



THE  
HERALD.



VOL. I



ELLA THOMPSON



NATIONAL BIBLE INSTITUTION

DREXEL, ILLINOIS

THE HERALD  
OF  
THE COMING KINGDOM,  
AND  
CHRISTIAN INSTRUCTOR;

A SEMI-MONTHLY PERIODICAL,

Set apart for the exposition and defense of "the faith once  
delivered to the Saints," and for the instruction of the  
Household of Faith in those things which will  
unite them in the bond of love.

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Volume I.

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Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the  
beathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou  
shalt break them with a rod of iron thou shalt dash them in pieces like a potter's vessel.—  
P'salm II: 7-9.

And he that overcometh, and keepeth my works unto the end, to him will I give power  
over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they  
be broken to shivers even as I received of my Father.—Rev. II: 26, 27.

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# THE HERALD

OF

## THE COMING KINGDOM.

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VOL. I.

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### Editorial.

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#### Salutatory.

IN assuming the editorial labors of a religious journal, we trust that we are not unmindful of the obligations and responsibilities resting upon us. We feel that were it not for the glory that is set before us, we should shrink from the task. We can assure our brethren that it is not from any love of prominence that we have undertaken this work. Far be it from us to give place to a spirit of this kind. The duties we owe to each other as brethren, forbid the cultivation or exhibition of a proud or exalted spirit. Our Lord, who was possessed of "a meek and lowly spirit," called on others to learn of Him. As those who have named upon us His name, and undertaken to grow up in His likeness, we feel called upon to heed the apostolic injunction, when He says: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of *no reputation*, and took upon him the form of *a servant*, and was made in the likeness of men, and being found in fashion as a man, he *humbled himself*, and became obedient unto death, even the death of the cross." Phil. ii: 5-8. Therefore the Apostle says, "Be ye like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory, but in *lowliness of mind* let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Phil. ii: 2-4. Thus we are taught the duty of learning to fill the servant's place. Brethren, we feel that this is our place. We shall, therefore, in all humility of mind, endeavor to serve you and those who are "aliens from the commonwealth of Israel, and strangers from the covenants of promise," at all times with such things as will be of profit to both.

On the other hand, whilst occupying the important position that has fallen to our lot, we feel that we are not only obligated to serve you in the manner indicated, but we have other obligations resting upon us equally important. One of the principal of these is our obligation to the truth as it is in Jesus. Paul exhorted Timothy to "fight the good fight of faith," and when he himself had run the race to the end of the course he could rest his weary head in peace, having this consolation: "I have maintained the good contest, I have finished the race, *I have guarded the Faith.*" 2 Tim. iv: 7. To guard the faith in its purity is a duty which we feel resting upon us. In discharging this duty we may be called upon to part company with some whom we had esteemed as brethren, even as Paul was called upon to let go Hymeneus and Philetus, men who taught doctrines subversive of the faith. Girding on the armor of God, and seizing the sword of the Spirit, we hope to be able to overcome all those enemies who seek to destroy the simplicity and purity of "the faith once delivered to the Saints." As the angels of the Lord with a flaming sword guarded the way to the Tree of Life, so we feel called upon to guard the way to the Gospel faith, that no unholy foot may intrude there for the purpose of polluting the purity of the fountain from which we and the saints of old have drank. God grant that we may have strength at all times to discharge these obligations fearlessly, keeping in view the one great object: our consecration to the service of the Lord, that His name may be exalted and His glory be manifested. In view of the work before us, we feel constrained to say with the Psalmist: "Teach me Thy way, O Lord; *I will walk in Thy truth*; unite my heart to fear Thy name. I will praise Thee, O Lord my God, with all my heart; and I will glorify thy name for ever more." The Apostle Paul says, "Whatsoever ye do, do all to the glory of God." This will be our governing motive at all times, not our own glory, nor the glory of man, but an eye single to the glory of God.

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### The Year 1868.

ANOTHER YEAR, with its untold joys, cares and sorrows, has dawned upon us. What a volume of thought rushes into the reflecting mind on surveying the past. What thoughts of duties unperformed, of hours mispent, or of injuries inflicted or received crowd upon us. Happy he who, in place of such a record, can look back to years spent in usefulness and profit; who can count the fruit of his labors in behalf of the truth. Such an one can rejoice with his whole soul, in view of the glory in store for him. His heart has been set to perform the commandments of the Lord, and he can exclaim with the Psalmist, "O how love I Thy law; it is my meditation all the day." "I have refrained my feet from every evil way, that I might keep Thy word."

Politically speaking, there is every indication that the year upon which we have just entered will be fraught with results of the greatest import to every waiting disciple of Christ. We are no alarmist, nor would we wish

to beget false expectations in the breast of anyone, yet we feel safe in saying that it is our opinion that the student of prophecy will witness this year the working out of events that will cast much light on the prophetic word. When was there a time so pregnant with evil forebodings, amongst all nations as the present? When such agitation and preparation as now? Look everywhere and we see the passions of men aroused, and their minds greatly agitated in their endeavors to solve the political difficulties that vex them. Witness the conflict in England between Fenianism and Reform with Aristocracy, or the constant agitation in Germany in their efforts to bring about a unity between the Northern and Southern districts. See the great concessions Austria is compelled to make in order to conciliate, for the time being, her thousands of dissatisfied subjects. Or take a look at Italy with her millions of impulsive people, all afire with a desire for the abolition of Papal rule and the establishment of Rome as their capital. See the state of affairs in the dominions of Turkey—her bloody deeds amongst her Cretan subjects and their indomitable resistance to all efforts at subjugation. Look at Russia or France, and what mighty preparations we behold for the issues of war. Money is poured out with lavish hand for implements of death, and the ingenuity of man is taxed for the invention of some new weapon which shall prove still more destructive than any yet known. Other countries of Europe are all alive with preparation, and some are at their wit's end how to suppress threatened revolution in their midst. China is still engaged with her internal war; South America with unabated zeal carries on the long and bloody conflict that has raged so long, whilst Mexico, with her hands red with the blood of her terrible struggle, is far from being at rest. In this country it is impossible to tell what an hour may bring forth. Although the great bone of contention, slavery, has been removed, yet we see a spirit of bitterness rankling in the breasts of the vanquished, and a constant agitation of the public mind which is fraught with anything but good. It is in keeping, however, with the general strife now going on in political circles everywhere.

Do not we see, as it were, an answer being given to the proclamation of the Spirit as sent through Joel, saying, "Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears. Let the weak say, I am strong."

The war element is rampant. The ambition of men for greater power and fame is leading them on step by step towards the pit of destruction, for it is the inevitable destiny of all such aspirants to be overthrown with a mighty overthrow by the coming king. God has granted him "the Nations as an inheritance and the uttermost parts of the earth as a possession;" Psa. ii: consequently it is only a question of time as to the accomplishment of His will concerning them. When the time comes for the assumption, the Spirit says he will "break them with a rod of iron and dash them in pieces like a potter's vessel." What a humiliating spectacle that will be for those kings whose imaginations have become lifted up on account of the many victories that are inscribed on their blood-stained banners. But come it will, as truly as God hath spoken it. But what are the signs that shall precede this victory of victories? "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for *the powers of heaven shall be shaken*, and then shall they see the Son of Man coming in a cloud, with power and great glory. And

when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Matt. xxiv: 25-28.

In view of the mighty preparations which are now being made for the coming struggle amongst the nations of the earth, what is our duty as enlightened saints of God? Is it to sit down in idleness and watch carelessly the progress of events? Is it to mix up in the strife of worldly men for the political preferences of the age? Is it to gratify the lusts of the flesh and trample out every spark of spirit life that exists in us? No, no! Far be it from anyone of us brethren to act thus in view of the sore troubles that are hanging like a thick cloud over the nations. Let us rather heed our Lord's words, who says, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." Matt. xxiv: 34. If we mix up in the affairs of the world, and harass our minds with the cares pertaining to it, we shall have our attention directed towards temporal things, and thus become like the world. But if we withdraw from this scene and retire into the Christian arena, there to do a Christian's work, "watching and praying that we may be accounted worthy to escape all those things that shall come to pass," then we shall "stand before the Son of Man" with confidence and not with shame.

Verily, "darkness covers the earth, and gross darkness the people," as Isaiah predicted, and it becomes our duty as those who have been enlightened by the Spirit's teaching to spare no pains in giving to others the glorious truths we have believed. Every chord of sympathy within us should be touched in view of the lamentable ignorance of those around us. Let us not become "weary in well doing," brethren, but "work while it is day, for the night cometh when no man can work." Gird on then the armor of God and go forth as valiant soldiers to fight his battles. Seize the weapons He has provided, and defend the cause you have espoused. A bright crown awaits the victor. Will you suffer another to take it? If not, arouse yourselves each one of you, and nerve yourselves afresh for the conflict. Let this year be one of successive victories in your efforts to subdue self as well as in your aggressive efforts on the enemies without. Let it be a year of consecration to the Lord's service. If it be true, as many expect, that our Redeemer will come this year, and enter upon the great work before Him, we should all see to it that we are prepared to meet Him with joy and not with shame. Remember the work He has in store for us to perform, if we are worthy of the calling to which He has called us. Let us inure ourselves to "hardness, as good soldiers of Jesus Christ," and not forget Paul's words to Timothy, that "no man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier."

If wars and desolations should sweep over the earth, brethren, let us take courage. Remember Him in whom we trust, who is "a very present help in time of trouble." He is our "rock and our fortress," and we need fear nothing if we continue faithful in His service. W.

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KEEP thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good, seek peace and pursue it. The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. Psa. xxxiv: 13-16.

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### Our Size, Terms, and Expectations.

IN adopting the present size of the *HERALD* we have done so because

1. We think it much more convenient for reading than as when published in the form of the "Watchman."

2. It is in excellent shape for binding, and will make a respectable volume at the end of the year.

In order to guard against any mistake in judgment on the part of our readers as to the size of our periodical, we will simply add that the amount of reading matter furnished each month will exceed that of the *Watchman* for the same length of time, and will equal, if not exceed, that of any other periodical published in the world, devoted to the spread of the truth as it is in Jesus. We do not say this in a spirit of boasting, but simply to correct any erroneous conclusion that might be arrived at.

As to our terms, we had it in mind, in view of our enlargement and increased expense of publication, to advance our rates of subscription, but on mature reflection we have determined to rely upon the approval of our brethren in the shape of a large subscription list. One thing we can assure them of, that unless such a list is forthcoming it will be impossible to publish, without loss, such a magazine as the one now commenced. Again, having had years of experience as manager of the business department of a daily metropolitan paper, we feel confident our brethren will yield their judgment to ours in the matter of advance pay. We have had a wide experience in both systems, and feel certain that no paper or magazine can be published successfully on any other plan. It dispenses entirely with the keeping of accounts, and one of the objectionable features of a credit system, that of frequent dunning of delinquent subscribers is avoided. It costs no more at the beginning of the year than at the close, and we feel sure that every brother whose heart is really in the work will make an extra effort, if it is necessary, in order to comply with this all-important feature of our plan. At any rate, we are determined to publish on no other plan, and if we cannot succeed on this basis, then we will stop entirely.

In relation to our expectations, we would say that we have involved many hundred dollars expense in the procuring of new material, etc., for the purpose of producing a magazine, which in typographical appearance at least, will compare favorably with any other. In doing this we have relied upon the co-operation of our brethren everywhere. We expect them to second our efforts by sending in not only their own subscription, but in forwarding the names of one or more of their acquaintances who are unenlightened in the glorious truths of our faith, so that we may, through their liberality, become instruments for the conversion of others. It is only by a union of effort that any enterprise can succeed.

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### To Correspondents.

It is desirable, for various reasons, that correspondents should observe the rule of brevity. First, keep in view the subject in hand. Second, write directly to the point, and lastly, stop when the point is reached. Avoid long preambles and conclusions. In this way, one will not crowd out another, and we shall be able to present a variety of matter which will be much more acceptable to our readers than long prosy articles would be, as a variety of food suits the natural palate better than a continuation of one or two kinds.



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### Our Future Course.

INASMUCH as a change has now taken place both in the proprietorship and editorial management of the paper, it may not be out of place to indicate briefly the course we intend to pursue.

One of our leading objects will be to present, from time to time, a fund of information, original and selected, calculated to enlighten the dark minds of those who have been shut up under a cloud of Gentile mysticism. By a judicious course of reasoning and teaching from the Word we hope to be the means of turning, if not many, at least some, unto righteousness who are now ignorant of the way of life. In discharging our duty in this direction we shall take the liberty of using such material already written as we deem best suited to the end in view. Our object not being to elevate man above his fellows, or one brother over another so that they may be esteemed great, we shall feel free to use the writings of anyone, wherever found, for the purpose named, and if deemed best for the truth's sake to do so without naming the writer. The human mind is so constituted that oftentimes a little prejudice against the writer, whether warranted or not, will shut out from producing conviction any argument that may be adduced. Believing also that any right-minded author, who seeks the glory of God more than the glory of self, will not object to such use being made of his writings as will best subserve the ends of truth, we see no good reason that can be urged against our pursuing the course indicated.

Next, we deem it a matter of great importance that the brethren should be united in the bond of love; hence we shall use our utmost endeavors to ring about this end. Of course we see much to contend with, especially at this time, but hope by the will of God to be able to accomplish some good even in this direction. We would not be misunderstood in this matter, and have anyone think that we are for union at all hazards, whether on right foundations or not. By no means. God forbid that we should ever be found compromising the truth for the purpose of subserving any end whatever.

In conclusion, then, we expect to fight earnestly for "the faith once delivered to the saints," giving out its principles for the belief of the uninstructed. Next, to so exhort and counsel our brethren from the Spirit's teaching as to produce a spirit of kindness and humility amongst them that will be for the glory of God and the honor of His name.

In discharging these duties we intend to act independently, and without the fear of anyone but God before our eyes. We are firmly of the opinion that no journal of this character can be of any great value which does not speak out manfully, but in kindness, the whole truth.

