

ARTICLE XII.

CRITICAL NOTES.

▲ WESTERN SCHOLAR'S REASONS FOR COMING TO CHINA.

[The writer of the following tract, Divie Bethune McCartee, M. D., was born at Philadelphia, January 13, 1820, and died at San Francisco, July 17, 1900. His mother's brother was the Rev. George Bethune, D. D., of Philadelphia and Brooklyn, a man of "broad culture, rare eloquence, and a noble and winning personality. He was famous for his edition of Walton's 'Angler.'"]

Dr. McCartee was for fifty-six years (1843-99) a missionary, dividing his time nearly equally between China and Japan. He was very active in evangelistic as well as medical work, and wrote or translated no less than thirty-four books and tracts. Of his tracts, two notably have been long and widely useful, both in China and Japan (the first also in Corea), viz. "An Easy Introduction to Christianity," and the "Western Scholar's Reasons for Coming to China." The output of these two tracts up to the present time, will probably reach four hundred thousand copies. They are written in an easy classical style, the very best for the widest circulation, high enough to be acceptable to the learned, and yet low enough to be easily understood by persons of limited education.

These tracts follow so naturally in the lines of Chinese thought, the spirit breathing through them is so sweet and reasonable—the polemic temper being entirely wanting—as to disarm criticism and win assent. The writer has gone to his home above the stars, but the tracts are still carrying their message of love, from beyond the Great Wall, on the north, to Canton, on the south, and far into the interior. I have distributed them for thirty-seven years, and presume they may live on through the century.

Dr. McCartee early perceived the importance of tract-making and tract-distributing. In this work he followed closely in the steps of his grandfather, Mr. Divie Bethune, a New York merchant, who "printed ten thousand tracts at his own expense, kept some in a store for sale, gave them to ministers for distribution, and rarely traveled without them," and all before the great Tract Societies of America were born.

The life of Dr. McCartee, whose labors went back so near to the beginning of missionary work in China, and who did most important service, as physician, evangelist, and diplomatist, was one of great interest, and we are glad to learn that his Memoir is soon to be published.

The book is written in part by himself, after earnest solicitation, and edited with painstaking care and love by his nephew, who was himself born in China of missionary parents, and is peculiarly fitted for the task. Such a life of glad consecration, and of faithful and fruitful service, cannot fail to be an inspiration and help to many.

The tract, of which an English translation is here given, was originally written in Chinese, and first published at Tengchow, near Chefoo, in 1863. In its English dress it may be helpful in suggesting the best method of breaking down prejudice, and winning a heathen mind over to the truth.—CHAUNCEY GOODRICH.]

OFTEN there are persons who ask, Why it is that we men of the West come to China to preach and give away books, saying, "We in China have the doctrines of the Sage Confucius. We are not people without instruction. Why trouble you men of the West to come here and preach?" They do not know the important purpose of our coming here to teach [explain books]; that it is not with a desire to combat and overturn Confucius, but rather, in obedience to the command of Jesus, to proclaim the will of God.

I have examined the sayings of Confucius, his explanation of the doctrines of filial piety, brotherly love, loyalty, sincerity, the government of the Empire, and the binding together of the family. His doctrines, although so complete, and so minutely explained, yet relate to the affairs of the present life only, and say nothing of a future life, with its rewards for goodness, and its punishment for wickedness. Confucius was but a Sage in the midst of men, and was only a man. And therefore, the mysterious purposes of God, the secret and inscrutable things of heaven, those which man cannot know, Confucius also did not understand. These things concerning God, Confucius did not discuss. We from the West now come, preaching the sacred doctrines of Jesus, not because our learning is superior to that of Confucius, but because Jesus is not simply a Sage in the midst of men, but rather God's beloved Son, who came down from heaven, and who alone could make plain the Truth, and exhaustively discourse upon it. Moreover, he did not borrow any errors to dazzle and deceive the world, but humbled himself, and laid down his life to redeem men from sin, so that we might gain an everlasting benefit.

