he appears determined to be faithful, and at his post when his Lord shall come. J. S. S.

Hawksville, Feb. 28, 1867.

Mr. Caulfield's Pamphlet.

In reference to Mr. Caulfield's pamphlet alluded to, in last number, we have to say: Mr. Caulfield has called upon us with an explanation of the delay, requesting us to contradict what he supposed to be a reflection upon his honesty in retaining for his own use, the money that was paid in to defray the expense of publication, and from the information now obtained, we are able to state that Mr. Caulfield refunded the money some four years ago, as shewn from the list furnished by the treasurer, Mr. M. P. Kumpsey, with his receipt appended thereto. It appears from the information given, that Mr. Caulfield did put to press a portion of the lecture, but during the interim he changed his plan and decided to issue a larger work, which he states is now in progress and will be published ere long.

I will lecture in Blair, (D. V.) the 21st inst., and the next first Lord's day in East Zora, Malcolm neighborhood, when I will attend to the organizing of an Ecclesia. Will Bro. Chart please be present? Meetings in both places, 11 a. m. JAMES EVANS.

My P. O., is West Corners.

We have read with much pleasure and profit, a new work by John Thomas M. D., on resurrection and judgment.

Although our conclusion on these important questions were formed before we read the work, still we have been much instructed in its perusal. It is just a pamphlet for the times. Our effort in this issue of the Marturion to set this subject in a scriptural light before the reader is not to supersede the use of the Dr's pamphlet, but rather to call attention to it as one of the most useful works ever published by Bro. Thomas. We would counsel our readers to procure the work at once from Bro. Donaldson, Detroit, Mich., or Bro. J. Coombe, Toronto.

The Dr. leaves little for other pens to do, and if we were only sure that our readers would procure the work, we would not have prepared the article on this subject which appears in the present number.

The subject of resurrection and judgment will in future be a prominent theme in this paper. J. E.

Until the present time, we have had funds sufficient to pay the printer, but after having paid for the present number, none will be left to pay for the next. Many of our readers have been receiving the paper for months and have remitted us nothing. To such we now appeal, and ask them to do what they can to sustain the Marturion. As the paper is sent to all who will read it, we ask our brethren who can afford it to aid us by donations to keep the paper in existence.

Some time since, a proposal was made to publish a list of the names of all the Ecclesias in Canada, in pamphlet form, for the information of the brethren. We have been furnished with the MS, but having no funds on hand, we are unable to proceed with its publication—it will require eight or ten dollars; if those desiring it will supply the means, we will publish it.

From a note received from Bro. Coombe, we learn that the third edition of "Elpis Israel" is on hand. We would advise our readers to lose no time in procuring a copy from Bro. C. before his stock is exhausted.

THE RICH MAN AND LAZARUS.

The Parable of the rich man and Lazarus, is a passage on which the self-styled orthodox chiefly rely to sustain their doctrine of rewards and punishments at death. And as we have in a former number intimated our intention of giving a critical examination of this text, we will now proceed to show that this parable, like all others in the group, has reference to the Jewish nation who were about to be cut off for their disobedience and rejection of the Messiah, and to another class, called Gentiles, about to be engrafted into the stock of Abraham and become heirs of the promises, covenants and blessings of Abraham.

To begin at the beginning, then, it will be necessary to take into account the persons to whom our Lord addressed his discourse, and the circumstance that called forth the parable. Our Savior had just been relating the parable of the unjust steward, and had applied it to the Pharisees by charging upon them the same practices as that of the unjust steward, saying, "Ye make to yourselves friends of the mammon of unrighteousness in order that when ye fail ye may secure to yourselves a habitation for life." The Pharisees, who were covetous, felt the force of the simile, and like their antitypes of the present generation when hard pressed with stubborn facts, turned it off with derision. However, our Lord does not leave them, but continued his discourse by first informing them that the law under which they held their tenure, expired with the preaching of John, and since that time the Kingdom of God was preached, they imagining that they only were the heirs of that Kingdom, were making a rush towards it. In order to undeceive them in this respect, he refers them to the law respecting marriage. The Jewish nation were represented by the Prophets as the married wife, and as the wife had broken the marriage covenant, she had forfeited all right or title to her privileges. She was about to be put away for her unfaithfulness, but ere another bride could be taken, a symbolical death of the married wife must first take place, else it would be a case of adultery. Then comes the parable: "A certain rich man clothed in purple and fine linen, who fared sumptuously every day," is made to represent the Jewish hierarchy. [See Exodus 28. where a description of the garments of the priesthood is given in detail, answering to the habiliments of the rich man in the parable; then as a counterpart of the poor beggar, see the case of the Syro Phœnician woman as recorded in Matthew 15: 24-27; Mark 7: 25-28.]