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### Our Title.

PERHAPS it is due to the readers of the "Prophetic Watchman" to give some reason for making a change in our title. We would therefore state that we desire the title of a paper to express comprehensively the objects of its publication. This the Watchman did not do to our satisfaction; hence the change. Our object is

1. TO HERALD the news of THE COMING KINGDOM to a world veiled in midnight darkness. By this means we hope to induce men and women who are possessed of good and honest hearts to yield obedience to the terms on which the proffered glories of this kingdom can be obtained.

2. After such have separated themselves from the world and its filthiness, we hope to be able by the aid of the Spirit's teachings to INSTRUCT them in the things which make for their peace, and enable them to grow up from the position of mere babes in Christ to that of men and women of full stature.

Our brethren will therefore, no doubt, agree with us in our choice of a title which expresses briefly these two prominent objects. How well we shall succeed in the undertaking named time alone can reveal, but presuming to a great degree upon the forbearance of our brethren, and asking their kind indulgence from time to time as we may need it, we trust at least to accomplish some good in the direction already indicated.

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### The Hymn Book and Tracts.

WE are now engaged in revising the Millennial Harp and Tracts formerly issued at the "Watchman" office, preparatory to the publication of new editions of each.

We find that there are some unscriptural hymns in the Harp and errors in the Tracts which need correction before we put them out for the use of our brethren. Some little delay will necessarily occur on this account before they will be ready for publication. In the meantime, as our brethren will be remitting to us their subscriptions for the Herald, we should like from them an expression of their wishes as to whether or not it would be advisable to issue a new *Millennial Harp*, in which all the really good and scriptural hymns found in the old one should be retained and an addition of choice new selections from the best books extant, together with a selection of well known pieces of music should be made. We are aware of the greatly increased expense which such a change would involve, yet we are decidedly in favor of it nevertheless, because we feel confident that we can issue a book that will surpass anything yet issued, all points considered. If it is done, we should make arrangements to exchange the old Harps for new ones, allowing as much as we could possibly afford for the old books. If we receive sufficient encouragement to proceed with the enterprise we shall do so without delay, and we doubt not the new book would have a wider circulation than any yet issued, containing our views. Let us hear from you, brethren, at once, on this subject.

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### A New Year's Gift.

If you have a desire to remember a relative, near friend, or old acquaintance, with a "*New Year's Gift*," we would suggest the propriety of sending them a copy of the "HERALD" for one year, especially if such friends or relatives are unacquainted with the truth. In this way you might be the means of giving such persons, what is more valuable than all earthly treasure, viz: an understanding of the "*manifest wisdom of God*," as it has been revealed to his prophets and apostles. And who that believes the gospel of the kingdom of God would not rejoice unspeakably could they but learn that a friend had been brought to a knowledge of the truth and its obedience, through their instrumentality, as suggested above. Time is rapidly passing. Let us all improve every opportunity to present the "word of life" to our fellow

men. Believing as we do in the rapid approximation of God's kingdom and glory, it devolves upon us to do all that we can toward preparing a people for the Lord's coming. If we, by the goodness of God, have been made heirs of His kingdom and entrusted with the gospel, we should see to it that we prove ourselves faithful stewards.

How many will respond to our suggestion and send their friends a copy of the "HERALD" as a "New Year's Gift?"

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### Observe the Rule of Love.

ALL correspondence sent for insertion in the HERALD, if not dictated by a spirit of love, will positively be refused admission. This constant catering to the will of the flesh, in giving vent to a spirit of hatred cannot be tolerated, as it is utterly at variance with apostolic teaching and example. We trust our brethren will bear this in mind, and not trouble us with communications that are overflowing with a spirit of bitterness, but that an effort will be made in all cases to sink the individuality of self, and the desire to avenge some fancied wrong through the columns of the paper, and rise to a true appreciation of the relationship we hold to him who "spake as never man spake." The spirit of love governed all his actions, and "no guile was found in his mouth." Try to be like him more, and like worldly men less.

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## Correspondence.

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"Then they that feared the Lord spake often one to another, and the Lord hearkeneth and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."  
—MAT. iii: 16.

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### Earnest Desires and Encouragement.

A BROTHER writing from Cleveland, says: "I ardently desire the consummation. The political, moral, and ecclesiastical heavens are very much disturbed. Rome and the Eastern question are the great points of interest. I see the Sultan refuses the Czar's proposition in relation to the Greeks. This will hasten matters in the East. We must let patience have her perfect work. I feel deeply the need of more careful watchfulness, especially over our own hearts. May we be found unto praise and honor at the revelation of Jesus Christ."

Another brother, writing from the same place, says: "We are engaged in a great and glorious work, and I am amazed to see what feeble instruments God can use for the accomplishment of His purposes. In view of this, I feel at times like singing, 'Bless the Lord, O my soul!' I earnestly hope I may endure till the Master comes. May heaven's blessings rest upon you, and the Spirit's word direct you is the prayer of your brother, praying also for the peace of Jerusalem."

A sister, writing from Racine, says: "As yet we are but a little flock in the wilderness, and need the watchful care of a shepherd. We trust that the seed recently sown here may spring up not many days hence, and that we may see its fruits disengaging themselves from the present evil world, and like Moses of old, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, and as the

Savior has manifested Himself to us who have named His name upon us as He has not unto the world, may we boldly declare that which we have seen and heard unto others, and having tasted that the Lord is gracious ourselves, may we ever be saying to those around us, 'O taste and see that the Lord is good.' Though few in numbers, and despised by the foolish and wicked, my brother, may we stand firm in the faith and hold fast to the promises. Our King will quickly come. There is a crown for you; there is a crown for me. If faithful we shall have the shining diadem of royalty, and with the white robed throng join in the sweet anthems of an eternal day. Come, Lord Jesus, come quickly."

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## Instruction for Unbelievers.

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"Search the Scriptures, for in them ye shall have eternal life, and they are they which testify of me."—  
 JOHN. \* \* \* "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

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[SELECTED.]

### The Kingdom of Messiah.

DAN. vii: 13, 14. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

THAT this vision contains a prophecy concerning "the last times," will not be denied. That the "one like the Son of man" is Jesus Christ, in his glorified nature, is admitted on all hands. That his "coming with the clouds of heaven" refers to his final advent in this world, is also the common belief of interpreters. His being led to the Ancient of days to receive dominion, plainly denotes his investiture with rulership, and his inauguration into the august office of the almighty Sovereign of the nations. This dominion is something more than a present spiritual reign in men's hearts: for he does not enter upon it until he comes in the clouds. It is also a kingdom the affairs of which are to be administered by Christ in person, or by those under his immediate control and direction; for it is given to him as the Son of man, and his personal descent at the time of receiving it is explicitly affirmed. It must also be a visible and terrestrial kingdom, for "nations" are mentioned as its subjects.

The doctrine to be deduced from this text, is, That *the Lord Jesus Christ will return again to this world, and here set up a visible Christocracy, or empire of his own, and personally reign over the nations in the bliss and glory of a universal kingdom.* There are many good people who believe no such thing. My main object will therefore be to prove it by solid Scriptural arguments. And if I can show that it has a firm foundation in the word of God, I certainly have a right to claim for it the respect due to a doctrine of inspiration. Let us then approach the subject with humble reverence, sincerely desirous to learn the truth.

I. I remark then, in the first place, that the prophecies of the Old Testament, when taken in their plain and natural sense, certainly predict the Messiah as a great prince who shall reign in this world. To establish this remark I apprehend to be no difficult task. The very first words that ever were uttered concerning Christ already imply it. When God reckoned with Adam, though he excluded him from Paradise, he left him this consoling promise: "*The seed of the woman shall bruise the serpent's head.*" The

crushing of the serpent's head can mean nothing less than the demolition of Satan's empire, and the establishment of the empire of the woman's seed in its place. And if Christ, as the Son of man, is to reign over the nations as Satan now rules over them, nothing short of a literal, real and universal empire can be the result.

The next distinct allusion to this "seed" is in God's covenant with Abraham, where it is said that he shall "*possess the gate of his enemies, and all nations of the earth be blessed in him.*" Paul tells us that this promise did not belong to Abraham's posterity at large, but only to "*one, which is Christ.*" To possess an enemy's gate is to conquer that enemy,—to take his last defence. And when it is said of Christ, that he shall possess the gate of his enemies, and bless all nations, we have before us the idea of a great, victorious and universal prince, making himself the master and the benefactor of the world.

Another reference to the same thing we find in Hannah's song, where it is said, "*The Lord shall judge the ends of the earth, and he shall give strength to his King, and exalt the horn of his anointed.*" Here too we have the princedom of the Messiah in this world, and his universal sovereignty, pointedly asserted.

In God's promises to David we have the matter still more particularly amplified. God says to the monarch of Israel, "*When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom, and the throne of his kingdom, forever. And THINE HOUSE, and THY KINGDOM shall be established forever before thee: THY THRONE SHALL BE ESTABLISHED FOREVER.*" If this promise refers pre-eminently to Christ "the Son of David," as all agree that it does, then he is to be a great earthly prince; for he is to occupy a throne, and possess a kingdom; and that throne and kingdom are identical with the throne and kingdom of his father David. Much as men may dislike to admit this, here is God's promise, in words as plain as any man can use. David had an empire in this world; and he reigned as a prince in this world; and God says that his promised Son shall take David's place, and establish David's throne forever. David himself certainly so understood the promise, and by divine inspiration so prophesied of it in the Psalms. As he had his court in Mount Zion, so he represents his illustrious Son as "*King upon the holy hill of Zion,*" with the heathen given to him for his inheritance, and the uttermost parts of the earth for his possession. "*He shall have dominion from sea to sea, and from the river to the ends of the earth. Yea, kings shall fall down before him: all nations shall serve him.*" Who can listen to such language with an unbiassed mind, and not gather from it the idea, that the prophet is here speaking of some great and mighty king, who is to sway the scepter of literal empire over the inhabitants of this world?

Turn now to Isaiah, and see how he describes the Messiah. "*Unto us a child is born, unto us a son is given, and his name shall be called, Wonderful, Counselor, The Mighty God, the Father of the everlasting age, The Prince of peace.*" Nobody misunderstands this. All take the words just as they are written, without looking after some mystical or allegorical meaning. By what authority, then, shall we reject the literal acceptance of what follows? "*And the government shall be upon his shoulder. Of the increase of his government and peace there shall be no end, UPON THE THRONE OF DAVID, AND UPON HIS KINGDOM, to order it, and to establish it with judgment and with justice from henceforth, even forever.*" What could more unequivocally describe the Messiah as a great prince, reigning in David's place in this world?

If we turn to Jeremiah, we find the Savior spoken of in the same manner. "Behold, the days come, saith the Lord, that *I will raise UNTO DAVID a righteous Branch, and a KING shall reign and prosper, and shall execute justice and judgment IN THE EARTH. In his days JUDAH shall be saved, and ISRAEL shall dwell safely.*" "And they shall serve the Lord their God, and David their King (in his promised Son) whom I will raise up unto them."

These are very plain and positive predictions. Others of like import might be presented. Here and elsewhere, the Messiah is again and again called a *king*. He is to possess and occupy David's throne. He is to be a conqueror of his enemies and the possessor of their cities. He is to reign over the nations. He is to be the commander around whose banner the Gentiles shall be gathered. His kingdom is to be that of David, re-established, exalted, extended over all the earth, and made forever permanent. This is the natural and obvious meaning of the words: and there is no reason why we should understand them differently, or seek for some other remote and occult meaning. Professor Stuart has justly said that "it is one of the plainest and most cogent of all the rules of hermeneutics, that every passage of Scripture, or of any other book, is to be interpreted as bearing its plain and primary and literal sense, unless good reason can be given why it should be tropically understood." What then are we to do with the prophecies to which I have referred? The literal meaning is evident. There is not only no necessity for departing from it, but we cannot depart from it without violence and inconsistency. I therefore claim it as a fact, that the Old Testament writers have predicted Christ a great prince who is literally to reign upon the throne of David in re-empire over all the world.

II. It is also true, in the second place, that when the Savior came into the world, as the Son of Mary, he was expected as a great prince who should set up a literal empire in this world. This is a point so notorious, and so much dwelt upon by theologians and preachers, that it is hardly necessary to do more than state it.

Knapp says, "At the time of Christ, and previously, the current opinion of the people in Palestine, and indeed of most of the Pharisees and lawyers, was, that he would be a temporal deliverer and a King of the Jews, and indeed a universal monarch, who would reign over all nations. *The apostles themselves held this opinion.*"

Neander says, "The Jews expected a Messiah who should be armed with miraculous power in their behalf, free them from civil bondage, execute a severe retribution upon the enemies of the theocratic people, and make them masters of the world in a universal empire, whose glory it was their special delight to set forth."

Schaff says, "The Jews conceived of the Messianic kingdom as a glorious restoration of the throne of David."

Brooks says, "It is quite notorious that the Jews did, in the time of our Savior, look for a King who should, in an illustrious and glorious manner, inherit the throne of David, reign over Israel, and obtain dominion and possession over all nations."

And so uniform is the testimony on this point, that it is unnecessary to argue it. When Herod inquired of the chief priests and scribes where Christ should be born, "they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a GOVERNOR that shall rule my people Israel." This shows how the Jews understood the ancient prophets, and what were their expectations at the

time. Herod certainly acted under the apprehension that the coming Christ was to be a great prince, when he gave orders "and slew all the children that were in Bethlehem, and in all the coasts thereof." Why adopt measures to slay the infant Savior if he did not fear that Christ would again restore the Jewish throne? Nay, we read that even from far beyond the limits of Palestine, certain "wise men came, saying, Where is he that is born *King of the Jews?*" It would seem that whithersoever a knowledge of the Hebrew prophecies had gone, it was uniformly expected that the promised Messiah would be a sublime and triumphant Jewish king, whose dominion would absorb all other kingdoms, and stand forever.