It having been our good fortune to hear this doctrine, and having received the command of Jesus to go into all the world and preach, we therefore cannot but obey. I know not how all you gentlemen [royal men: compare Acts. xvii. 22, "ἄνδρες Ἀθηναῖοι"] will think of my words. Please examine carefully a few points mentioned below. If it is the truth [that is here shown], follow it; if it is false, reject it. Let me hear your decision freely made.

The Analects have this saying: "The Master did not discourse on

strange things, on feats of strength, on anarchy, and on the gods." And yet God is the being whom all men ought to worship. Confucius said, "Life and death are subject to decree; riches and honor are in heaven." And yet Confucius did not speak clearly as to what sort of a place heaven, after all, may be. There is a saying of later scholars that heaven is *Le* [Reason]. They also say that "*Le*" is without passion, without measure, and uncreated. But, according to this explanation, it is plain that the heaven which has control of life and death, and in which are riches and honor, is certainly not "*Le*." Or if we should worship the physical [form of] heaven and earth, this would be a still greater error.

There is a proverb which says, "Heaven is a great heaven; man is a small heaven." This is quite true. The "small heaven" is man's soul, without form and invisible, immortal and imperishable, containing knowledge and wisdom, governing the "hundred members" of the body, and causing them to move or rest; searching also to the bottom the secrets of nature, distinguishing between right and wrong, praising the good, and censuring the bad. All these the soul gains through the reason and the imagination. What is called "the great heaven" is also pure spirit, without form and invisible, without beginning and without end, infinitely wise and infinitely strong, the Creator of all things, the Protector of all beings, the Controller of life and death, riches and honor; most tender and most just, rewarding the good and punishing the bad. *This* is the one only true God, the Heaven whom we all ought to worship.

As to the common epithet "The Pearly Emperor," whose surname is *Chang*, otherwise called *Shangti*, or spoken of as "The Venerable Grandfather Heaven," these are great errors of speech, and to the utmost degree do they blaspheme the true God.

And as to the worship of idols, this wild error still less needs any mention. For, since there is nothing to which we may liken man's soul, which is a small heaven, how much more is this true of the great heaven?

Confucius never spoke on the method of redemption from sin, but said, "He who sins against Heaven has no place for prayer." But we have all sinned. The proverb says, "Even the Sage cannot be without transgression." And transgression is sin. Sin will surely have an award. If men have no knowledge of a way of redemption, how can they be at peace when they draw near the limit of life? But the Bible says, that God so loved the world that he sent down his only Son to pay the penalty of sin for men, to make up completely man's duty, and to accomplish the decree of God for man, so that repentant sinners might have a salvation to hope for, and merits to trust in. This is truly the source of redemption.

Should any say, God is so great, majestic, and exalted, how can we dare to draw near and worship him, the Bible says, "There is one God, and one Mediator between God and man, the man Christ Jesus." Jesus

is not merely man, but he came from God, is one with God, and came down to earth. He was born and became a man, that he might redeem us from sin. He humbled himself, and was made in the likeness of men. He was obedient as a son to a father, accomplishing the will of God. And therefore was he called the Son of God. The Son of God, eternal in the heavens, presents our prayers to God. Therefore in coming to God we have one in whom we may trust, one who can save us to the uttermost. Jesus said, "All that come to me, I will in no wise cast out."

Confucius never told us how the hearts of wicked men could be changed. But the Bible says, that God sends the Holy Spirit to move upon men's hearts, causing them to feel their sins and grieve over them, to have a delight in the truth, and with all their strength to follow it. Now as man's soul controls his action and his thoughts, so God's Holy Spirit, who proceeded from God, and is one with God, can himself move upon man's soul, open out the obstructed passages in the heart, lead men to feel themselves ungrateful and disobedient, and beget in them a repentant heart. He can help them to reject the false and turn to the true, and to honor the Heavenly Father. The Bible also says, that God is willing to give the Holy Spirit to all who ask him.

Confucius said, "If we do not know life, how can we know death?" Death is what all men dread. But if man cannot examine clearly into the subject, how can his heart be at rest? For men have a sense of sin, and a fear of punishment after death, and they do the absurd thing of using the forms of the Buddhist and Taoist sects, the repeating of prayers, and the doing of penance, in order to release from purgatory the souls of the dead. All these Confucius did not mention. What comes after death he never spoke clearly upon.