It is a well known fact that all Gentiles

were looked upon by the Jews as beggars and outcasts, scarcely worthy of being fed by the crumbs falling from their tables, much less as being heirs to the Abrahamic covenant. But here in the parable our Saviour is about to show them that the time for their debasement was just at hand, that all the curses contained in the Law of Moses were going to be inflicted upon them on account of their adulterous connection with the world, and their rejection of the Messiah; or in other words, that they were about to suffer a political and ecclesiastical death, and that the Lord was about to take to himself another bride to fill their place; that during the time of their death and burial, Jehovah would elevate the despised Gentile beggars to the bosom of Abraham, or engraft them into the Abrahamic stock and thus become participants of the blessings of Abraham. Here, then, we have in this parable a striking and faithful representation of the condition of the Jew and Gentile, and the change that was about to take place in their relative positions. The Jews prided themselves in being the heirs of a kingdom that should supersede all other kingdoms and stand forever. They supposed that they were destined to be the rulers of all the Gentile nations, whose governments they would one day "dash in pieces like a potter's vessel," and rule the people with a rod of iron, when the promised deliverer should come as a triumphant conqueror to subdue their enemies, as the prophets had clearly predicted, but they erred in overlooking the preliminary humiliation, sufferings, death and resurrection of the promised Messiah, the destruction of their city and temple, their own "dispersion into all countries, and the afflictions, torments and plagues of long continuance," which Moses and the Prophets had so clearly foretold, and which have so faithfully and literally been fulfilled in the history of that nation. Let the reader just now turn to Deuteronomy 23th chapter, and read from verse 15 to the end, and Levit. 26: 14-16, and after comparing these threatenings of Jehovah in case of their disobedience, with the situation of the Rich Man in Hades, and any man who can fail to discover their identity, must be blind indeed.

But the question may be asked, "will the great gulf that has been fixed remain forever, and the torments of the Rich Man never come to an end?" We answer, no. That blindness and unbelief on the part of the Jew which constitute the gulf is only to continue "until the fulness of the Gentiles be come in." Then "the Deliverer will come out of Zion and turn away un-

godliness from Jacob, for this is my covenant with them when I shall take away their reins." Rom. 11; 26, 27. Although the torments and plagues of this symbolical Rich Man have been "sore and of long continuance," yet Jehovah has declared by the mouths of all his holy Prophets that he will not cast them off forever or break his covenant with them, but that he will remember the covenant of their Ancestors, Levit. 26, 44. He has announced by the Prophets his intention of "gathering them out of all the countries whither they have been dispersed, of taking them out of their graves and placing them in their own land, the land wherein their fathers have dwelt." See Ezek. 36 and 37th Chapters. There is a time coming, yea, close at hand when Jehovah's indignation shall cease and his anger in the destruction of their oppressors.

Hear what the Lord hath said concerning this matter by the mouth of his Holy Prophets, Isaiah, 61: 17—"Awake awake O, Jerusalem which hath drunk the dregs of the cup of trembling and wrung them out * * * thy sons have fainted, they lie at the head of every street like a wild bull in a net * * * desolation, destruction and famine and the sword, they are full of the fury of the Lord, the rebuke of thy God." But in answer to that important question of the termination of their sufferings in Hades, where they have been buried for the past 1800 years, hear what the Lord has said by this same Prophet, verse 21: Listen ye enemies of Jehovah's chosen people and tremble. "Therefore hear now this, thou afflicted and drunken but not with wine. Thus saith the Lord the Lord thy God," (how emphatic! who will dispute what HE is about to utter). "He that pleadeth the cause of his people. Behold I have taken out of thine hand the cup of trembling, even the cup of my fury. Thou shalt no more drink it again, but I will put it into the hand of them that afflict thee, who have said to thy soul, bow down that we may go over. And thou hast laid thy body as the ground and as the street to them that went over."

The seed of Jacob have long been "afflicted, tormented and tossed" for their disobedience and unbelief; they have been scattered and peeled, as Moses and the prophets have said, but the time of their affliction is nearly run out; the cup of the Lord's fury is about to be taken out of their hands and put into the hand of their oppressors. And though they may refuse to receive the cup, yet the decree has gone forth from the mouth of the Lord, saying, "If they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, ye shall

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."