III. I proceed, then, to a third remark, viz.: that the New Testament nowhere contradicts what was thus expected of the Messiah. Nay, I go further, and say, that there is much in the New Testament tending directly to confirm and deepen these prevailing expectations. Look for a moment at what the angel said to Mary, when he came to announce to her the birth of the expected Christ. Gabriel there says to the Virgin, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus; he shall be great, and shall be called the Son of the Highest." These are plain words. All understand them just as they stand. And what follows is equally plain, and by all sound principles of interpretation must be taken as equally literal:—"And the Lord shall give him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Now, what effect could such an announcement have upon those who were looking for the Christ as a great reigning prince, but to establish and fix all their possessions concerning him in that respect? And when his virgin mother first brought him as a babe to the temple, Simeon and Anna, by direct divine inspiration, spoke of him as the consolation for which Israel was looking, and as the one to accomplish in Jerusalem the very redemption which Judah was expecting. What could be the tendency of such utterances, but to make the people who heard them still more enthusiastic in the hopes they were cherishing? When Nathaniel first recognized the Savior's Messiahship, and addressed him as "Rabbi, the Son of God, the King of Israel," he evidently conceived of that kingship according to the prevailing belief of the time. And yet Christ passed it as a proper conception, and replied to it in a way which could only give intensity to the anticipations that were entertained. When the five thousand, who had been miraculously fed in the wilderness, would have taken him by force, and placed him on the throne, he withdrew himself; for his time for that had not yet come; neither was that the way in which he was to obtain his crown. But he uttered not a word of censure to indicate that they were wrong in looking upon him as he who should hold earthly dominion, and reign with authority like that with which they desired to invest him. When he made his triumphal entry into Jerusalem, and the people around him shouted, "Blessed be the King!" "Blessed be the kingdom of our father David which cometh in the name of the Lord!" "Hosannah to the Son of David!" what did they mean? Did they not thereby point to him as their expected Messiah, who should break the power of their enemies, renew the Jewish throne, establish an earthly empire, and reign as a mighty prince? What else could they have meant? And yet Jesus received it all with approbation, and never once so much as hinted that they were the least mistaken. Nay, when the enraged Jewish officials came to him, angrily complaining of what had been said of him by the shouting multitude, he not only sided with the applauding people, but

declared that if these held their peace, the stones themselves would cry out! What more expressive endorsement could he possibly have given to what the exulting crowd had uttered? Did he not thus acquiesce in their views? Did he not thus most effectually set his seal of sanction to the proclamation, and emphatically declare himself the King of the Jews, who should restore and occupy the throne of David, and reign in Mount Zion according to the letter of prophecy? And so again, when the mother of Zebedee's children asked him that her two sons might sit, as ministers of state, the one on his right hand and the other on his left *in his kingdom*, she doubtless conceived of that kingdom as a princely reign in this world. Her request is amply indicative of this. But, if she was wrong, the Savior's answer certainly went much further to confirm her views than to undeceive her. True, he did not agree to grant her desire; but he left her under the belief that there are such places to be filled in his empire, and that they are reserved for those for whom the Father has prepared them. Are we to suppose the holy Jesus capable of encouraging delusion? He knew what sort of views that woman had of his kingdom; and if it were not in his purpose to establish that kingdom as she apprehended that he would, his conduct and answer are quite inexplicable. The prayer of the penitent thief on the cross presents a similar case. That heart-broken sufferer besought the Savior to remember him when he came *in his kingdom*. His ideas of that kingdom were doubtless, in the main at least, just what were generally entertained. And the Savior answered him without intimating that he was at all mistaken, and left him to die under the impression with which he uttered the prayer. See, also, with what firmness the Savior expressed himself when before Pilate. He was then charged with conspiracy and treason. The question of Pilate was addressed directly to his political pretensions. His accusers were standing by, eagerly watching for the smallest intimations in which they might secure his condemnation. But his great spirit did not quail. Rising up in the sublime dignity which belonged to his high nature, he boldly affirmed his claim to royal appointment and power. And then, at the last, having spent forty days with his disciples after his resurrection from the dead, "speaking of the things pertaining to the kingdom of God," how impressive is the sanction which he gave to the fond expectations concerning his earthly principedom! Certainly, all these special instructions to his disciples upon this particular subject left them no room for any further misunderstanding. And yet, at the last hour of his stay on earth, we find them still identifying the Messiah's reign with the Jewish throne, and Christ himself still replying to them in a way which could only deepen and strengthen their ideas of the matter. If there were nothing else upon the subject in the New Testament but this account of Christ's last interview with his disciples, it would be enough upon which to base the belief, that it is his purpose, at the appointed time, to revive the throne of David, and to reign personally upon earth. They expected him to "restore the kingdom to Israel," and wished to know the time; and all he said, and the last he said, was, they were not "to know the time."

There is also another class of New Testament passages, equally, if not still more strongly, corroborative of the common expectations of the Messianic reign. When the disciples asked the Savior what they should have in return for their sacrifices in his cause, he replied, "*When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my



As the Son of man he is now in heaven. And when it is said that he will come again to earth, and *dwell with men*, we must believe that this world will be his home. He cannot dwell and reign on earth as the son of David and not be personally present on the earth.

Every point, then, at which the Scriptures touch upon this subject, furnishes something to corroborate and strengthen our doctrine that the Lord Jesus Christ will return again to this world, and here set up a literal empire or Christocracy, and personally reign over the nations in the bliss and glory of a universal and eternal kingdom. The prophecies of the Old Testament, taken in their plain natural sense, teach it. When Christ was on earth, both Jews and Christians held it. The New Testament nowhere condemns it as an error, but in many places refers to it as a matter well and correctly understood; and in the Old Testament and the New we find many passages which cannot be consistently interpreted without admitting it as the true doctrine of God. We cannot, therefore, escape from the conclusion that the blessed and adorable Son of the Virgin is yet to reign in this world as a great and glorious divine prince, whom all the nations shall obey and the world hail as its only King. All the Scriptures proclaim it; the whole creation groans and longs for it; and I cannot but believe it.

To this hour, the greatest desideratum of our race is good government, government freed from the frailties and unrighteousness which have ever adhered to that department of human interest. All nature seems to have heard the promise concerning the seed of the woman and his restorative empire, and has stood in anxious expectancy ever since. All the world, in all its departments, has been longing and prophesying for ages, for a divine Deliverer, and the age of gold which his administrations are to bring with them. And yet he has not come. Everything in church and state, public and private, is more or less disjointed, weak, sickly, and failing of what is the most desire. Remedies only multiply wants and defects. "That which is crooked cannot be made straight; and that which is wanting cannot be numbered." The best planned institutions and the wisest laws are constantly disappointing us. He does not yet reign as it is necessary for us that he should reign. "*We see not yet all things put under him.*" Matters now are only in a stage preparatory to something still beyond us. The throne of David is yet less than a cipher. The promised Son has not yet lifted it out of its degradation. Mount Zion is still trodden by the vile foot of the destroyer. Israel, that is to be redeemed and become the standard-bearer of ransomed nations, is still scattered over all the earth. The enemies of God still vaunt themselves over the good. Ignorance, fanaticism and infidelity still stalk abroad. Great Babylon still stands, drunk as she is with the blood of the saints. Evil men and seducers are still waxing worse and worse. Despotism and tyranny still hold the places which justice and charity alone should fill. War and bloodshed still devastate and deluge this poor fallen world. Rapine and plunder still press their foul trade on land and on sea. Ambition, intrigue, *finesse* and deceit still hold disgraceful sway in the best parliaments and legislatures on earth. Scoffers abound everywhere, walking after their own lusts, and saying, Where is the promise of His coming? The wails of suffering and wretchedness still float on every breeze; and the cries of wronged millions still go up unto the ear of Jehovah.

Oh, tell me not that this is the glorious reign of the Messiah! Tell me not that these are the scenes to which the saints of old looked with so much joy! I will not so disgrace the Savior or his word, as to allow

for a moment that this dispensation is the sublime Messianic Kingdom. No, no, no; Christ does not yet reign in the kingdom which he has promised and for which he has taught us to pray. Isaiah and Gabriel have said, that he should occupy the throne of his father David, and reign over the house of Jacob, and establish his government in eternal peace and righteousness; but David's scepter he has never held, over Jacob's house he has never ruled, and the whole world is yet full of iniquity and woe. The Psalmist has taught us that "all nations shall serve him, the Gentiles be his inheritance, and the uttermost parts of the earth his possession;" but there is not a Christian nation in all this wide world and not a people who acknowledge that Christ is Lord. Of the ten hundred millions of souls that now constitute the family of man, not two-fifths are even professedly Christian! Take from the most Christian community—take from among the highly-favored inhabitants of our own city—all who are not of the household of faith, and what a scanty population would remain! Take the most enlightened and cultivated of the nations: take England—take Saxony—take our own country—take the model nation of Christendom, containing the most churches, and the greatest number of devout people: examine the structure of its government, test the operations of its laws, sift the character of its inhabitants, weigh it in the balances of Scripture truth and divine requirements, aggregate its good and its evil, strike the balance between righteousness and iniquity, and then tell me whether there is a nation on all the globe that does not gravitate towards eternal destruction rather than towards a heavenly state! The church itself, enclosing within its pale all the purest and holiest specimens of humanity, after the toils and prayers of eighteen centuries, is still a feeble craft, working against wind and tide! Where, then, is that universal righteousness, peace and glory which gave inspiration to the songs of the prophets and hope to the souls of the dying saints of old? The reign of Messiah is to be a reign of glory, power and triumph, where vice and iniquity shall come to an end,—where the branch from the root of Jesse is to strike all enemies dead and the Sun of righteousness disperse all darkness forever,—where all nations shall serve, worship and obey the King of Israel, and the earth shout the alleluia of her ultimate redemption; and it is worse than useless to try to persuade ourselves that such a condition of things belongs to this dispensation.

Nor is there anything by way of inference from the past, or from indications of the present, or even in the sublime promises of the word of God, by which to assure ourselves that such a condition of things ever will be realized until the personal return of the blessed Christ for whom we wait. It is only *when he shall come*, that he will sit upon the throne of his glory. Antichrist shall not die till then. The world will not be fully redeemed till then. The glorious kingdom will not come till then. That is the grand climacteric of our faith; that is the sublime ultimatum of all our hopes.

Long, long has this great consummation been delayed,—so long that many begin to doubt that it ever shall come. But the word of Jehovah is out; he cannot recall it; he must fulfill it. Soon it will be here. Soon shall Messiah come in his glory, and set this imprisoned and down-trodden world at liberty. Soon shall the Son of Mary stand upon the Mount of Olives and plant his throne upon the hill of Zion. Soon shall the glorified saints supplant besotted politicians, and the swelling tide of righteousness and peace overflow the earth. Soon shall the newborn nations send up their delegations to Jerusalem to worship the King in his beauty, and go forth with joy in the blessedness of obedience to him.

Men may scoff, and say that we are degrading the blessed Savior to a level with earthly monarchs, and surrounding him with the miserable trappings of their foul courts. They may ridicule us, and say that we are dragging down the throne of Heaven's King to place it amid graves, almshouses, hospitals, penitentiaries, labor-prisons, sickly cities and worn-out States. But they forget the promise is that Christ shall "MAKE ALL THINGS NEW," and banish forever all these evidences and emblems of depravity and sin. They forget that death is to be swallowed up of life, and the whole sentence of the world's curse forever rescinded. They forget that all tears are to be dried, and that there is to be no more death, nor sorrow, nor crying, nor tears, nor any more pain, nor any more sin, within all the domain of Messiah's dominion. Oh, that men did but look at these things as God has presented them, and lay hold of the promises which he has given to encourage us. O that they would bow with meek submission to the yoke that Jesus has provided, and thus acquire an interest in the glories promised! Then would they go forth to duty with greater earnestness and intenser joy. Then would they pray, with fondest hope, "*Thy Kingdom come!*" and over and anon respond, "AMEN, EVEN SO COME, LORD JESUS!"

Reader, if you desire a share in this glorious reign, study diligently the Scriptures of truth, until you are instructed in the path that leads to life eternal.

### New Translation

OF CERTAIN TEXTS SO AS TO MAKE THEM CORRESPOND WITH THE "POPULAR THEOLOGY" OF THE DAY.

#### OLD TRANSLATION.

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." Col. iii: 3, 4.

"Then they also which are fallen asleep in Christ are *perished*." 1 Cor. xv: 18.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*; and not to me only, but unto all them also that love *his appearing*." 2 Tim. iv: 8.

"For the wages of sin is *death*; but the *gift of God* is eternal life, through Jesus Christ our Lord." Rom. vi: 23.

"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch." Mal. iv: 1.

#### NEW TRANSLATION.

"For ye are under the sentence of death: but ye have never-dying souls within you, and when Christ comes to you at death, your immortal souls shall go home with him to glory!"

"Then they also which have fallen asleep in Christ, have immortal souls praising God in heaven."

"Henceforth there is laid up for me a crown of righteousness, which my Lord will bring to me at death, when he shall appear to them who love him, and take their immortal souls home to glory."

"The wages of sin is eternal life in misery; but the gift of God is eternal happiness in heaven at death."

"Behold, the day cometh, saith the Lord, when the wicked shall be as immortal stubble; and the day that cometh shall not burn them up root and branch, but they shall be preserved alive in the fire, to all eternity!"

## The Political Heavens.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. iv: 17. "And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them, for fear, and for looking after those things which are coming on the Earth, for the powers of Heaven shall be shaken."—Luke xxi. 25, 26.

### The Portending Storm.

ONE of the grandest sights a Christian can witness during Gentile supremacy, is the gradual gathering of the dark clouds of war, with an occasional flash of lightning or thunder crash, startling men from their slumbers. It is grand, not in the sense of war in itself being agreeable, but on account of the assurance it brings to long-deferred hopes that the day of deliverance is at hand. He knows from the prophetic word that before the inauguration of the day of rest there must of necessity come a period of dreadful war, accompanied with pestilence and famine—a time when terror shall strike the hearts of the stoutest men. If we wish to gather some idea of what that period will be we have but to read the terrible history of Israel whilst in the hands of their enemies, and then remember the word of the Lord spoken by Isaiah the prophet, where he says: "Behold I have taken out of thine hand the cup of trembling, even the dregs of 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*, which 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." Isaiah li: 22, 23. From this we see clearly what awaits the nations who have afflicted Israel in the past. They will be compelled to bow down their necks and allow Israel in turn to walk over them. The prophet Micah, looking forward to this day of Israel's triumph, says: "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." Micah vii: 16, 17.