What doctrine, then, shall man follow? The Bible says, "Man has one death, and after death the judgment." This is what God has decreed. The time is coming when all that are in the grave shall hear the voice of Jesus, and come forth; those who have been good will be raised to receive eternal life, and those who have done evil will be raised to suffer punishment. The Bible also says, that the wicked "will go away into everlasting punishment, but the righteous into life eternal." All who repent and believe the gospel shall not perish, shall not go into hell, but obtain everlasting life, through trusting in the atoning merits of Jesus. The Bible also says, that the blood of Jesus cleanseth us from all sin.

Men are often cheated and oppressed, suffer the loss of earthly goods, have heart griefs and all kinds of calamities, sometimes to such an extent that there is no joy in living, but a constant sense of melancholy. Now Confucius never spoke of a way by which men might be comforted. But Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The Bible plainly speaks of a place of everlasting happiness, where the inhabitants do not grow old and do not die, are

without tears and without partings; a place where the wicked cannot enter, and thieves cannot approach. The Bible also says that Jesus is our best Friend, that he can sympathize with our griefs and sufferings, and give us comfort. Moreover, he bids all who are oppressed not to avenge their wrongs, for at the last day God will avenge their wrongs for them.

An immortal and everlasting life is what men desire. Confucius never spoke of how it might be obtained. But the Bible plainly declares that "flesh and blood cannot inherit the Kingdom of God, corruption cannot inherit incorruption." It says that God will cause this mortal and perishable body to rise again, and become an immortal and imperishable body. The Bible also says that the good who rise again neither marry nor are given in marriage, neither do they die any more, but are like the angels of God, and are the children of God. They shall not hunger any more, nor thirst any more. The sun and fiery heat shall not attack them, and God shall wipe away the tears from off their eyes.

Confucius never spoke of the time when the awards should be made to the righteous and the wicked. Jesus said, that at the last day of the world he would send his angels, and they should gather together all who lead men into sin, and all the wicked, and cast them into outer darkness, where there is weeping and gnashing of teeth. Then shall the righteous shine forth like the sun in the Kingdom of the Father. Jesus also said that men ought to watch and pray, because that day and that hour no man knoweth. Therefore we should prepare and watch, and pray continually that we may escape from the coming calamity. He also said: "Before that day nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places. And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end [last day] come."

The Bible also says that the men who were ignorant in times past, God winked at [literally *heard*, used in this peculiar sense], but now commands all men everywhere to repent. For he hath appointed a day in which he will judge the world in righteousness through Jesus. Is there not already clear evidence of the fulfillment of these words? Do we not already see the calamities, [war, locusts, cruelty, and pestilence]? Are not men's troubles becoming greater day by day? We can understand that the words of the Bible have not a hair's-breadth of error, and that the day for the reward of the good, and the punishment of the bad, is not far away from us.

Moreover, Jesus commanded his disciples to go into all the world, and preach the gospel to all the nations, saying, "He that believeth shall be saved, and he that believeth not shall be condemned."

These are truly the reasons why we came to China to preach. Misery or blessing, peace or danger, are for men themselves to choose.

Let the reader of this quickly awake, and believe on Jesus. Do not for

worlds [ten thousands times do not] read it over in a light and trifling spirit. Earnestly pray that you may obtain the everlasting blessings of the heavenly Kingdom, and escape from the everlasting punishment of hell. This is what I earnestly hope.

THE SALVABILITY OF THE HEATHEN WORLD.

CAN the heathen dying without the light of the gospel, be saved? We are here between the horns of a dilemma; one, that a gospel which comes to the heathen with the declaration that they are eternally doomed; without opportunity, will be rejected by their reason; the other, that] to teach that they can be saved without the gospel will cut the nerve of missionary enthusiasm. Confessedly it is one of the dark problems of Christianity. No doctrine has given its avowed enemies larger handle for misrepresentation and declamatory abuse. That its teachings make inevitable the endless perdition of thousands of millions without possibility of hope, these enemies constantly assert. But, dark though it be, let us seek light upon it. The question for us is, Does Christian orthodoxy teach the wholesale eternal loss of heathen dying unenlightened? This question is answered by another, viz. Do the Scriptures teach it? For even the most venerable creeds and confessions cannot prove orthodoxy, unless it can substantiate these from Holy Scripture. What, then, do the Scriptures teach on this vital point?