Resurrection and Judgment.

No doctrine of the Holy Scriptures has been so much perverted as its teachings concerning the dead and their future life. With the mass of mankind there is no such thing as death; neither can there be a revival from the death state for the plain reason, according to popular *theology*, *there are no dead ones to raise.*

We are gravely informed by pagan philosophers and christian divines, that what to our senses has the appearance of death, is the very opposite. They inform us that what we call death is an entrance into life, a release from our prison house of clay, and a happy escape from earth to heaven. Death is represented as a great deliverer, who performs such inestimable services to the pious of pagan, catholic and protestant communions. He releases their immortal souls from their connection with vile matter and conveys them upward to the paradise of the blest.

But unfortunately for the claims of Death to such signal merit, the Scriptures ascribe all this honor, claimed for death by doctors of divinity, to Jesus the Resurrection and the Life. Here, then, is a collision of claims. Whose claim can be made good? Is Jesus, or Death, the deliverer of mortal man from the bondage of corruption? If Death is our true deliverer, we had better discard the doctrine of the resurrection of the dead as an encumbrance to our creeds, a fungus growth, an inconvenient appendage to our ideas of man's future destiny.

If our bodies are only prison houses for the soul, then surely the resurrection is far from being a joyful subject of hope to those who expect an entrance into the highest heavens as soon as Death separates the soul from the body.

A certain creed teaches "that the souls of believers at death do immediately pass into glory, and are received into the highest heavens," and it is added, "they wait for the full redemption of their bodies." But this waiting is superfluous. They can rise no higher. They are already in the highest heavens, and if an unhappy thought could enter into the mind of an inhabitant of the highest heavens, it would scarcely be the thought of being again imprisoned in a material body. The splendor of their prison would be a poor compensation for the unrestrained freedom of a disembodied state.

But this is all a dream, or a creation of an unenlightened brain. Death is death and not life. The Divine testimony is in opposition to this conceit of the natural man. That testimony is, "In death there is no remembrance of God."—Ps. 6: 5.

"The dead praise not the Lord, neither any that go down to silence."—Ps. 115: 17. Instead of dwelling in the highest heavens, or the depths of a fiery hell, the Scriptures represent the dead as "dwelling in the dust."—Isa. 26: 19; and the abode of the dead is called "the land of forgetfulness," the land of the shadow of death, of darkness, without order, where there is no knowledge, device, and where its inhabitants know not anything.—Job 10: 21, 22; Ps. 88: 12; Ecc. 9: 5.

But from this abode of death, darkness and forgetfulness, there is a deliverance. There is a joyful release promised to the prisoners in the pit wherein is no water by the blood of the everlasting covenant. Zach. 9: Jesus is not only Jehovah's servant to bring Jacob, or the twelve tribes of Israel again to him, and to be a light to the Gentiles, that he may be his salvation to the ends of the earth; his work also, is to say to the prisoners "go forth," and to them in darkness "show yourselves."—Isa. 49: 6, 9. These prisoners in darkness are the dead in Christ, to whom he will say "Live" when he comes in power and great glory to raise the dead and quicken them by that mighty energy, or Spirit life power, which the Father hath given him to have in himself.—John 5: 26.

But all the race of Adam are not the subjects of this awakening from death. Multitudes of dead ones are in *Sheol* forever. To them the gates of death will never be unbarred. They sleep a perpetual sleep and never wake up.—Jer. 51: 57. "They are dead, THEY SHALL NOT RISE." Isa. 26: 14. They shall remain in the congregation of the dead.—Prov. 21: 16.

But this is not the destiny of the heirs of promise. God has provided some better thing for them.—Heb. 11: 40. That better thing is a victory over the grave—a putting on of a deathless nature—the being clothed upon with a house from heaven, that is an investiture of immortality, an elevation to angelic nature, or the divine nature, when mortality is swallowed up of life.

To these statements many of our readers will heartily respond, as expressive of their faith and hope; but we fear, nay we are certain, that some will dissent from what we have further to say on the resurrection of the dead. With what bodies do the dead come forth? As soon as they hear the voice of the Son of God, do they spring forth from the dust incorruptible and immortal? The moment they awake to consciousness are they equal with the angels? These are important questions, and on the nature of the answers given to them depends other questions. If the dead

come out of the ground, incorruptible, then immortality has its origin in the dust of the earth, and John should have seen the holy city ascending out of the earth instead of coming down out of heaven.