From these testimonies it is clear that a great change will come over the present status of the nations. Now, they are exalted; then they shall be brought low; for ages past they have cruelly tyrannized over Israel, at that time Israel will triumph gloriously over them. As a preparatory step, however, it is necessary that certain national complications shall arise from time to time in order that the course of events as predicted by the prophets may come to pass. The much vexed Eastern and Roman questions which are now agitating the European world are destined, doubtless, to work out a situation of affairs which will open up the prophetic word to our view with great clearness. The eyes of all those who are waiting for the salvation that is promised, and are looking for the Redeemer to come to Zion, will turn almost instinctively towards the East for the purpose of gathering any information which may serve to indicate the nearness of our Lord's approach.

We shall, therefore, take pains to serve our brethren with such news of this character as we may be able to glean from secular papers, feeling that in doing so we shall be supplying a want which all will appreciate.

The unprecedented arming of the nations, together with the occasional outbursts of the coming storm, have called forth from the press numerous expressions of opinion as to the situation. The "Chicago Republican," in commenting upon it, says:

"The grandeur of the conflict inaugurating, the interests involved, reaching not only to all parts of Europe, but its wave surging against our shores and affecting our financial interests, even to the humblest producer in the remotest corner of the land, will command for it the attention of our people, only less absorbing than that given to our own terrible conflict. It is difficult now to forecast the influence and results of this impending struggle. We see no limit to it, once really begun. The assurances of peace which the apparently affectionate (!) monarchs of Europe delight to give to their incredulous subjects, after exchanging fraternal visits and sipping wine from each other's cellars, go for naught in the light of passing events. \* \* \* The future of Europe looks stormy and tragical."

The unenlightened mind of the politician cannot discern the end of these conflicts and what is to grow out of them, hence he frankly admits that "it is difficult now to forecast the influence and results of the impending struggle," and that he can "see no limit to it, once really begun." To him it is as a boundless sea, which, when once he is launched upon its bosom, no chart or compass can serve him to reach its shore again in safety. He is compelled to trust himself to the mercy of the infuriated waves of war, and await with trembling anxiety the unknown results. How different the position of one enlightened by the prophetic word. He "knows the results" which will grow out of "the impending struggle," and calmly awaits the closing of the scene of slaughter, and the dawning of the day of peace. This knowledge all must feel is worth more than countless treasures.

As we have already said, the all-absorbing points of interest at present to the prophetic student are Eastern and Western Europe. In the West we see the waning of the power which has for so many centuries held sway over the spiritual and temporal welfare of its subjects. The day of its complete overthrow we opine cannot be far distant, as is evident from the terrible blows it has received from time to time in the years recently passed, as well as from the present agitation concerning the "Roman question." The restless spirit of Garibaldi, whose whole ambition is for the unity of Italy, has again brought him to the surface. With a handful of devoted followers he presses on towards the Eternal City, overcoming all opposition from Papal troops. The cry of *Viva Roma!* acts like magic in calling to his side hundreds of the youth of Italy, who with implicit confidence in their leader follow him wherever he leads. The flush of victory, however, which led not only them, but the devotees of liberty everywhere, to think that Rome was about to fall an easy prey to the invaders, met with a sudden check from the intervention of France. Claiming neglect on the part of the Italian government to fulfill the covenants of the agreement made at the September Convention, one of which was that they should protect the Pope's dominions from foreign invasion, the Emperor at once steps in as the defender of the Pope, and with an army of five thousand men joined to the Papal troops, turns the tide of battle, taking many prisoners from the Garibaldian ranks.

It seems that whilst the invaders were in possession of some of the cities of their enemies, however, they did not hesitate to give expression to their detestation of everything Papal. For instance, during their stay at Bagnorea, on the 4th of October, they entered the church of St. Francis, and did unto it as they pleased. A correspondent of the "London Tablet" says:

"They threw the consecrated Hosts out of the ciborium, breaking open the tabernacle, using the corporals for pocket handkerchiefs, and turning the sacred vessels to the most revolting and unmentionable uses, the sacramental species being indiscriminately scattered on the pavement and trodden under foot. 'I saw,' says a friend who writes to me from the hospital of Viterbo, 'the church of Bagnorea a few hours after the Garibaldians had evacuated it. The tabernacle was in pieces; the altar stones broken and thrown on the ground, and the sanctuary profaned in a manner too disgusting to relate, and evidently in pure contempt. The steps of the altar were covered with congealed blood, where one of the Garibaldians had been murdered by his comrades for some unknown reason (it is surmised because he would not consent to their horrible profanations), and afterwards thrown, with his hands still bound, in a vault of the church, where I saw his corpse lying.'"

It is evident from the above that a hatred exists in the minds of the revolutionists of Italy towards the Papal order of things which is utterly irreconcilable. One or the other must eventually give way. If Papacy was left to take care of itself its temporal rule would be short. This is evident from the fact that despite the obligations of the Italian government to protect the Pope in his kingly authority, yet it is an unpopular movement. Italy as a people desire Rome for their capital, and the absorption of what remains of the Pope's dominions into the Italian territory. It is a false idea to suppose that this agitation is simply the outgrowth of a few crazy brains termed revolutionists. It is the fact of its wide popularity on the one hand and the awkward position in which the government stands by reason of the obligations it imposed on itself, on the other hand, which has produced so much commotion. The people desired the success of Garibaldi, whilst the government were bound to interfere to prevent it, but dare not. In order to give a clear idea of the position on both sides we will submit first the proclamation of King Victor Emmanuel to the Italian people, which is as follows:

"Italians! Bands of volunteers, excited and seduced by a party without my authorization or that of my government, have violated the frontier of the State. The respect equally due by all citizens to the laws and international stipulations sanctioned by Parliament and by me under these serious circumstances prescribes an inexorable debt of honor. Europe knows that the flag raised in territories adjacent to ours, and upon which is inscribed destruction to the supreme spiritual authority of the head of the Catholic religion, is mine. This attempt places our common country in the most serious danger. It imposes upon me the imperious duty of saving at the same time our honor and the country, and not confounding in one, two causes absolutely distinct, two different objects. Italy must be secured against the dangers she may run. Europe must be convinced that, faithful to her engagements, Italy does not desire to be, and cannot be, the disturber of public order. A war with our ally would be a fratricidal war between two armies who have fought for the same cause. As holder of the right of peace or war I cannot tolerate its usurpation. I feel confident, therefore, that the voice of reason will be listened to, and that the Italian citizens who have violated that right will promptly withdraw behind the line of our troops. The dangers which disorders and rash schemes may create amongst us must be appeased by maintaining the firm authority of the government and the inviolability of the laws. The honor of the country is in my hands, and the confidence the nation has shown in me during the saddest periods cannot fail me. When calm shall be restored to men's minds, and public order shall be fully re-established, according to the vote of Parliament, my government in agreement with that of France, will endeavor with all loyalty to make a practicable arrangement calculated to put an end to the serious and important Roman question. I have had, and always shall have, confidence in your wisdom, as you have had in the affection of your king for this great country, which, thanks to our common sacrifices, we have at last restored to the number of nations, and which we must hand down entire and honored to our children."

The proclamation is signed by the King and all the Ministers.

In order to show the popularity of the revolutionary movement amongst the people, we submit the following extract:

"Addresses continue to be sent to Victor Emmanuel from all parts of Italy calling on him to act in accordance with the wishes of the nation. Genoa, Lodi, Udine, Naples, and Venice have had meetings for this purpose, and the Deputy Guerazz has agreed to preside over one to be held in Milan. A Naples correspondent gives us the following account of the state of public feeling in that quarter: 'All parts of Italy,' he says, 'are sending in addresses urging decided action, and the advance of the army to Rome. Naples would not be behind the rest, and I have just come from witnessing a most imposing demonstration. About noon people began assembling by appointment at Largo Mercatello, around a number of placards carried on poles, on which was printed in large letters, "Viva Roma, capitale d'Italia!" Soon a procession was formed, moving silently down Toledo, the population walking silently along in ranks to the number of several thousands, mostly of the middle classes, bearing the above-mentioned placards in their midst. They thus proceeded along the whole length of Toledo to Largo Plebiscita, and gathered before the palace occupied by the Prefect. A deputation—St. Dodato, Fiordalisi, and others—then went to present an address to the Prefect, setting forth the people's earnest desire to see Rome occupied by the Italian troops and the edifice of Italian unity completed. The Prefect received the deputation and the address courteously, and soon appearing on the balcony, addressed the crowd below, much as follows:

"Fellow citizens—I accept with pleasure the mandate you confer on me, to transmit the expression of your noble and patriotic sentiments to the government. [Cheers and

applause.] I will most willingly be the interpreter to government of these sentiments. [Cheers.] Yes, fellow citizens, I am happy to be able to express the confident hope, that notwithstanding all the obstacles that have arisen, and the serious difficulties that still exist, the complete unity of Italy will be accomplished—[prolonged cheering and hand-clapping]—and I feel that the greater these obstacles have been, the longer and harder the struggle to overcome them, so much firmer and more durable will the unity of Italy be. "Viva l'Italia! Viva Roma! Viva il Re! Viva l'Unita Italiana."

"These cries were repeated by all present with indescribable enthusiasm, many were in tears, many embraced each other. The Prefect, who had retired, had to appear again and bow to the crowd, who cheered him heartily. What particularly pleased them was his cry of 'Viva Roma!' which had not yet been uttered by official lips. The demonstration was now at an end, and dispersed quietly."

Where such a conflict of interests exists as we see presented here, it is evident that something must occur ere long to settle the points in dispute. A telegram says: "The press of Italy, however, are almost unanimously of the opinion that it is impossible to reconcile the differences existing between the Italian government and the people on the one side and the Pope on the other."

The "New York Herald," after viewing the situation of affairs, expresses itself thus:

"Italy, in fact, stands on the verge of revolution. Outbreaks have taken place in most of the large cities, and though the military have gained a temporary triumph, the cities are described as in a state of siege. It is evident that it is with the utmost difficulty the Italian government are managing to preserve even the appearance of order. So loud are the people against France, that Victor Emmanuel and his government, through General La Marmora, now on a special mission to the Emperor Napoleon, are compelled to insist on the immediate withdrawal of French troops from the soil of Italy. They claim to have proved their ability as well as their disposition to preserve order, and France is assured that there is no reason to fear further disturbance, Garibaldi and the other ringleaders being about to leave Italy for the United States. It is also stated that the Italian government has refused to accede to the proposal to submit the settlement of the Roman question to a purely Catholic convention. A later telegram shows that France has yielded a point, and asks a general congress of the European powers, great and small, to consider and settle the difficulty. The Italian government is still rebellious, refusing to hear of a congress in any shape or form, and has issued a counternote to the European powers accordingly. It is evident from all this that matters are sufficiently complicated. A crisis of some kind is at hand."

The Italian people are not only in agitation respecting the Papal difficulty, but are clamorous for the withdrawal of French troops from their soil at once. Of course this movement on the part of France has but added fuel to the fire, and served to increase the hatred of the people towards the institution that foreign soldiers are sent to protect.

An attempt, however, is to be made for the settlement of the whole question by that favorite method of the Emperor, viz: a general congress of the powers, to be held in Paris, where he with his long head and unscrupulous policy can mould the result to suit his own ends. The "London Times," in a leading article, however, predicts that "should Napoleon fail in bringing about a general conference of the European powers to settle the Roman question, he will abandon the defence of the temporal power of the Pope, and leave Italy free to decide upon the future position of Rome."

In this movement for a Congress, however, France meets with opposition from Italy, which government has sent a note to the powers that be, strongly objecting to the settlement of the Roman question in such a manner.

In the meantime, France is seeking to raise a loan of £28,000,000, which it is represented the government wants for *peace purposes*.

But few of the leading powers have as yet consented to attend the proposed congress, so that it is yet uncertain what course will be pursued. Agreeable with former actions we find that "Louis Napoleon lays down no definite plan for the European congress which he has convoked. He simply asks the participation of all the States, thus reserving for himself full liberty of action."

The popular movement in Italy has reached a furore and has had its effect upon the Italian government. We learn that the latter "has so far yielded to public opinion as to officially declare that the abolition of the Temporal Power is indispensably necessary for the restoration of good relations between France and Italy."

The Pope, no doubt, is deeply interested in maintaining friendly relations with his protector, hence we find that

"... Previous to the departure of the French troops from Rome, the Holy Father received the staff officers in a body at the audience chamber of the Vatican, and addressed them in a feeling manner. He expressed his happiness at having the soldiers of France around him once more, but never had his happiness been so great as it was now, because of the recent peril to which he had been exposed. He returned thanks to the officers of France, and to the Emperor Napoleon for the deliverance of the Holy See. He was filled with grief to see that Italy had sent out as a vanguard against Rome a horde of anarchists, upon whose flags were inscribed rapine and devastation. While the valor of the Pontifical troops had defended the soil of the Church, the army of France had come to crown the splendid defense. The Pope concluded by observing that in the midst of his trouble he had the satisfaction of receiving sincere expressions of Catholic sympathy from all parts of the world. His Holiness then terminated the interview by giving his apostolic blessing to the army, the people, and the Emperor of France."

He also appears anxious to conciliate the enemies of the Church, those who took up arms against him, therefore when he came in contact with the Garibaldian prisoners he exhibited no signs of vengeance, but a spirit of forgiveness. We present the following account of the interview:

"Yesterday (October 10) the Pope went to Fort St. Angelo and presented himself to the Garibaldian prisoners, who received him on their knees in profound silence.