1. *That all men are sinners.*—"All have sinned." "All we like sheep have gone astray." The heathen world is buried in sin, and that in its most revolting forms.

2. That the consequence of this sin is *death, temporal and eternal.* "The wages of sin is death," opposed to eternal life, and hence eternal. This law is central in the moral universe. It is inevitable from God's absolute holiness.

3. That the only possible way of salvation is *through Christ.*—"For there is none other name under heaven given among men whereby we must be saved." Over against an infinite doom there must be placed an infinite ransom. Out of Christ, God is a consuming fire. There is one, and only one, universal plan of salvation.

4. Salvation is not magical, but a spiritual regeneration, *a new birth.*—"Except a man be born again of water and the Spirit, he cannot enter the kingdom of God." According to this test, the heathen cannot, in their moral defilement, enter heaven. Hell is for the polluted and unclean. From all these passages it would seem impossible to extricate a ray of hope for the heathen dying in sin, out of Christ, under the curse of the law.

But we must never forget that rule in exegesis, the analogy of faith. Scripture must be collated with Scripture. So there is another class of

passages which flash at least a glimmer of light on our difficulty. These teach:—

1. *The impartial and equal-handed justice of God.*—"God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." This impartiality is yet the more emphasized by the *Fatherhood of God*. The heathen as well as the Christian nations are his children. All are not only under the sway of equal justice, but of Fatherly love. Will a just God and a faithful Father shut up any of his creature children to an unavoidable doom of suffering?

2. *The universality of the atonement.*—"God so loved the world that he gave his only begotten Son"; "God our Saviour will have *all* men to be saved"; "The Lord is not willing that any should perish, but that all should come to repentance." To will the salvation of all, and only to provide for the salvation of some, is contradictory.

3. *The diverse standards of judgment.*—"Sin is not imputed where there is no law"; "For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law." Here it is more than hinted at that those having, or those denied, the light of revealed law, shall be judged by diverse standards.

But how, now, are these seemingly conflicting classes of texts to be harmonized? Here comes the *crux* of our problem. This directs us to still a third class of passages. Of these there are three very remarkable ones: that which tells us how the spirit of Christ, while his body lay in the grave, descended to Hades, "and *preached to the spirits in prison*," the people of the antediluvian world; the second, "For this cause was the *gospel preached to them that are dead*"; and the third, which tells us of a tree "*whose leaves are for the healing of the nations*," located not in time, but in eternity. To this might be added the postponement of the general judgment to the close of time, intimating that the particular judgment at death may not in every case be irrevocable.

May we not here, then, find the key of this difficult problem? While the Scriptures teach that without Christ none can be saved, yet, if in this intermediate state the heathen should have the gospel preached to them; and while they teach that there shall be no second probation, yet, if a first probation be given in future to those denied it in time; do we not here find a solution of all difficulties and seeming contradictions? Are not God and the Scriptures thus fully vindicated even to our narrow, finite reason?

But is not Christian orthodoxy bound to the view of the eternal loss of the heathen? Is it consistent with orthodox church doctrine to hold this mild position? That, with the writer, is a matter of the first import; for he would not on any account risk a hair's-breadth departure from the safe inclosure of the catholic faith of Christendom.

The *Christian Fathers* do not teach that it is impossible that the heathen be saved. When Augustine writes, "Nor shall any one attain salvation except in Christ's kingdom," he does not exclude entrance to the kingdom in the intermediate state. The orthodox Chrysostom says, "The eunuch of Ethiopia God overlooked not. It is not the case that any naturally religious man ever was overlooked." And Clement of Alexandria, in the *Stromata*, expressly says, "If then the Lord descended to Hades to preach the gospel to the prisoners, then all who believe shall be saved, as making their profession there. For it is not right that these should be condemned without trial, and that those who lived after the advent should have the advantage." This is exactly our view.