We are taught by Paul that the first man is out of the earth (*ek geas*) earthly; 1 Cor. 15: 47; the second man is the Lord out of heaven (*ex ouranou*). This teaching is plain, nothing can come out of the earth; but an earthly body, and such we believe the body of the resurrected man shall be, when called forth out of dust. The putting on of immortality is an after affair. The dead are made alive by the breath of life as the first man was; but we are not yet perfected by the Spirit birth. The birth of the Spirit is not emerging from the earth; but the passing out of mortal nature into the angelic.

This view of mortal resurrection harmonizes with some after-scenes, which some are quite overlooking in their haste to get the dead quickened into undying existence. The scenes to which we refer are "the judgment to come."

But is there a future judgment for the saints? Has each individual saint to give an account of himself to God? Surely not, if the dead come out of their graves immortal. To judge immortal men sounds very much like the clerical notion of bringing saints out of heaven to be judged when Christ comes at the last day. Others, to evade the force of the argument in favor of a coming out of the grave in a mortal state, drawn from the judgment, maintain that the judgment is going on now. This sounds very much like the assertion that the meek *do* inherit the earth, instead of they *shall*; for Paul teaches that we *shall* all appear before the judgment seat of Christ, Rom. 14: 10.

As this is a serious matter, let us calmly look it in the face. If there is no further account to be rendered, if there is to be no appearing at the judgment seat of Christ, if the king will take no further account of his servants, then let us dismiss the subject from our minds as a trouble-some affair, a mere creation of fancy or imagination. But if there is a reality in it, if there is no crown of life, no putting on of immortality, no entering into the joy of the Lord, no welcome voice heard saying "come ye blessed of my Father," till after the account is rendered; is it not a serious matter to be claiming to be children of the light, and yet unacquainted with such a trial to be passed through before we can eat of the tree of life which grows in the midst of the Paradise of God.

But assertion is not proof, therefore we now proceed to the proof of our proposi-

tion, viz: that all who have named the name of Christ, whether faithful or unfaithful, must be judged. Jesus teaches that the kingdom of heaven is likened unto a certain king that would take account of his servants, Matt. 18: 23. Compare this passage with Rom. 14: 12. "Every one of us must give an account of himself to God." The servants of the king are those who serve the Lord Christ, Col. 3: 24. They cannot receive the reward of the inheritance till the strict account is taken of them.

In Luke 19: 15, when the nobleman returns from the far country, he calls his servants before him to whom he had given money. This is a scene after he receives the kingdom, therefore cannot apply to the present time.

Paul teaches that a trying day awaits all the candidates for immortality who profess to build upon the foundation, even Jesus the Anointed. 1 Cor. 3: 13. In the day when God shall judge the secrets of man by Jesus Christ according to my Gospel Rom. 2: 16. Every man's work shall be made manifest, for the day shall declare it, and reveal the character of every man's work; therefore no reward can be conferred on any till they have passed through this fiery ordeal.

Again, Paul teaches that the Lord will come, and will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, and what follows? Then shall every man have praise of God. 1 Cor. 4: 7. This is an order in the events enumerated.

First—The Lord will come.

Second—Will bring certain things to light; these are the counsels of the heart.

Third—Then praise is awarded.

This is in harmony with Rom. 16: 12, "So then every one of us must give an account of himself to God." When will this account be rendered? It cannot be during the present life, for our probation does not end till death. When we begin to serve the Master our probation begins. Sinners of the Gentiles are not on probation. A probationer is one who has been received on trial. When this trial ends, he is then, if approved, placed in the office for which he has proved himself worthy by trial.

The bride of Jesus is now on trial. Her fidelity is now tested. But this cannot be said of any other class but those who have been espoused to the Master.

As the account cannot be rendered till probation ends; the rendering of an account of every one of us is still in the future. The place where this account will be rendered is called the judgment seat of

Christ.—Rom. 14: 10. For what purpose do we appear at this judgment seat? That each may receive through the body (*dia tou somatos*) the things which he has done whether good or evil.

But what follows from the admission of this important truth? Evidently that the dead appear not at the judgment seat in incorruptible bodies. As before remarked, to bring up the saints from the grave immortal, and then require their attendance there, is no better, in principle, than the popular notion of sending men to heaven, and afterwards judging them. Why confer on the saints an incorruptible nature and then require their attendance at the judgment seat, in order to determine whether they are worthy of so great a boon or not? A future judgment and a coming out of the grave incorruptible can never be reconciled. One or the other must be renounced. But we cannot renounce the judgment and be loyal to the truth, therefore we are compelled by the force of truth and consistency to discard the notion of an emerging from the earth in an incorruptible nature.