"Looking round on the party, about two hundred in number, the Holy Father said: 'Behold him whom your general calls the vampire of Italy. Is it against me you have all taken up arms? And what do you see?—a poor old man.' The Pope then drew nearer and addressed several of the prisoners personally, saying: 'You, my friend, have lost your shoes, and your shirt, and your coat, and your hat. Ah, well, I shall see you are provided, and then I shall send you away to your homes; only I shall ask you first, as Catholics, to make a spiritual retirement for my sake. You know, my dear friends, that it is the Pope himself who asks this of you.'

"The Garibaldians were deeply moved by this address, and pressed forward to kiss the cross bordering the Pope's robe, when the Holy Father gave them his benediction."

What mind can be so destitute of judgment as not to conclude that the present unsettled state of affairs in relation to Rome cannot long continue. We wait almost impatiently for the next scene in the political drama to appear.

But whilst considering the state of things in Western Europe we must not omit turning our eyes Eastward, where equally great events are transpiring. The sanguinary conflict that has been raging so long between Turkey and her Cretan subjects still continues. The sympathies of all lovers of liberty and so-called Christianity are with the Cretans who are struggling with great determination to throw off the Turkish yoke of tyranny. It has been thought, and no doubt with much plausibility, that these insurgents are incited and supported by Russian influence and money, secretly administered.

An effort has been made by the European powers to bring this strife to a close, and a joint note was sent by them to the Sublime Porte, with this end in view. The Sultan, however, declines to receive their advice, and "accepts all responsibility for the events which may ensue."

That trouble is expected to grow out of this refusal, is evident from the fact that the great powers are taking sides relative to the issues growing out of it, preparatory to an outbreak. For instance, it is said that France and Austria have concluded a special treaty in regard to their future policy on the Eastern question, and that by one of its clauses they pledge themselves to maintain the territorial integrity of the Ottoman Empire.



The Turkish government also has been making additional preparations for the forthcoming struggle. We quote the following dispatch from St. Petersburg:

"It is reported here on good authority that the Sultan of Turkey is making unusual military preparations. In support of this report it is stated that 50,000 needle guns have recently been purchased by the Turkish War Department, while large shipments of rifled guns have been made to the Turkish forces in Asia. It is also known that the government has been restoring the citadel, completing the walls and otherwise strengthening the fortifications of Kars."

The fact is, that the territorial boundaries of the Ottoman Empire are such that England and other powers cannot idly watch events which look to a change of ownership in the dominion of Turkey. A jealous eye is therefore kept upon the aggressive movements of Russia. Diplomacy, however, is at work, seeking to pave the way for a pretended union of effort on the part of Christian powers against the barbarous actions of Turkish troops in their war against the Cretans. Russia is foremost in this, and seeks to wash her hands from any responsibility for the present grave situation of affairs in the East. The following extracts from the circular addressed by Prince Gortschakoff to the Russian diplomatic agents at foreign courts, will give some idea of the views held by that power relative to the present complication:

"Our august Master seeks to be freed from the responsibility of a situation, the dangers of which his Imperial Majesty foresees, and which he has done all in his power to avert. He seeks to prevent political rivals from adding to the already grave complications of the Eastern question, that arise from the present situation of Europe. It is with this intention that his Majesty has brought forward the principle of *non-intervention*, which he is prepared to observe so long as it shall be respected by other Powers. Nevertheless, this principle *must not be held to imply indifference*; for we, no more than the Cabinets which have joined with us, can renounce the generous mission which their consciences might impose upon the great Powers upon occasions when humanity might make it a law. It is for that reason, also, that, by avoiding isolated action which would aggravate the existing complications, the Imperial Cabinet will be always prepared to take part in any European concerted action having for its object the *solution of these difficulties*. It is our firm conviction that such concerted action would have for its object only a work of equity worthy of the Christian Powers and conformable to the general interests of peace and civilization, before which all political rivalries and exclusive views should yield."

The "New York Tribune," after reading the foregoing circular and viewing the condition of affairs, present and prospective, indulges in the following expression of views:

"The circular of Prince Gortschakoff on the Eastern Question indicates the irrepressible approach of a war between the Mahomedan Government of Turkey and its Christian subjects, who, in European Turkey, constitute a considerable majority of the total population. By declining the advice tendered by the great Christian Powers, Turkey has, in the opinion of the Russian Government, forfeited all claims to sympathy. The whole and outspoken sympathy of Russia will be with the Christian provinces, whose rights, as Prince Gortschakoff emphatically asserts, have been utterly disregarded by the Porte. When such sentiments prevail, *war cannot be far remote*. The significance of the circular is not weakened by the official announcement in the speech of the French Emperor that all the Powers were agreed upon *maintaining the integrity of the Turkish territory*. Under the pressure of new considerations and circumstances, these agreements are as easily terminated as concluded."

How futile are the efforts of men to avert the calamities of war when God has declared through his prophets that "wars and rumors of wars" are to be the order of the day. Let us watch, brethren, the working out of events day by day, so that we may be prepared to meet Him whose right it is to reign. He is the great arbiter, who shall declare peace to the nations, after overthrowing and "destroying those who destroy the earth."

Our readers will please excuse any apparent neglect in presenting news up to the end of December, as we are compelled to close the present article on December 3d, so as to enable us to get out our issue a few weeks earlier than the date on the cover. Hereafter we shall try and give the latest news of interest that can be procured.

W.

# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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#### How to Study the Scriptures.

Success in any given enterprise depends largely upon knowing how to begin. Especially is this the case when applied to the study of the word of God with a view to intelligently comprehending its teachings. "How readest thou?" is a very proper question to propound, at the outset; and then follows another equally important inquiry, "understandest thou what thou readest?" The Bible is to many an obscure book, in which they can see but very little to interest them. Hence many persons who have been old Bible readers have said to us after learning the truth that the "Bible was a new Book to them." Not that the book itself was any different, but that they had come to see the beauty and harmony of its teachings.

It is supposed by many honest and sincere persons, that the word of God must be interpreted in a two-fold way, viz: literally and spiritually. That its language is not to be read and understood the same as any other book; but that there is a kind of hidden and mystical meaning in its language, peculiar to itself; and that it must not be understood to mean always just what it says. Now, all such ideas are false; and no man holding them, be he learned or unlearned, can ever make progress toward truth.

The writings of prophets and apostles claim to be a revelation of the mind of Deity—designed to make known to mankind those things which, according to the wisdom and goodness of God, are calculated to comfort and otherwise benefit all who are mindful of their instruction. We should not, therefore, open the Bible as a revelation from God, and at the same time think it so enigmatical and mysterious in its nature as to preclude the possibility of our understanding it. When the Lord speaks to man He means to be understood. He, therefore, uses language which man can understand. Nevertheless, Deity designs that His people shall study, and search for the truth. He has endowed man with intellect—the faculty of reason and the power of reflection, that he may be able to study and comprehend the deep things of God. The stimulative effects of this study is not to intoxicate and craze the brain, but rather to strengthen and

invigorate man's mental capacity, and to intensify and exalt all the nobler feelings of his nature.

The purpose of Deity concerning this planet and its inhabitants, as made known to the prophets, Jesus and His apostles, is a theme truly sublime and glorious; and its contemplation opens up before the human mind, a boundless, but inviting field of thought. Who does not feel a desire to explore this field? We remark, then, in the outset, that in order to make progress in studying the scriptures, it is necessary to adopt what is termed the literal system of interpretation, that is according to the letter of the text, just as you would proceed to read the history of England, the biography of Washington, or any other book. But some one will say this cannot be done, because of parables, symbols and figurative modes of speech, which are frequently employed by the inspired penmen; and, therefore, a departure from the literal interpretation is absolutely necessary. By no means—these do not constitute the rule; they are exceptions to it, and even here, where the general narrative may be parabolic or figurative, the language employed is used literally. Words are signs of ideas; and while they may be used figuratively in order to give buoyancy, beauty and force to language, they nevertheless must be understood literally. Whenever we attempt to interpret the language of the Bible otherwise, we at once make it a confused and contradictory book. If it does not mean what it says, who can tell what it does mean? One man may interpret it one way, and another in another way, and so on without end, if we depart from the literal system of interpretation.

Parabolic and symbolic narratives are nearly always explained, and a little patient study is all that is necessary to understand in outline, if not in detail, whatever may be properly termed a parabolic illustration or a symbolic representation. Take for example the parable of the sower, recorded in the eighth chapter of Luke. In the subsequent explanation the sower is the Lord Jesus, the seed the "word of the kingdom" which he proclaimed throughout all the villages and cities of Israel. The four kinds of soil spoken of in the parable are four different classes of persons, and the good soil "are they who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Now, the exposition of the above parable is so full and explicit that a little child can hardly mistake its import. Symbolic representations are also explained, so that the diligent Bible student may be able to comprehend their import. We say the diligent Bible student, for we mean such. God will have His people to labor for eternal life. They are to experience a pleasure and a delight in meditating upon the Spirit's words. And the more they meditate and study, the stronger they grow. Instead of being exhausted and wearied by their efforts, they become more vigorous. They drink in, through the Spirit's words, a portion of the inexhaustible vitality of God, and are therefore being constantly re-supplied with the energy and life powers of Him who is above all—the infinite and eternal. He who refuses to study the word of Deity is unworthy of the reward He has promised. The way of holiness is the way of truth, which makes the knowledge of truth essential to holiness of character. Those who love truth and revere God are diligently studious to learn all that the Lord hath spoken by the mouth of his holy prophets and apostles. They read His word not for a pastime simply, but because they are exceedingly anxious to know what the Spirit has said. They don't take up the Bible with a heavy heart, or with a disposition of lazy indifference, as do thousands of persons who understand not what they read, but with a lively interest

and quick perception, they *search* the scriptures with all the avidity of a miner who seeks for the golden ore, or the costly diamond.

Again, another very essential point in the study of the Bible is to "rightly divide the word." Many persons read the scriptures to no purpose all their days, just because they fail to "*rightly divide the word of truth.*" A man may begin with the book of Genesis and read the Bible through every month in the year, and in the end know but very little indeed concerning the "way of life." In the first place the Books of the Bible are not arranged in chronological order; and in the second place, no one writer confines himself to any one topic in particular. For this reason reading the scriptures through in a routine manner is no evidence at all of a superior knowledge or understanding of what the "Holy Spirit" has spoken. "No prophecy of the scripture," says Peter, "is of any private interpretation." 2 Peter i: 20. It is necessary to compare scripture with scripture, if you would learn the "mind of the Spirit." Do not attempt to interpret a text, passage, or even a prophetic narrative, privately, or by itself alone; but compare it with all that other writers say upon the same subject, and thus get the testimony of all combined. To study the Bible, then, by subjects, is the proper way. Rightly divide the word so as to create harmony instead of discord. Paul charged Timothy to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To avoid the danger, therefore, of perverting the truth, as well as to succeed in having our minds quickened by its life-giving power, it is necessary to rightly divide it. And to live by the truth, and attain unto the righteousness of obedience, it is necessary to keep it in memory. M.

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### A True Christian Spirit.

THE great work belonging to one who has named upon him the name of the Anointed, is certainly that of the cultivation of a right spirit. There must be a manifest change in his actions, as compared with what they were when he was under no restraint. He is no longer free to exhibit an ungoverned temper, or a spirit of reviling, resentment, or defamation. These are manifestations of that spirit which is not from above, but is from beneath. It is a spirit whose outworkings are from the flesh, and belong to the things which we left behind, when we stretched out to obtain the things which are before. Seeing then, it is not a part of the Christian order, but is of the world, and consequently leads to death, what inducements can there be for us to cling to it? None, whatever.

The Apostle Paul, although he had been possessed of a spirit of vengeance towards those who named upon them the name of Christ, so that he could stand by, with indifference, and witness the cold-blooded murder of our loved brother Stephen; yet, when he had taken upon him the same Name how did he act? "Being reviled," he says, "we bless; being persecuted, we suffer it; being defamed, we entreat." How was it that he did not allow that spirit of vengeance which was in him before to exhibit itself now towards his enemies? Because he appreciated the truth of what he wrote to the Corinthians, saying: "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." Belonging to another, he was no longer free to act out the pleasure of one who was opposed to the will of

him who had bought him. Seeing then that God could not be glorified by the exhibition of a spirit of reviling, or resentment, he quietly laid it aside and imitated him who said: "I am meek and lowly in heart," who, "when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to Him that judgeth righteously." Brethren, we have the same God for our Father. Cannot we trust our cause with Him? He will judge as righteously for each one of us as He has for His Son Jesus. Cannot we afford to wait then for the day to reveal it? When the Lord comes, "He will bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then shall every man have praise of God." Let us patiently await the issue, dearly beloved, and never undertake to prosecute our own case. "Vengeance belongeth unto me, I will repay," says God. Let us "roll our care upon Him," and quietly discharge our obligations day by day, giving no heed to the defamations or curses of those opposed to us. It may be a source of gratification to us to give vent to our natural impulses, but when we consider that our great pattern, Jesus, controlled these impulses of the flesh, keeping them in subjection when it would almost seem impossible for them to be restrained, we are not at a loss to discover where our duty lies as imitators of him. W.

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### What About the Judgment, etc ?

A brother inquires what course we intend to pursue relative to the subject of Judgment, and whether or not our influence will be given in favor of a Scriptural order of God's House, or against it.

I. Relative to the subject of Judgment, we are aware, as are most of our readers, that conflicting ideas are entertained by many of our brethren upon it, and there has been a free expression of views on both sides. So far as our examinations have gone, we are well satisfied that Paul does not in any way contradict himself, hence we agree with him when he says, "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," and again, where he says in defining with what body those come who now sleep in Christ, that they "*shall be RAISED INCORRUPTIBLE.*" Neither do we believe it necessary to give to the word *raised* any other than its primary and natural meaning, in order to harmonize it with the statement that "we must all appear before the judgment seat of Christ." But as we are not called upon at this time to enter into a discussion of the subject, we will simply add that our course relative to the judgment will be in favor of harmonizing the statements of Paul and others so as not to conflict with other great and fundamental truths.