The *Ecumenical Creeds* are the chief witnesses to the common faith, but they are silent on the subject. The Augsburg Confession, the Reformation symbol "which struck the keynote of the evangelical confessions," is likewise silent. Luther, considering the case of those dying without opportunity, raises the question, whether God may not give faith to some in the moment of death, or after death. He replies at once: "That God can do so cannot be denied; that he does not do so cannot be proved."¹ Wrote the late Dr. Schaff: "The modern German Protestant opinion in its evangelical form maintains that Christ will ultimately be revealed to all human beings—that there is, therefore, a possibility of pardon and salvation in the state between death and the resurrection for heathen, and all others who die innocently ignorant of Christ."

While it would be alike foolish and irreverent to dogmatize on so mysterious a problem, it seems to us that we have here a golden *via media*. It avoids that heretical liberalism which would teach that men can be saved by reason and the light of nature alone; thereby discrowning Christ, denying Scripture, displacing the church and the means of grace, and making useless gospel missions. Equally it avoids that harsh extreme; the doom to eternal misery of millions dying unenlightened without their own fault,—a position not only repugnant to our conception of God as an ethical and paternal Being, but directly opposed to the scriptural presentations of him and to the declared universality of the offer of grace.

Let us then trust that, according to our best exposition of God's word, not opposed by the Christian consensus, all shall have not a second, but a first, probation; that all shall have Christ preached to them before the final judgment; that all shall somewhere, sometime, have the opportunity for faith and repentance; and that therefore we may meet among the saved such just and noble-minded heathen as Socrates, Plato, Aristides, Cato, Marcus Aurelius, and a great and illustrious company of "seekers after God."

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¹ Koestlin, *Theology of Luther*, Vol. ii. p. 579.

THE JUDGMENT-DAY—WHEN IS IT?

Heb. ix. 27: "It is appointed to men once to die; but after this the judgment."

It is the object of this note to show that, if the passage quoted read, "It is appointed unto men once to die; but *immediately* after this their judgment," it would more exactly and unequivocally express the meaning of the inspired writer.

I. This is proved by reference to the best Greek dictionaries. "Liddell and Scott is a fair representative of them all. The critical reader will find, by reference to this dictionary, that the Greek preposition which is here used (*μετά*) is followed by either the Genitive, Dative, or Accusative; and that it almost always expresses a *close connection*, but varies somewhat in its meaning, according as it is followed by one or another of the three cases. In the passage under investigation it is followed by the Accusative (*μετὰ τοῦτο*). And it is defined by Liddell and Scott (under No. III.) thus: 1. *In order of place, after, next after, behind. . . .* 2. *In order of time, after, next to. . . .* 3. *In order of worth, rank, etc., next to, next after, after.* Immediate sequence is, evidently, the ordinary meaning.

II. The usage of the New Testament writers is a strong argument in justification of the amended translation. If I have made no mistake in counting, *μετά* is used in the Greek Testament exactly ninety-nine times with the Accusative; and, leaving out the passage under consideration, it means "immediately after," or "next after," more than ninety times. In three or four cases it expresses the general fact of sequence, without indicating immediate sequence. So we come to this verse in Hebrews with *μετά* meaning "immediately after" about thirty times as often as it means simply "after."

It would require more space than I have at command to refer to all the ninety odd instances; but a few of them may be taken as fair samples of the whole. Take the first verse of the seventeenth chapter of Matthew, which reads: "After six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart." How long after six days? A week? or a month? or a year? Certainly, "immediately after" six days. All agree in this. The very object is to define the exact time. But if *μετά* means "after" in general, there is no exact statement of time. For any time within unnumbered years would have been "after six days." Of this sort there are about twenty instances. Take also the twentieth verse of the twenty-second chapter of Luke: "Likewise also the cup after supper." Evidently, "immediately after." Take another example—one of the most obscure cases. In the sixth verse of the twentieth chapter of Acts, Paul is reported as saying: "We sailed away from Philippi after the days of unleavened bread." The history that follows shows that it must have been "immediately after."