But Paul's teaching in relation to the mode of putting on of immortality requires a mortal body of flesh at the time of resurrection and judgment in order to have the life of Jesus manifested in our mortal body. In Romans 8: 11, he teaches that the Spirit of Him who raised up Jesus from the dead shall quicken your mortal bodies. We ask what is to be quickened? Ans. A mortal body. But dust is not a mortal body; dust is not incorruptible; and the only way this scripture can be fulfilled is for God to re-organize the bodies of the saints out of the dust of the ground, breathe into their nostrils the breath of life, and after they have become living souls, quicken them into unending existence. Further, Paul teaches, 1 Cor. 15: 53-54, that this corruptible must put on incorruption, and this mortal must put on immortality. But according to the theory of an immortal emergence from the grave, where, we ask, is there a corruptible or a mortal to put on these qualities? Again he teaches in the same chapter, we shall not all sleep but we shall all be changed. Changed from what? From a mortal nature to an immortal one.

To set this matter at rest he says 2 Cor. 4: 10, the life of Jesus shall be made manifest in our body, in our mortal flesh. A mortal body, flesh, is required in order to have this life of Jesus manifested. Then shall these bodies of humiliation (*to soma tees tapeinoseos*) be changed, and be some conformed to the body of the Re-

deemer's glory, then the saint after having judgment passed on him, shall eat of the tree of life in the midst of the Paradise of God.

Before we conclude this article we must notice an objection drawn from Paul's writings against the views we have been presenting. According to the English version of Paul's words "the dead are raised incorruptible," 1 Cor. 15: 52.

We would inform the mere English reader that the word employed in the New Testament, to denote a rising up or coming into life is "anastasis or anastosis," but in the text already cited, it is not *hoi nekroi anastecoutai*, the dead ones shall stand up incorruptible, but *hoi nekroi egerthecoutai aphthartoi*, the dead ones shall be raised or built up incorruptible. We find the same word in John 2: 19, 20, the words "rear it up," are represented in the Greek by "egercis," the same word employed by Paul to represent the raising up or raising into an incorruptible nature, the mortal body. Paul refers to a building, 2 Cor. 5: 1, and this building is raised up incorruptible.

But a house or building does not spring up instantaneously. The foundations are first laid, then the superstructure goes on till the building is complete. So with the immortal man, there is a process in fashioning his body. It is first formed out of dust as Adam's body; but this is not its birth, or being born of the Spirit. That is an after affair. This ground body is made alive and its former history again stamped on the sensorium of the brain, the individual remembers all the past, and in this state of newly awakened consciousness appears before the judgment seat, and renders his account to the Judge of all. If this account is well rendered, then the individual's name is confessed before the Father and his holy angels, and he enters into the joy of the Lord. If the account rendered shows that the individual sowed only to the flesh, that is, walked after the flesh, then he is condemned to reap corruption and death, to be hurt of the second death, from which there is no returning to life.

But the judgment has no terrors to those whose love is perfect, 1 John 4: 17. Such have boldness or confidence in the day of judgment. To them there is no condemnation.

We think this view of the matter essential to a healthy state of moral or spiritual life. There are saints like those in Sardis who had a name to live but were dead. Let us avoid such a state as this, if we would not be put to shame at the judgment.

The Restoration of both Israel and Judah, or the Twelve Tribes of Israel.

It will be neither uninteresting or unprofitable to us, as sharers in "the Gospel of the Kingdom," set forth by Prophets and Apostles, to consider for a few minutes some of the Scripture evidences which establish this great restitution, even "the restitution of all things promised by the mouth of all the holy prophets since the world began;" this restitution or restoration of the kingdom again to Israel, was the one great question submitted to our Lord by his disciples as the result of forty days' teaching by him in their midst after his resurrection from the dead, "Lord, wilt thou at this time restore again the Kingdom to Israel?"

Our reasons then, we say, for maintaining with the fullest assurance of hope, that both parts of the family of Abraham, the tribes of Benjamin and Judah, and also the ten tribes will be restored to the land originally given to them by divine grant, are based upon the highest testimony, nothing less than the Word of God itself, and this we shall proceed to prove.