II. As to the second inquiry we reply that our influence will be given decidedly in favor of a Scriptural order of God's house. W.

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### To Correspondents.

CORRESPONDENTS will please observe the following instructions :

I. Write as legibly as possible.

II. Write on the ruled lines and never try to crowd two lines into the space of one, as it renders it difficult for the printer to set, and leaves no room for corrections to be made.

Our political article will appear in the next number. Everything seems to be working favorably towards the great consummation which we are all looking and waiting for. Let us watch and pray, brethren. The day is at hand.

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## Miscellaneous.

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[SELECTED.]

### Death by Crucifixion.

CRUCIFIXION was a punishment which the ancients inflicted only on the most notorious criminals and malefactors. The cross was made of two beams, either crossing at the top at right angles, or in the middle of their length like an X. There was, besides, a piece on the centre of the transverse beam, to which was attached the accusation, or statement of the culprit's crime; together with a piece of wood that projected from the middle, on which the person sat as on a kind of saddle, and by which the whole body was supported. Justin Martyr, in his dialogue with Trypho the Jew, gives this description, and it is worthy of note, that he lived the former part of the second century of the Christian era, before the punishment of the cross was abolished. The cross, on which our Lord suffered, was of the former kind, being thus represented on all ancient monuments, coins, and crosses.

Crucifixion is one of the most cruel and excruciating deaths, which the art of ingeniously tormenting and extinguishing life ever devised. The naked body of the criminal was fastened to the upright beam by nailing, or tying the feet to it, and on the transverse beam by nailing, and sometimes, tying the hands to it. Those members, being the grand instruments of motion, are provided with a greater quantity of nerves, which (especially those of the hands) are peculiarly sensitive. As the nerves are the instruments of all sensation or feeling, wounds in the parts where they abound must be peculiarly painful; especially when inflicted with such rude instruments as large nails, forcibly driven through the exquisitely delicate tendons, nerves, and bones of those parts. The horror of this punishment will appear, when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and feet, and by the projecting piece in the middle of the cross), until he perished through agony and want of food. There are instances of crucified persons living in this exquisite torture several days. The wise and adorable Author of our being has formed and constituted the fabric of our bodies in such a merciful manner, that nothing violent is lasting. Friendly death sealed the eyes of those wretches in three days. Hunger, thirst, and acute pain dismissed them from their intolerable sufferings. The rites of sepulture were denied them. Their dead bodies were generally left on the crosses on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird.

Crucifixion obtained among several ancient nations, the Egyptians, Persians, Greeks, and Carthaginians. But this manner of executing criminals prevailed most among the Romans. It was generally a servile punishment, and chiefly inflicted on vile, worthless, and incorrigible slaves. In reference to this the Apostle, describing the condescension of Jesus, and his submission to this most opprobrious death, represents him as

taking upon him the form of a servant (Phil. ii: 7, 8) and becoming obedient to death, even the death of the cross.

It was universally and deservedly reputed the most shameful and ignominious death to which a wretch could be exposed. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal. Hence the Apostle magnifies and extols the great love of our Redeemer, "in that, while we were yet sinners, Christ died for us," and "for the joy set before him, endured the cross, despising the shame," Rom. v: 8; Heb. xii: 2; disregarding every circumstance of public indignity and infamy with which such a death was loaded. It was from the idea they connected with such a death that the Greeks treated the Apostles with the last contempt and pity for publicly embarking in the cause of a person who had been brought to this reproachful and dishonorable death by his own countrymen. The preaching of the cross was to them foolishness, (1 Cor. i: 23); the promulgation of a system of religion that had been taught by a person who, by a national act, had publicly suffered the punishment and death of the most useless and abandoned slave, was, in their ideas, the last infatuation; and the preaching of Christ crucified, publishing in the world a religion whose founder suffered on a cross, appeared the last absurdity and madness. The heathens looked upon the attachment of the primitive Christians to a religion, whose publisher had come to such an end, as an undoubted proof of their utter ruin, that they were destroying their interest, comfort, and happiness, by adopting such a system founded on such a dishonorable circumstance. The same inherent scandal and ignominy had crucifixion in the estimation of the Jews. They indeed annexed more complicated wretchedness to it, for they esteemed the miscreant who was adjudged to such an end, not only to be abandoned of men, but forsaken of God. "He that is hanged," says the law, "is accursed of God." Deut. xxi: 23. Hence Paul, representing to the Galatians the grace of Jesus, who released us from that curse to which the law of Moses devoted us, by being made a curse for us, by submitting to be treated for our sakes as an execrable malefactor, to show the horror of such a death as Christ voluntarily endured, adds: "It is written in the law, cursed is every one that is hanged on a tree!" Gal. iii: 13. And from this express declaration of the law of Moses concerning persons thus executed, we may account for that aversion the Jews discovered against Christianity, and perceive the reason of what Paul asserts, that their preaching of "Christ crucified was to the Jews a stumbling block." 1 Cor. i: 23. The circumstance of the cross caused them to stumble at the very gate of Christianity.

The several circumstances related by the four Evangelists as accompanying the crucifixion of Jesus were conformable to the Roman custom in such executions: and frequently occurring in ancient authors, do not only reflect beauty and lustre upon these passages, but happily corroborate and confirm the narrative of the sacred penman. We will exhibit before our readers a detail of these as they are specified by the Evangelists:

Every mark of infamy that malice could suggest was accumulated on the head of the Redeemer. While he was in the high priest's house, "they did spit in his face and buffeted him, and others smote him with the palms of their hands, saying: 'Prophecy unto us, thou Christ, who is he that smote thee?'" Matt. xxvi: 67, 68; Mark xiv: 65. Pilate, hearing our Lord was of Galilee sent him to Herod; and, before he was dismissed by him, "Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe." Luke xxiii: 11. He was insulted and mocked by the soldiers, when Pilate ordered him to be scourged the

first time, that by that lesser punishment he might satisfy the Jews and save his life, as is related by John. After Pilate had condemned him to be crucified, the like indignities were repeated by the soldiers, as we are assured by two Evangelists. "And they stripped him, and put on him a scarlet robe, and when they had platted a crown of thorns, they put it on his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, 'Hail! king of the Jews.' And they spit upon him, and took the reed and smote him on the head." Matt. xxvii: 27-31; Mark xv: 16-20.

These are tokens of contempt and ridicule which were in use at that time. Dio, among the other indignities offered to Sejanus, the favorite of Tiberius, (in whose reign our Savior was crucified,) as they were carrying him from the senate-house to prison, particularly mentions this: "That they struck him on the head."

When Pilate had pronounced the sentence of condemnation on our Lord, and publicly adjudged him to be crucified, he gave orders that he should be scourged. "Then Pilate took Jesus and scourged him. And when he had scourged Jesus," says another of the Evangelists, "he delivered him to be crucified." Among the Romans, scourging was always inflicted previously to crucifixion. Many examples might be produced of this custom.

After they had inflicted this customary flagellation, the Evangelist informs us that they obliged our Lord to carry to the place of execution the cross, or at least the transverse beam of it, on which he was to be suspended. Lacerated, therefore, with the stripes and bruises he had received, faint with the loss of blood, his spirits exhausted by the cruel insults and blows that were given him when they invested him with robes of mock royalty, and oppressed with the incumbent weight of his cross; in these circumstances our Savior was urged along the road. We doubt not but, in this passage to Calvary, every indignity was offered him. This was usual. Our Lord, fatigued and spent with the treatment he had received, could not support his cross. The soldiers, therefore, who attended him, compelled one Simon, a Cyrenean, who was coming from the country to Jerusalem and happened then to be passing by them, to carry it for him. This circumstance here mentioned of our Lord bearing his cross was agreeable to the Roman custom. Slaves and malefactors, who were condemned to this death, were compelled to carry the whole or part of the fatal gibbet on which they were destined to die. This constituted a principal part of the shame and ignominy of such a death. Cross-bearer was a term of the last reproach among the Romans. The miserable wretch, covered with blood, from the scourges that had been inflicted upon him, and groaning under the weight of his cross, was, all along the road to the place of execution, loaded with every wanton cruelty. So extremewere the misery and sufferings of the hapless criminals who were condemned to this punishment, that Plutarch makes use of it as an illustration of the misery of sin, that every kind of wickedness produces its own particular torment; just as every malefactor, when he is brought forth to execution, carries his own cross. He was pushed, thrown down, stimulated with goads, and impelled forward by every act of insolence and inhumanity that could be inflicted. There is great reason to think that our blessed Redeemer, in his way to Calvary, experienced every abuse of this nature, especially when he proceeded slowly along, through languor, lassitude, and faintness, and the soldiers and rabble found his strength incapable of sustaining and dragging his cross any further. On this occasion, we imagine that our Lord suffered every cruel treatment from those who attended him. Might not



the scourging that was inflicted, the blows he had received from the soldiers, when in derision they paid him homage, and the abuse he suffered on his way to Calvary, greatly contribute to accelerate his death, and occasion that speedy dissolution at which one of the Evangelists tells us Pilate marveled?

When the malefactor had carried his cross to the place of execution, a hole was dug in the earth in which it was to be fixed; the criminal was stripped, a stupefying potion was given him, the cross was laid on the ground, the wretch distended upon it, and four soldiers, two on each side, at the same time were employed in driving four large nails through his hands and feet. After they had deeply fixed and riveted these nails in wood, they elevated the cross with the agonizing wretch upon it; and, in order to fix it the more firmly and securely in the earth, they let it violently fall into the cavity they had dug to receive it. This vehement precipitation of the cross must give the person that was nailed to it a most dreadful convulsive shock, and agitate his whole frame in a dire and most excruciating manner. These several particulars the Romans observed in the crucifixion of our Lord. Upon his arrival at Calvary, he was stripped; a stupefying draught was offered him, which he refused to drink. This, Mark says, was a composition of myrrh and wine. The design of this potion was, by its inebriating and intoxicating quality, to blunt the edge of pain, and stun the quickness of sensibility. Our Lord rejected this medicated cup, offered him, perhaps, by the kindness of some of his friends, it being his fixed resolution to meet death in all its horrors; not to alleviate and suspend its pains by any such preparation, but to submit to the death, even this death of crucifixion, with all its attendant circumstances. He had the joy that was set before him in procuring the salvation of men in full and immediate view. He wanted not, therefore, on this great occasion, anything to produce an unnatural stupor, and throw oblivion and stupefaction over his senses. He cheerfully and voluntarily drank the cup, with all its bitter ingredients, which his heavenly Father had put into his hands. Our Lord was fastened to his cross, as was usual, by four soldiers, two on each side, according to the respective limbs they severally nailed. While they were employed in piercing his hands and feet, it is probable that he offered to Heaven that most compassionate and affecting prayer for his murderers, in which he pleaded the only circumstance that could possibly extenuate their guilt: "Father, forgive them, for they know not what they do!" It appears from the Evangelists that our Lord was crucified without the city. "And he, bearing his cross, went forth to a place called the place of a skull, which is called in the Hebrew, Golgotha." John xix: 17. "For the place where Jesus was crucified was nigh to the city." John xix: 20. And the Apostle to the Hebrews has likewise mentioned this circumstance: "Wherefore Jesus also—suffered without the gate." Heb. xiii: 12. This is conformable to the Jewish law, and to examples mentioned in the Old Testament. "And the Lord said unto Moses, the man shall surely be put to death: all the congregation shall stone him with stones without the camp." Num. xv: 35. "Then they carried him forth out of the city, and stoned him with stones that he died." 1 Kings xxi: 13. This was done at Jezreel, in the territories of the king of Israel, not far from Samaria. And if this custom was practiced there, we may be certain the Jews did not choose that criminals should be executed within Jerusalem, of the sanctity of which they had so high an opinion, and which they were very zealous to preserve free from all ceremonial impurity, though they defiled it with the practice of the most horrid immoralities.

It was customary for the Romans, on any extraordinary execution, to put over the head of the malefactor an inscription denoting the crime for which he suffered. Several examples of this occur in the Roman history. It was also usual at this time at Jerusalem, to post up advertisements which were designed to be read by all classes of persons, and in several languages. Titus, in a message which he sent to the Jews, when the city was on the point of falling into his hands, and by which he endeavored to persuade them to surrender, says: "Did you not erect pillars, *with inscriptions on them in the GREEK and in our (the LATIN) language*, 'Let no one pass beyond these bounds?'" In conformity to this usage, an inscription, by Pilate's order, was fixed above the head of Jesus, written in Hebrew, Greek and Latin, specifying what it was that had brought him to this end. This writing was, by the Romans, called *titulus*, a *title*, and it is the very expression made use of by the Evangelist John: "*Pilate wrote a TITLE (εγραψε ΤΙΤΑΟΝ,) and put it on the cross.*" John xix: 19. After the cross was erected, a party of soldiers was appointed to keep guard, and to attend at the place of execution till the criminal breathed his last; thus also we read that a body of Roman soldiers, with a centurion, were deputed to guard our Lord and the two malefactors who were crucified with him Matt. xxvii: 54.

While they were thus attending them, it is said, our Savior complained of thirst. This is a natural circumstance. The exquisitely sensible and tender extremities of the body being thus perforated, the person languishing and faint with loss of blood, and lingering under such acute and excruciating torture,—these causes must necessarily produce a vehement and excessive thirst. One of the guards, hearing this request, hastened and took a sponge, and filled it from a vessel that stood by, that was full of vinegar. The usual drink of the Roman soldiers was vinegar and water. The knowledge of this custom illustrates this passage of sacred history, as it has sometimes been inquired, for what purpose was this vessel of vinegar? Considering, however, the derision and cruel treatment which Jesus Christ had already received from the soldiers, it is by no means improbable that one of them gave him the vinegar with the design of augmenting his unparalleled sufferings. After receiving this, Jesus "cried with a loud voice, and uttered with all the vehemence he could exert, that comprehensive word on which a volume might be written: '*It is finished!*'" after which he reclined his head upon his bosom and died." Matt. xxvii: 50.