Paul was going to Jerusalem, to be there at the Pentecost. The interval was fifty days at most. They came to Troas in five days; they tarried there seven days; from Troas Paul walked to Assos (twenty miles)—thence they sailed to Mitylene; the next day to Chios; the next day to Trogyllium; next day to Miletus; from there he sent to Ephesus (thirty miles) for the elders of the church to come to Miletus; they came. After the interview they sailed to Cos; the next day to Rhodes; then to Patara; thence to Tyre (three hundred and forty miles), there they staid seven days; thence to Ptolemais, where they abode one day; thence to Cæsarea (thirty to forty miles) by land; there they tarried "many days." Then they took up their baggage and went to Jerusalem. As the whole time did not exceed fifty days it will be seen that they must have left Philippi immediately after the days of unleavened bread. Even then the "many days" of their tarry at Tyre could not have been more than twelve.

Attention is called to but one more illustration of the use of *μετά* to express immediate sequence; and that is one which might naturally be quoted against the teaching of this note. John xiii. 7: "What I do, thou knowest not now; but thou shalt know hereafter." The reader will find that hereafter (*μετὰ ταῦτα*) meant immediately after, and that what Christ said was substantially this: "You do not understand now what my washing your feet means; but I will explain it *as soon as I am through*." And that is what he did (see John xiii. 12). I repeat it—that more than ninety times out of ninety-nine, *μετά* denotes immediate sequence. So the strong presumption would be in favor of that rendering in the case before us.

III. This rendering entirely harmonizes with the uniform teaching of the Scriptures that men at the judgment-day are judged according to the deeds done in the body. There is no plainer writing in the Bible than in Second Corinthians v. 10: "For we must all appear before the judgment-seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Why, then, should not judgment be pronounced at the moment of death? The account to be adjusted is closed up at that time; it would be a most unnatural proceeding to postpone for hundreds of years the announcement of the judge's decision. Indeed, this passage itself seems to me to be enough to settle the question. We are to receive according to the deeds done in the body; and receive it when the record is finished.

IV. The parable of the Rich Man and Lazarus teaches distinctly that the wicked Rich Man passed directly from earth to his punishment. His brothers were still living on the earth; he had not only received his sentence, but it was irrevocable; a great gulf was fixed, and one impassable. Nothing could be more preposterous in any government than that a man should be assigned to punishment without the possibility of pardon, reprieve, or commutation, before he had passed through his trial, been pronounced guilty, and received his sentence from a competent

judge. Let the reader refresh his memory with the Scripture, as found in the sixteenth chapter of Luke, beginning with the nineteenth verse.

V. Equally strong in proof that men come to their final judgment at death, are the representations which the Bible makes of the condition of the redeemed after death. Paul thought it was far better to depart and be with Christ than to live here, although his joys in the service of Christ were so beatific that he could even glory in his tribulations. Stephen prayed as he came to his last moment: "Lord Jesus, receive my spirit," and he was gone to be forever with the Lord. Now what does the word teach us as to where Christ is? If we can find out the answer to this question, then we shall know where Stephen and Paul went when they ended their earthly life. There ought to be no difficulty in answering the question; for there is no possible ambiguity in the statements made in this matter. The following are among the testimonies of the Sacred Scriptures, which are too plain to be misunderstood:—

Mark xvi. 19: "The Lord Jesus, after he had spoken unto them, was received up into Heaven, and sat on the right hand of God."

Luke xxiv. 51: "While he blessed them, he was parted from them, and carried up into Heaven."

John iii. 13: "The Son of man who is in Heaven."

1 Thess. i. 10: "We wait for the Lord Jesus from Heaven."

2 Thess. i. 7: "The Lord Jesus shall be revealed from Heaven with his mighty angels."

Eph. vi. 9: "Both their Master and yours is in Heaven."

Heb. ix. 24: "Christ is not entered into a holy place made with hands, but into Heaven itself."

1 Pet. iii. 22: "Jesus Christ who is gone into Heaven, and who is on the right hand of God."

Such quotations might be multiplied; it is not necessary. If Paul went away from earth, then, to be with Christ, he must have gone into Heaven; and this was the promise made to all the faithful, when Jesus said, "I go to prepare a place for you, that where I am there ye may be also" (John xiv. 2, 3).