When we examine carefully the circumstances of the Jews as a people, in order to apply the argument just stated as a means of anticipating their future condition, we find from their country's archives, that this unchangeable nation once inhabited a certain country lying between the Mediterranean Sea and the great river Euphrates, and this land they held in possession by divine grant, containing among its provisions a promise of perpetuity. From this land, however, they have long since been banished nationally. Yet nationally, they have never relinquished their claim to its sovereignty under that divine grant.

We find further, that there existed among them an internal political division, which separated the people into two parts, having a common head in Abraham, Isaac and Jacob, and having therefore a common right to the inheritance settled by covenant upon them and their posterity. Two of the tribes which descended from the children of Jacob, viz.: those of Judah and Benjamin, together with a portion of a third, the tribe of Levi, were established in part of the Holy Land, as a distinct kingdom. The remaining ten tribes descending from the other children of Jacob, maintained themselves in a part of the same land, also a distinct kingdom. A knowledge of these facts would of itself lead to the expectation that all the family of Abraham, Isaac and Jacob would hereafter, in some of their generations, be restored to the possession of the land originally granted to them by Jehovah himself.

In contemplating this part of the subject apart from the sure prophetic Word, our minds at once pause upon the great difficulty arising from the fact that now, for upwards of 2,500 years, the ten tribes of Israel have not only ceased to be known as a distinct people, but that no satisfactory traces can be found of any of them. This stern fact, however, places in our hands a key which will enable us to unlock every door which this difficulty in the hands of infidels would close against us. The very fact, to the honest, truth enquiring mind, successfully establishes the proposition that the entire system of God's dealing with the Jewish nation is one of miraculous Providence, as contrasted with that providence of natural causes by which He influences the destinies of the other nations of earth, and if this be admitted as truth, and who can successfully deny it? it necessarily follows that where as it would be unreasonable to anticipate that the future course of events with other nations unless specially revealed, should be contrary to the laws which govern second causes, it is quite as reasonable to expect that the future course of events for the Jewish nation will be also miraculous. Nay, even more, from the very analogy of God's dealings with them hitherto, even up to this present time, when their existence as a people in dispersion make every Jew a living witness of the truth of this miraculous system, it would be unreasonable to suppose that from henceforth their national course should descend from its high and peculiar character to follow the ordinary and earthly path of all other nations, which are bound, as by the law of natural gravitation to the processes of secondary causes. Even if the Book of Prophecy contains no word to direct the watchful eye in tracking their probable course, it would be the inference, we say, of a sound and just judgment to expect that the future history of the Jews would be fraught with tokens of the mighty magic of Jehovah's hand. As students, however, of the lively oracles, our anticipations with respect to the Jewish nation must be based upon any prophetic indications of His will, which God may have been pleased to afford us, and any approach to certainty must of necessity be proportioned to the plainness of such prophetic indications. But here, unfortunately, the ardent mind, intent on tracing out the destiny of God's ancient people receives at first a check from the tone of uncertainty adopted by the majority of commentators when undertaking to interpret the Scriptures of the prophets.

We stop not now to enquire why, all this uncertainty or why it is that "the voices

of the prophets" in their hands give forth such dubious sound: perhaps it may in part have arisen from want of applying the argument just brought forward to the prophetic history of the Jews. We only know and lament the fact.

In examining the scripture testimony for the restoration of both Israel and Judah, to their own land, one difficulty occurs in making a selection from the great number which are to be found. But if we cannot at this time examine all the evidence, let us at least briefly look at some, clear, distinct and unmistakably literal. The 11th chapter of Isaiah will occur to all: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Sinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

What will the Spiritualizers say to this? It cannot allude to the return from Babylon, this is proved by the recovery of the remnant of his people, being said to be "again the second time." The Christian Church, to which the Spiritualizers would apply it if possible, had never been gathered a first time. This "remnant of his people" therefore cannot mean Christian. The literal people of God, the Jews, have already been gathered from Babylon; when they shall be gathered "once more" it will be "again the second time." We have a distinct, emphatic reference to "the outcasts of Israel," as well as "the dispersed of Judah," both placed in contradistinction

tion as the second portion of the great Jewish Family, both to be gathered to their own land again, and as this has not yet been done, it remains to be divinely accomplished, all the twisting of the Spirit-walkers to the contrary notwithstanding.

A "*Thus saith the Lord*" for the lovers of his truth before the "*ipse dixit*" of all the D. D.'s in Christendom, so called.