The last circumstance to be mentioned relative to the crucifixion of our Savior, is the petition of the Jews to Pilate, that the death of the sufferers might be accelerated, with a view to the interment of Jesus. All the four Evangelists have particularly mentioned this circumstance. "Joseph, of Arimathea went to Pilate, and begged the body of Jesus; then Pilate commanded the body to be delivered. And when Joseph had taken the body, he laid it in his own new tomb. Matt. xxvii: 58-60; Mark xv: 45. 46; Luke xxiii: 50-53; John xix: 38-40. And it may be fairly concluded, the rulers of the Jews did not disapprove of it, since they were solicitous that the bodies might be taken down, and not hang on the cross the next day. John xix: 31. "The Jews, therefore," says John, "because it was the preparation, that the bodies should not remain on the cross on the Sabbath day (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

Burial was not always allowed by the Romans in these cases; for we find that sometimes a soldier was appointed to guard the bodies of malefactors that they might not be taken away and buried. However, it seems

that it was not often refused, unless the criminals were very mean and infamous. Cicero reckons it one of the horrid crimes of Verres's administration in Sicily, that he would take money of parents for the burial of their children whom he had put to death. Both Suetonius and Tacitus represent it as one of the uncommon cruelties of Tiberius, in the latter part of his reign, that he generally denied burial to those who were put to death by his orders at Rome. Ulpian, in his treatise of the duty of a pro-consul, says: "The bodies of those who are condemned to death are not to be denied to their relations:" and Augustus writes, in the tenth book of his own life, "that he had been wont to observe this custom;" that is, to grant the bodies to relations. Paulus says: "that the bodies of those who have been punished, (with death,) are to be given to any that desire them in order to burial."

It is evident, therefore, from these two lawyers, that the governors of provinces had a right to grant burial to the bodies of those who had been executed by their order; nay, they seem to intimate, that it ought not usually to be denied when requested by any.

Hence, it appears, that burial was ordinarily allowed to persons who were put to death in Judea; and the subsequent conduct of Pilate shows that it was seldom denied by the Roman Governors in that country. There is, moreover, an express command in the law (of which we know that the later Jews were religiously observant,) that the bodies of those who were hanged should not be suffered to remain all night upon the tree. Deut. xxi: 23. The next day, therefore, after the crucifixion, being, as one of the Evangelists says, *a high day*, (John xix: 31,) a number of leading men among the Jews waited on Pilate in a body, to desire that he would hasten the death of the malefactors hanging on their crosses. Pilate, therefore, dispatched his orders to the soldiers on duty, who broke the legs of the two criminals who were crucified along with Christ; but when they came to Jesus, finding he had already breathed his last, they thought this violence and trouble unnecessary; but one of the soldiers pierced his side with a spear, whose point appears to have penetrated into the pericardium, or membrane surrounding the heart; for John, who says he was an eye-witness of this, declares that there issued from the wound a mixture of blood and water. This wound, had he not been dead, must necessarily have been fatal. This circumstance John saw, and has solemnly recorded and attested. John xix: 35.

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### "Book Worship."

THE heading of this article, was the title of a subject I heard discussed, not many months since, by a minister of the Gospel (?) who, evidently thought the Old Book containing the revelation of Jehovah's plan and purpose touching this planet and the human race, was held in too high reverence by the professing Christian world; therefore, he felt bound by the most sacred obligations of duty to lessen the importance attached to the *time-honored Word*, and abate the blind veneration paid to a book bearing the impress of sinful hands. That faith—or credulity in his view—which accepts, in child-like simplicity, the Bible as coming from heaven, inspired of God, and inspired throughout, he regarded as a very hurtful superstition calculated to mislead the honest inquirer after truth. This minister is one, of what is getting to be quite a numerous class of men

who, while they do not deny that the Scriptures are inspired in some sense, do not think every portion equally inspired; that parts of the compilation of books held to be divine, are purely human, containing all the errors which stain the pages of uninspired authors, errors of judgment, of reason, of taste, and of morals; false statements, false arguments, discrepancies, and an exhibition of ignorance and blind superstition, characteristic of the early ages in which the writers lived. Such, according to this view, is the book which challenges our faith. This theory, or any other, which does not accord to the writers of the Old and New Testaments, a full inspiration of all they wrote, should not satisfy the minds of those who come to God by faith. One class of men attribute to the sacred writers no other inspiration than that which Cicero accords to the poets; a "divine action of nature," a function similar to other vital powers. They allege, that Moses' record of the creation, was only the statement of a scientific fact, known to Israel's Law-Giver, without the miraculous superintendence or operation of the Holy Spirit. Another class who believe in a miraculous inspiration, deny its universality, claiming that some of the books of the Bible are not from God, but are purely human; such, for instance, are the books of Job, Solomon, Mark and Luke. And still another class, professing to hold its universality, refuse to accept its plenitude, and ascribe to the *Word* different degrees of inspiration, accordingly as the passage, chapter, or book, has in their view, an important bearing on doctrine, the faith and eternal life of the Christian. These theories present us with a book wholly human, or one containing a strange mixture of truth and error; pages marred and stained with the blottings of sin and imperfection; one, the parts and passages of which must be summoned before our tribunal, that we may decide which are human and which divine; which important, or non-essential. A book, written under nature's impulse or inspiration, though indited by the best and wisest men of ancient or modern times, and designed to enlighten us on the great and important subjects of man's origin, duty and destiny, would be a miserable mixture of truth and error, silly sayings and wild conjectures. On the origin of the race, and creation, and constitution of the earth and heavens we would have the merest vagaries, a Manichean fable of the work, quarrel and conflict of the two great rival principles, good and evil. On morals what could we expect? A system, though penned by Cicero or Solon, Socrates or Seneca, would fall infinitely below the simple, and sublime ethics of the Son of Mary. The most labored creed of the whole school of latter day rationalists, on this theme is not to be compared with the moral aphorisms of the Holy Spirit. In the department of prophecy (?) how blind! guesses far from the field of truth; utterances, dim and doubtful as Delphian oracles; one possible among a thousand failures, and no probabilities on which to hang the feeblest faith. Legend might help man to span the chasm of "fabulous ages;" and reason and intellect enable him to explore the untrodden paths of science, but he lacks the foresight that would give him power to see through the curtain which separates the *now* from the ever on-coming and mysterious future. The poets' "muse of inspiration" will not enwrap or catch him away to the third heaven, the Paradise of God, and cause him to see things, and hear sounds that mortal tongue might not utter. The angel of sleep does not transport him in vision and dream to the "beautiful land" to walk with deathless men and angels, the gold-paved streets, and gaze with rapture on the dazzling gates and walls of the glory-lighted city of God. No. This honor belonged to men who drank a deeper draught, and holier, than flowed from Castalian fount, to quench the thirst of Grecian bards

If we claim for the Scriptures a partial, and not a full inspiration, the question, "Which is from God? which from man?" is continually recurring, doubt and uncertainty hang over us, and our faith stands in the *wisdom of men*, and not in the power of God; for, if the Scriptures embrace inspired and uninspired passages, and it is left to human wisdom to determine which belongs to one, and which to the other, we are left without a firm ground of confidence and hope, and the glorious ages would be reflected by a light rendered dim by a cloud of human error, ignorance and sin. It is claimed that man has a light within him to guide him into all the truth, and this light should stand, as the first canon of interpretation. But here, fallibility is introduced into the very heart of our creed. We take up our Bible feeling that imperfection and error are stamped upon it, and stain its fairest pages; faith approaches tremblingly the throne of grace, and hope has no anchor sure and steadfast.

Must such be the attitude and posture of the believer—one of doubt and hesitancy? Or must we assume to be wise and sit as judge, instead of bowing, at the feet of the Great Prophet, and saying, "declare unto us the parable." Let me come as a humble disciple to this school of the Prophets. My Bible is all inspired, says all it ought to say; and my anxious inquiry is, what saith the Scriptures? It is all the *Word* of the Lord; the prophecies, as well as the historical parts, the Song of Solomon as well as the poetic strains of Isaiah; the records of Mark and Luke, as well as those of Matthew and John. All are equally inspired, the shipwreck of Paul in the Adriatic, and the shipwreck of the old world in the waters of the deluge; the scenes beneath the tents of Maure, and those which transpired in Judea, in the days of Christ; the words of David, at the threshing floor of Ornan, and the symbolic visions of John, imprisoned by the waves of the Egean sea.

To deny the full inspiration of the Scriptures, is to impeach the testimony on which faith rests, and makes void the statement, that "Faith comes by hearing the Word of the Lord." How could we know that such and such passages are the Word of the Lord, unless continually prefaced with "The word of the Lord came unto me saying." Mark and Luke, in commencing their biographies, do not tell us that the "Spirit of the Lord spake by them, and His Word was in their tongues." Shall we, upon the fact of this omission, base a belief, that they wrote what their unaided memories happened to supply?

We are not writing for infidels, but for those who accept the Bible as mainly the Word of God, and shall close this article by giving some testimony from the Scriptures on their own inspiration. Paul says, "All Scripture is given by inspiration of God." There is no exception. This covers the whole of the divine books in existence at that time. Peter declares, "Holy men of God spake as they were moved by the Holy Ghost." "God spake unto the fathers by the Prophets, and unto us by His Son." "The Lord hath spoken," they say, unceasingly, "Hear the Word of the Lord." It is thus they announce what they are about to say. Read the Old Testament writings and see. The writings of the Apostles rank with those of the old Jewish Prophets. Peter speaks of all the epistles of Paul dictated by heavenly wisdom, containing some things hard to be understood, which the unlearned wrested as they did **THE OTHER SCRIPTURES**. 2 Pet. iii: 16. Peter, at the second verse of this chapter, places himself along with the other Apostles, and assumes the same authority as the sacred writers of the Old Testament. My Bible was all written under the direction of the Holy Spirit, that I, with all believers, **MIGHT HAVE HOPE**.

[Communicated for the Herald.]

**"The Kingdoms of this World to Become the Kingdom of Christ."**

WM. SHELDON, in the "Crisis," of Nov. 25, says: "We are informed by some that this state is to be introduced by the promulgation of the Gospel before the resurrection takes place." His arguments to disprove this unscriptural position are good. Indeed, the passage itself read through, shows that, instead of the world's conversion by the means in present use, the seventh trumpet is the signal for the third woe, including the seven last plagues. The nations will be angry, not rejoicing; God's wrath, not his mercy, comes upon them. Then will be the judgment of the dead, and of course, their resurrection. Then resurrected prophets and all that fear God's name will be rewarded, and those who have destroyed the earth will be destroyed. By means of these last woes and plagues, (not by orthodox preaching) the "Kingdoms of this world, will become the Kingdom of Christ." Yet, while his argument is good against Dr. Whitby's "*new hypothesis*," which is the greatest delusion and snare of modern times, he fails to see a great Bible truth in connection with this mighty revolution that shall give the Kingdoms of this world to Christ. I propose to show him and others that it is God's revealed purpose to convert a remnant of the nations by the miraculous display of His power and judgments. See Isa. lxvi; 15, "For behold the Lord will come with fire and with His chariots like a whirlwind to render His anger with fury and His rebuke with flames of fire, for by fire and by His sword will the Lord plead with all flesh, and the slain of the Lord will be *many*." A little after this, it is said, "I will send those that escape of them, unto the nations, and they shall declare my glory among the Gentiles." "And they shall bring all your brethren, for an offering unto the Lord, out of all nations." In the same connection it is said, "It shall come to pass that I will gather all nations and tongues and they shall come and see my glory." God will plead with these gathered nations by *fire and sword*. Will *all* be destroyed? *Many* will be slain, but some will escape, and immediately depart to those of every land, who were not gathered, to declare unto them the terrible displays of God's glory which they have witnessed, and the benificent result will be, that "*all flesh* shall come to worship before me saith the Lord." This cannot mean the immortal Saints, for they will not be flesh and blood. Some then will escape that wide-spread destruction.

Read the terrible judgments to come upon the army of Gog, after it is gathered from the north parts, in the latter days, upon the mountains of Israel. What will be the result upon the survivors? "And I will set my glory among the heathen, and all the heathen shall see the judgments that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." Ezek. xxxix: 21. From that day God has promised not "to hide His face from them any more."

Very many will be slain by the plagues mentioned, but the rest will bow the knee to the King of kings. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee, for the *Kingdom* is the Lord's and He is the Governor among the nations." Psa. xxii: 27. When Messiah shall be Governor among the nations, *then* will the ends of the earth turn unto God. "For the children of Israel shall abide many days without a King and Prince." "Afterward shall they return and seek the Lord their God and David their King, and shall fear the Lord, and His goodness in the latter days."

Hosea iii. 4, 5. By *what* means shall this be brought about. "It shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me, whom they have pierced, and they shall mourn for him." Zech. xii: 10. A fountain is opened for them at that day to wash away their great sin. A third part will be refined by their fiery trial as gold and silver are refined and become the true people of God. Zech. xiv: 2. "For I will gather all nations against Jerusalem to battle," etc. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle," (by hailstones and other plagues.) See Josh. x: 11. "And His feet shall stand in that day upon the Mount of Olives" etc. "And the Lord shall be King over all the earth." A terrible plague comes upon those who fight against Jerusalem. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts." Here then is a gathering predicted against Jerusalem of all nations, "The city will be taken, \* \* \* half go into captivity and the residue of the people shall not be cut off from the city." A third part in all the land are left therein, they become purified by their last great trouble. A magnificent miracle is wrought to give them a place of safety to which they flee as their fathers once fled before an earthquake. The lofty Olivet, after being pressed by the feet of the coming King, and His Saints, is rent in twain, and opens up a very great valley of refuge for the children of Israel. They behold in their deliverer, Jesus, the true Messiah. They look on Him whom their fathers crucified, and believe, repent and are forgiven, and restored to the favor of God, never to loose it again, while the left of the nations are converted by similar means to become the true worshipers of God. Again, see Acts xv: 16, 17, "After this I will return and will build again the tabernacle of David that is fallen down, and I will build again the ruins thereof, and I will set it up." Why? "That the residue of men might seek after the Lord and all the Gentiles upon whom my name is called," etc. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. xi. 25. "And He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. He will swallow up death in victory." Isa. xxv: 7. The blindness of Israel, and the veil upon all nations, are to be taken away when death is swallowed up in victory, when the Redeemer shall come to Zion, and turn away ungodliness from Jacob, and bring in the fullness of the Gentiles. Finally read the song of the harpers on the sea of glass, "For all nations shall come and worship before Thee." Why? "For thy judgments are made manifest." Those judgments will consist of the seven last plagues spoken of in the same connection, and the result of those plagues will be not the destruction of all the wicked, but the reformation of a part, so that a residue of "all nations" shall "come and worship before the Lord." It is in consequence of the terrible rebuke of the nations, that they will beat their swords into plowshares, never to be lifted up against nation or learn war any more. ("Crisis," Please copy.)