It surely is not necessary for me to spend many words to prove that Heaven is the place where God dwells; the place of highest and final reward for the faithful; the place prepared for the eternal home of the saved. Christ's words, "Your reward is in Heaven," "Lay up for yourselves treasure in Heaven"; Paul's saying, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the Heavens"; Peter's "inheritance reserved in Heaven."—these, and many other words like them, are too familiar to need a word of emphasis. I only ask the reader to notice that Paul's language to the Corinthians plainly implies that the house from Heaven is ready the very moment our earthly tabernacle is taken down (2 Cor. v. 1-4).

Is it true, then, that all the redeemed who have passed away have gone to Heaven, without being judged to be fit to go there? Are they already in possession of their eternal inheritance, and yet their judgment-day is in the future? Are Moses, and Elias, and Daniel, and Job, and all the martyrs, who for Christ's sake have not counted their lives dear unto them,—are all of these yet to be judged? Are they all still in suspense as to their eternal destiny? Have they been admitted to Heaven without being first adjudged worthy of such reward? All these absurdities are involved in the doctrine of a universal judgment-day still in the indefinite future.

VI. Yea, more than these, even, as will shortly appear. I know it is argued by some that no man can be properly judged until the end of the world, because the full consequences of his deeds here can only then be known and revealed. But this objection is seen to be of no force from two considerations:—

1. No man's acts are to be adjudged either good or bad in view of their consequences. A man with deadly purpose to murder another, follows him to the forest; levels his rifle to send a bullet through the heart of his intended victim; but just then the wing of a bird strikes the rifle, and the bullet enters the heart of a wild beast that was about to leap upon the man for whom the bullet was intended. The result is the saving of the man's life, instead of its destruction. The man with the rifle is a murderer, nevertheless. Joseph's brethren sold him into slavery, and were ready to send him to death; but, under the overruling Providence of God, the results of their deed were the saving of a million lives. None the less, when they came to see themselves in their true light, they were constrained to say, "We are verily guilty concerning our brother." "As a man purposeth in his heart, so is he." "Give them according to their endeavors" was an inspired prayer. The motives of human action determine character, not at all the results which may, under Divine control, be brought about.

2. If a man cannot be properly judged till the full consequences of his acts are realized, then he could never be judged. He would be no more prepared for judgment at the end of ten thousand years, than at the end of a single night; for the results of conduct enlarge and expand without end. The results of Judas's act in bringing out the divine character and commission of the Son of God have, as yet, scarcely begun to appear. None the less his evil intent settled his character; and settled his destiny too, unless he truly repented.

Those who will question the views of this note believe in a general judgment-day still to come. And, as far as I have ever heard or read the setting-forth of their views, they believe in a general convocation of all human beings who have ever peopled this globe, or who shall ever live upon it; and they argue that the purpose of such a judgment is to carry conviction to all intelligent beings that the judgment of God is right. All

mankind are to see, as the true history of each man is brought to the light, that God is just in his treatment of him. I have heard this view preached and taught with great eloquence and impressiveness; but, when I came to think it through, it seemed to me to be so utterly preposterous that I marveled that any clear-headed man should be able to accept it. If this world's history were to be closed up at the end of this third year of the twentieth century, the entire population of the globe, according to the lowest estimate which I have ever heard made of it, would amount to one for every second of time for the space of four thousand years. Allowing one second for the distinct announcement of each name, it would require four thousand years to call the roll, without one moment's cessation, day nor night. Allowing but one minute, on the average, for the review of each human life, so as to enable the jury to be satisfied from their own independent judgment of the deserts of each soul, it would take two hundred and forty thousand years for the judgment-day! Now, if I believed that the word of the Lord taught any such doctrine, I would try to be satisfied with it; but I cannot help thinking that two hundred and forty thousand years of the coming eternity could be spent much more profitably than in investigating the history of our fellow-men, and making up our verdict of their just deserts. A little of Abraham's faith when he said, "Will not the Judge of all the earth do right?" would enable us to rest perfectly content with the decision of each soul's destiny by the Lord of the whole earth. For myself, I am sure if it were left to me to choose, I would very much prefer to be one of the ministering spirits sent forth to minister to them who shall be heirs of salvation, than to do jury service for two hundred and forty thousand years, especially if I had to vote on a case at the end of every sixty seconds upon the average, during that entire period.