The opening of the 61st chapter of Isaiah was read by our Lord in the Synagogue at Nazareth, to the middle of the 2nd verse where he closed the Book, and said "*this day is this scripture fulfilled in your ears.*" So far as he read, it was then fulfilled, but he did not read of "the day of vengeance of our God," which yet remained as now to be fulfilled. The subsequent portions of this chapter relate to events yet awaiting their accomplishment. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine dressers. But ye shall be named the priests of the Lord; men shall call you the Ministers of our God, ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

It is very easy to assume that Zion is used only metaphorically for the Church, and not literally for the Mount of Jerusalem, and that by Israel is meant the children by faith in Christ, and not the children of Abraham according to the flesh; but it is by no means so easy to trace out an intelligent meaning for such a passage consistently with the metaphor. This appears most strikingly where the Gentiles are spoken of in contradistinction from Israel. If Israel means Gentile Christians in a passage where universal peace and prosperity are promised, what, we ask, is intended in the metaphor by "the Gentiles," as contrasted with Israel? It cannot be applied to persons not Christianized, for they suppose the promises to Israel to intend such an extension of christianity as leaves no room for unchristianized persons to remain on earth. In the 61st chapter of Isaiah (who, be it remembered, spoke concerning his own beloved Judah and Jerusalem,) if the promise be not literally to the Jews, but if it be metaphorically to the Christian Church in its enlarged prosperity, who then, we ask, are "the strangers" that are to feed the flocks, and who are the sons of the alien that are to be the servants? and yet again, who are the Gentiles whose riches are to be eaten, and among whom THE SEED is to be known? Can they give me any satisfac-

tory reply, consistent with this theory? Verily, no! The literal rendering, always the best, fully justifies our assured anticipations of a literal and glorious restoration yet to come, and ere long to be strictly realized. But this beautiful prophecy, thus understood, appears to the child of Faith more glorious still when taken in connection with the 62d chapter, which is the continued word spoken prophetically in the Name of the Anointed One, and attested to personally by Jesus as the Christ, when in the synagogue at Nazareth he also settled its chronology. Who can hear the voice of Jesus crying "For Zion's sake, will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. "Who can hear all this and yet doubt of the future glories of Jerusalem, when she shall become "the City of the Great King"? Who can hear his gracious promise, "Thou shalt no more be termed forsaken, neither shall thy land be termed any more desolate; but thou shalt be called Hephzibah and thy land Beulah, for the Lord delighteth in thee, and thy land shall be married," who can hear and believe this and not look forward with ardent hope and longing desire for the glories of Messiah's day, and who can hear his high command, "Ye that make mention of the Lord, or ye who are the Lord's remembrancers, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth"? Who can hear this and not give vent to the ready echo of the Saviour's voice in earnest intercession unto the God of Abraham, Isaac and Jacob, in behalf of his still desolate heritage?

Let us now look a moment at some of Jeremiah's declarations. He, too, was a Prophet of Judah, and prophesied at least sixty years after the entire destruction of the kingdom, and removal of the children of Israel—the ten tribes of Ephraim—from the country of Samaria. Yet none of the Prophets have spoken more distinctly of the restoration of that people as well as of the people of Judah. They have never appeared as a nation from that time to this; therefore the word of Jehovah is pledged to the fulfilment of the promises made by him through the mouth of Jeremiah, his servant. Listen to the following language, and see how the "holy men of old" did speak of Israel's future glory, as contrasted with the "faithless twitterings of the self-anointed D. D.'s of our times when questioned on the Restoration of that people still beloved for their fathers sakes; "and of the Land on which

the eyes of Jehovah ever rest:" "Oh, we think the restoration of the Jews an open question; some of our great men believe it others do not. God knows, but we should make it our great care to secure our own salvation, and the future will reveal itself in due time."!!!

Jeremiah writes. "And the Lord said unto me, the backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and has scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil hearts. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers."

The Prophet deduces that the then existing people of Judah were more sinful than the already destroyed people of Israel, and then he issues a proclamation in the name of Jehovah, calling, not Judah, but Israel from the north, and promising their Restoration. "I will take you one of a city, and two of a family, and I will bring you to Zion, and the Proclamation is closed by a distinct statement, that in those glorious days of restoration, Judah and Israel shall walk together. "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North, to the land that I have given for an inheritance unto your Fathers. Has this divine prediction, we ask, received an accomplishment?

But again, in the 23d chapter of Jere-

lish, a Prophecy is given of the establishment of the reign of the righteous branch of David. In this prophecy Judah and Israel are so distinguished that the words can only apply to the divisions of the literal family of Abraham, after the flesh. They are said to be gathered out of the North Country; and from all Countries, whither Jehovah had driven them; which affords the most unmistakable evidence that the restoration from Babylon could not be here intended. This prophecy, then remains to be fulfilled in a yet future restoration of the whole family of Abraham to their own Land. But yet again, it must be remembered that at the time when the thirty-first chapter of Jeremiah was written, Israel was in the state in which it has ever since, and even now remains. The entire chapter is a full and varied prophecy of the restoration of both Israel and Judah, so varied indeed that an interpretation which will accord with the language used, can hardly be conceived, except that which declares the literal restoration of the Jews. In the first nine verses, Israel, Ephraim, and Samaria are mentioned in a manner to distinguish the ten tribes with all clearness from the house of Judah. From the twenty-seventh verse onwards, both are mentioned together. We may gather the sum of the prophecy from this portion: "Again will I build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets and shalt go forth in the voices of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon Mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God."

The sixth verse would appear to be written as if to make it perfectly plain that the miserable mixture of a race who inhabited Samaria, in our Lord's day, could not possibly be meant, as some commentators have ventured to consider them a sort of restoration of Israel, in order to justify a strained system of interpretation, for what Samaritan ever cried "Let us go up to Zion." Certainly no inhabitant of that village at least where John and James wished to act the part of Elijah in calling down fire to consume them.

Let us listen for a moment or two to some of Zachariah's testimonies respecting this future restoration of the twelve tribes. 8th Chap.—"Thus saith the Lord of hosts. Behold I will save my people from the East Country, and from the West Country. And I will bring them, and

they shall dwell in the midst of Jerusalem and they shall be my people, and I will be their god in truth and in righteousness. And it shall come to pass that as ye were a curse among the Gentiles, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing, fear not, but let your hands be strong. And I will strengthen the house of Judah and will save the house of Joseph, and I will bring them again to place them, and they shall be as tho' I had not cast them off, for I am the Lord their God. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as thro' wine, yea their children shall see it and be glad, their heart shall rejoice in the Lord."

What can the spiritualizers do with such transparently literal translations as these? They must either give up their spiritizing (or rather mystifying) or else abandon the Bible in toto. But what saith Ezekiel hereon, he who wrote so much respecting Israel and Judah. Hear him:

"The word of the Lord came unto me, Ezekiel, saying: Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions, then take another stick and write upon it for Joseph, the stick of Ephraim and for all the house of Israel his companions, and join them one to another into one stick, and they shall become one in thine hand. "And when the children of thy people shall speak unto thee saying, Wilt thou not show us what thou meanest by these?" Now here follows, what the children of Ezekiel's people were to understand by it, and if we understand it as they were to, we may safely smile at any incredulity of Gentile professors too wise in their own conceits, to receive the Spirit's teaching. "Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side and bring them into their own Land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be King over them, they all shall have one Shepherd, and shall dwell in the land that

I have given unto Jacob my servant, where in your Fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever, and my servant David shall be their Prince forever. And the nations shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." That individual who can remain unconvinced by such testimonies as these of a future, literal, and glorious Restoration of the whole House of Israel to the Land given to their Fathers, is deserving of our sincerest pity. For truly of such an one it may be said in the words of Paul, when Moses and the Prophets are read, the veil is upon his heart.

But the restoration of Israel and Judah, thus scripturally established, the first question prompted by fond desire is, when will this divine Restitution become an accomplished fact. All Christians ever pray, "Thy Kingdom come," when then will the Kingdom come? Lord, when will thou restore again the Kingdom to Israel? Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. The Kingdom cannot come while the times of the Gentiles are yet unfulfilled; it cannot be delayed, after these times shall have been completed. Let us then still pray, Thy Kingdom come, encouraged by the signs of the times that are long, Jerusalem shall again become a praise in the Earth. Now is our salvation nearer than when we believed. Even so come Lord Jesus, come quickly—Amen. J. C. Toronto, March, 1867.

We regret to have to say that the want of space has obliged us to lay aside several important communications, notices and editorial matter. We had prepared a reply to several enquiries from the brethren respecting certain points of Doctrine contained in Bro. Brown's "Constitution and Order," in vindication of his position, explaining some points which we perceive have been misinterpreted—with proofs and references in regard to his statement respecting the resurrection of Christ in his flesh and blood nature, &c., but unfortunately all are crowded out.

Agents for the Marturion.

IN CANADA.

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