But "has not God appointed a day in which he will judge the world?" Most assuredly; and he has told us exactly when that day is. For it is appointed unto men once to die, and immediately after that comes their judgment.

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EMPEROR WILLIAM'S CREED CONCERNING THE BIBLE.

[In response to criticisms aroused by Emperor William's seeming indorsement of the liberal views expressed by Dr. Delitzsch in his recent lectures upon Assyriology, he has issued the following statement of his belief, which is certainly worthy of careful attention, not only on account of the source from which it comes, but on account of the acute distinctions which are drawn upon a most important and controverted subject. With rare skill, Emperor William punctures the fallacy of

those who confound the special inspiration of the biblical writers with that general enlightenment of the Spirit which is promised to all believers. The inspiration of ordinary believers, and that of the writers of the canonical Scriptures, is generically the same, but specifically different. The promise of Christ to lead his immediate disciples into all truth was connected with one to 'bring to their remembrance all things which he had said and done.' No amount of general inspiration acting upon a disciple of Christ in the nineteenth century would bring to remembrance events which occurred in the first century. The inspiration, therefore, acting upon the immediate disciples of Christ, would produce results of world-wide and permanent significance, not to be compared with the results of the same indwelling of the Spirit in the minds of succeeding generations.—ED.]

"I DISTINGUISH between two different kinds of revelation—one progressive, and, as it were, historical; the other purely religious, as preparing the way for the future Messiah.

"Regarding the former, it must be said, for me it does not admit of a doubt, not even the slightest, that God reveals himself continuously in the race of men created by him. He breathed into man the breath of his life, and follows with fatherly love and interest the development of the human race. In order to lead it forward and develop it, he reveals himself in this or that great sage, whether priest or king, whether among the heathen, the Jews, or the Christians. Hammurabi was one; so was Moses, Abraham, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant, and Emperor William the Great. These he sought out and endowed with his grace to accomplish splendid, imperishable results for their people, in their intellectual and physical provinces, according to his will. How often my grandfather pointed out that he was only an instrument in the Lord's hands.

"The second form of revelation, the more religious, is that which leads to the manifestation of our Lord. It was introduced with Abraham, slow but forward-looking and omniscient, for humanity was lost without it. Now begins the most astonishing activity of God's revelation. Abraham's race and the peoples developing from it regard faith in one God as their holiest possession, and, it follows, hold fast to it with ironlike consistency. Split up during their Egyptian captivity, the divided elements were again welded together by Moses, ever trying to hold fast to their monotheism.

"It was the direct intervention of God that caused the rejuvenation of this people, thus proved through centuries, till the Messiah, heralded by prophets and psalmists, finally appeared, the greatest revelation of God in the world, for he appeared in the Son himself. Christ is God, God in human form. He redeemed us and inspires us, entices us to follow him. We feel his fire burning in us. His sympathy strengthens us. His discontent destroys us. But, also, his intercession saves us. Conscious of

victory, building solely upon his word, we go through labor, ridicule, sorrow, misery, and death, for we have in him God's revealed word, and he never lies.

"That is my view of these matters. It is to me self-evident that the Old Testament contains many sections which are of a purely human and historical nature, and are not God's revealed word. These are merely historical descriptions of incidents of all kinds which happened in the political, religious, moral, and intellectual life of this people. The legislative act of Sinai, for example, can be only regarded as symbolically inspired by God.

"When Moses had to reburnish well-known paragraphs of the law, perhaps derived from the code of Hammurabi, in order to incorporate and bind them into the loose, weak fabric of his people, here the historian can perhaps construe from the sense or wording a connection with the laws of Hammurabi, the friend of Abraham. That is, perhaps, logically correct. But that will never disguise the fact that God incited Moses thereto, and in so far revealed himself to the people of Israel.

"I believe in the one and only God. We may need a form in order to teach his existence, especially for our children. This has hitherto been the Old Testament. The present version of this will be possibly and substantially modified under the influence of research through inscriptions and excavations. That does not matter. Neither does it matter that much of the nimbus of the chosen people will thereby disappear. The kernel of the contents of the Old Testament will remain always the same,—God and his works. Religion has never been the result of science, but the pouring out of the heart and being of man from intercourse with God."