E. HOYT.

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If any really imagine that Christianity hath no dependence on Judaism, they deserve our tenderest compassion, as being plainly ignorant of the religion they profess.—*Warb. Div. Leg.*

[Communicated for the Herald.]

## What is it to Preach the Gospel ?

To answer this question intelligently, is to define what the Gospel is. The shortest definition of the term is, the good news of the coming Kingdom of God; but this by no means covers the whole ground. The apostasy has so completely succeeded in perfecting its work in perverting the Gospel preached to Abraham, and enlarged and amplified by Christ and his Apostles, that it becomes exceedingly difficult to draw the line of demarcation so as to be readily comprehended by those not instructed in the truth. We not unfrequently hear it said that the twelve Apostles and the seventy Disciples preached the Gospel previous to Pentecost, without any knowledge of the death, burial and resurrection of Jesus the Anointed. This I think needs a qualification—that they were, in a measure, in the dark we admit. But when we consult Moses, the Prophets, and the Psalms, and see how they abound in such grand and glorious predictions relative to the Child born and the Son given, and His connection with the Gospel of the Kingdom, we are slow to believe that the Apostles and Disciples, being Jews by birth and education, did not have at least a theoretic knowledge of God's great plan of salvation and the redemption of the world. Christ, after his resurrection, upbraided them and said, "Oh, fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to have entered into His glory." The Disciples were learners, and so are we.

The Bible is the book of the Kingdom; yet to preach all it contains would be more than the Gospel. The great mass of professing Christendom are satisfied with preaching Christ and Him crucified: or, that Christ died for sinners, and call that the Gospel. This falls far short, and is only an item of the Gospel.

To preach the Gospel, is to preach the promises and covenants made by God to the fathers. This opens into a large field. Many of the promises as well as the types under the law, centre and have their fulfillment in Jesus the Anointed. To preach Jesus is to preach Him wearing His triple crown as Prophet, Priest and King—preach Him as the way, the truth and the life. Peter preached Him as the Prince of Life in his model sermon on Pentecost. Philip preached the things of the Kingdom coupled with the Name of the Anointed One; Peter preached Christ as the Great Restorer; Paul preached Jesus and the Resurrection; John the Revelator preached Jesus as the Lamb slain from the foundation of the world, the *Alpha* and the *Omega*, the First and the Last, He that was dead and is alive forevermore, and has the keys of death and *hades*. Peter, Paul and John preached the one faith, the one hope, and the one baptism; and, last but not least, Jesus preached His great sermon of sermons, on the mount, and gave utterance to many parables and wise sayings, one of which to me is of great weight—"Be ye holy for I am holy;" or, "Without holiness no man can see the Lord."

These are some of the most prominent things which constitute the Gospel; and surely herein is contained subject matter enough for our discourses without borrowing from the sects and denominations, or aping the apostasy. How far shall we pattern after the sects and denominations in preaching the sciences, politics, the sustaining of human governments, the mechanic arts, geology, phrenology, anatomy? etc., etc.

Before answering the question, directly, allow me to say that a stated or settled ministry has done more to pervert the Gospel of the Kingdom of God, by preaching fables and other gospels, than all other things put together.



Place a man over a congregation, and he understands at once that his people expect a variety. What will he not do, therefore, to please them and make himself popular? This order certainly is not in harmony with the arrangement or example of Christ and His Apostles. "Go ye into all the world and preach the Gospel." This does not mean to settle down in one place and preach, year after year.

"Preach the word, Timothy," says Paul the aged, and so say we. Rebuke, exhort with all long suffering and Godlikeness. Much might be added as to the preference of oral over written sermons; as well as on doctrine; Godly or holy living; exhortation and prayer. These are grave and weighty matters, written for the servant of the Most High God who has shown unto the people the way of salvation. Amen.

N. BOND.

### To What Sect do you Belong?

PRAY, said a friend the other day, what is the name of the sect of Christians to which you belong?

To no sect at all, sir, was the reply.

What, then, are you an infidel?

No, sir; my claim is that of a Disciple of the Lord Jesus Christ.

Oh, then, you belong to the sect of Nazarenes, of which Paul was the ring-leader. I thought you must belong to one of the numerous sects now in existence.

The term *sect*, sir, is classed by an Apostle as one of the "works of the flesh;" and if you, like the enemies of old, choose to designate the followers of the Lord by that opprobrious name, the responsibility rests with yourself, and not with me. I shall firmly maintain that I am not a sect-arian, nor do I belong to a sect—that is, if those with whom I associate understand their dignity and profession.

Oh, continued this friend, Christianity never did exist without a sect; and in the nature of things, never can. Paul himself said, "there must needs be sects," so that it cannot be otherwise.

Yes, the Apostle did say, "there must needs be sects;" but mark, he adds, "*that the approved may be made manifest.*" Now, the question is, were those *approved*, a sect? I affirm not; and can prove, that a Christian, or a Disciple of Christ, may exist, without being justly chargeable with that reproachful epithet.

But suppose, said he, that government should have occasion to send to you, inquiring what name you assume, pray what answer would you give?

I claim to be a Disciple of Christ, or a Christian. This would be my reply.

But, continued our friend, that would not satisfy the government. You must designate the party to which you belong; and who is your leader?

Well, sir, this I would most cheerfully do by saying, that Christ is my only leader, and those who receive his teachings and keep his commandments the party to which I belong.

Now, continued this inquisitive and persevering inquirer, if you were to be honest, would you not have to acknowledge some man as your leader?

No, sir; no more than those who in Corinth, Philippi, and other cities, who understood their proper standing, were converted to Paul, or Cephas,

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
 JESUS. \* \* \* "They received the Word with all readiness of mind, and searched the Scriptures  
 daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

[SELECTED.]

### What is a Soul?

BEFORE proceeding to give a Scriptural answer to this question we will record the answer of one who holds to popular tradition respecting it. He says: "The human soul is an entity, a being *distinct* from the mortal or fleshly part of man—this distinct something, of which all men are conscious, is *immaterial*. The body is matter. The soul has none of the properties by which matter is distinguished. It cannot be seen, touched, measured, or weighed." These statements are made and received just as if they were as clear and self-evident as that two halves make a whole, or that things which are equal to the same thing, are equal to one another. He who is desirous of truth, however regardless of men's opinions, will demand some proof for such assertions as the above. Especially is this due, seeing that multitudes of intelligent men are prepared to deny the affirmation made, and prove it false. In determining a question of such grave importance as the one under consideration, we must evidently discard the conclusions of men, which are, in many cases, but results attained from mere fleshly reasonings independent of the Word of God. In giving heed to such assertions as that we have quoted, we hear only a mortal's voice; but what we want to hear, and what must be heard, is the voice of God. To this then we will go.

Nothing can be plainer on this subject than the seventh verse of Gen. ii: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man *became* a living soul." Mark the word *he became*, not *he got*, but he became a living soul. Man was made of dust, and when the breath of life was put into his nostrils, or when he was caused to breathe, henceforth he was a LIVING SOUL. Any child can see the difference between a soul being put into a body, as a tenant enters his new habitation, and an organized creature stretched on the ground of Eden, a lifeless soul, and the same creature by a specified process, becoming a soul alive, and thereupon beginning to perform all the functions peculiar to his rank in the universe.

With this account of Adam's creation, that of the Mother of us all may be compared, and it is wide as the poles from what the common notions about the human constitution would lead us to expect. Immaterial she is not. Nothing is mentioned in her case, as in his, *except organization*, formed of existing world elements. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his *ribs*, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man." Gen. ii: 21, 22. The Scripture description of a human being is "dust THOU art," and to declare that this only means a part of him—in fact not even so much as a part of him, since *he* is as different from it as the dwelling is from the owner, is to pervert the truth at the bidding of a dogma which has been enthroned in the temple of our divine religion.

A soul, then, is no mystery, in so far as its origin or composition is

concerned. It can "be seen, touched, measured, or weighed." The wings of fancy are not stimulated by its contemplation; we are saved the necessity of asking, "Art thou anything?" If we have lost a great deal of dream-stuff in our research, we have exchanged it for substantial facts, delivered to us by the surest authority. Enough of wonder is left, that out of dust such a complex being could be formed, a being capable of such varied and sublime functions, such intense sufferings and enjoyments. Jehovah is wonderful in counsel, and excellent in working!

But the whole subject may be rendered somewhat plainer, if we inquire, what is meant by man being a soul? The word "soul" is the English translation of the Hebrew word *נפש*, *nephesh*, and this word comes from a verb signifying to breathe. Man is a *nephesh*, a soul, then, because he lives by breathing; so the term *nephesh* does not so much indicate what he is in the elements of his being, as the mode in which he is continued in living existence. Man became a living soul, or living creature; a creature to live by breathing vital air.

But, further, since on this account he is a soul, we may reasonably expect that all creatures in the world living in the same manner, will also bear a kindred designation. This is the fact. In the following passages the same word occurs, and it is employed to describe the inferior orders of animal existence. Gen. i: 21, "and God created great whales, and every living creature," (*nephesh*;) verse 24th, "Let the earth bring forth the living creature" (*nephesh*;) Gen. ii: 19, "Whatsoever Adam called every living creature," (*nephesh*;) Gen. ix: 10, "Every living creature (*nephesh*) that is with you;" Lev. xi. 46, "This is the law \*\* of every living creature (*nephesh*) that moveth in the waters." Every animal living by breathing then, is a *nephesh*—a soul—as certainly as man is; and he is no more a soul than they are. They are, in fine, all souls, because they have life maintained by inspiring the common electrified atmosphere, which is therefore called the breath, or spirit of lives, Gen. vi: 17-22. Ecc. iii: 19. Man's superiority above the other breathing tribes consists not in his being a "soul," but in the magnitude of his powers; in other words, in the loftier position he occupies in the scale of existence as an intellectual, moral, and responsible agent. These humbler souls differ from one another; some tribes have more intelligence, and a greater complexity of structure than others, but he towers above them all. "What a work is man! How noble in reason! How exalted in faculties! In form and motion how express and admirable! in apprehension how like a god! the wonder of the world! the paragon of animals!

It might be useful to show that Scripture throughout is harmonious in its teaching with the creation record concerning the material and organic nature of man. We are "dust" and "but flesh;" never are we said to be spirits dwelling in organic habitations. Much as we hear about "the spirit being the man," the Bible uses no such language, and associates human personality, in page after page, with what the eye can see, and the hand can handle. Indeed the Scriptural fact, which is now beginning by writers in this controversy to be acknowledged, that all breathing creatures are souls, is enough to convince the world that there must have been an unmeasured quantity of nonsense uttered about the human soul, and many a long argument spun to connect man as a soul with the exalted and the everlasting, which turn out to be no better than ropes of sand. "A soul cannot die," "a soul cannot sleep," "a soul must live for ever," are rather common expressions, and if they are worth anything as far as man is concerned, they are equally so with regard to the meanest beast that runs, or insect that divides the liquid air. The dog as well as the man

is a soul. Can he not die? Can he not sleep? Must he live forever? Ere long, his breath (*ruach*,) will go forth, and he will return to his native dust. Can more be said of man? Can less? We have all one breath, we are all of the dust. When the Great Proprietor summons back the life He has given us, which life is but a vapor, the shadows of the grave gather around us, and whether they are ever again to be scattered, is the grand problem which revelation professes to solve. "If," says an objector, "there be nothing more in man but flesh and blood, then his entire mortality is settled." And settled it is—if we are to abide by the record. A resurrection, man may have, yea, even a resurrection to immortal being every one may receive—but that he is now immortal, and that he in any sense survives death in a continued uninterrupted consciousness, notwithstanding all his gifts, faculties, and capabilities is utterly without foundation. When a house can be in ruins, and at the same time, entire—when a harp can be unstrung, and yet give forth its tones—then man may be dissolved, and yet be entire: his powers be in active exercise, when the organism has mouldered into dust. Being material—flesh and blood, his entire mortality is demonstrated, and the labor to prove him deathless has been expended in vain. The sentence, "unto dust shalt thou return," is no mockery; the affirmations, "man dieth and wasteth away," are no deception—on the contrary, they are stern and awful facts, which orthodoxy is most loth to admit. No elixir can preserve these transient souls from decay: no spices from India and "Araba the blest," can hinder their resolution into their original elements. "Corruptible man" must bow, like the other organisms around him, to the inevitable law; the hare-bell and the rainbow, are emblems of his frailty. "The glory of man is as the flower of the grass."

Man's being "but flesh and blood—material in his constitution—is about as unwelcome a statement as can be uttered in the ears of spiritualistic orthodoxy. It may be so, but it must be heard. We are not, kind reader, speculating when we announce it; interpretation is all that the case requires. Yea, we are so bold as to aver, that the speculative tendency is all on the other side. As interpreters we ask reverentially at the Divine Oracle, "What is man?" And the answer cometh forth "The Lord God formed man of the dust of the ground." With this we are content, and if we had not an intention of regarding the answer as satisfactory, why did we go to the Oracle at all? Had we found no information as to what man was made of, had we seen all left in inextricable confusion, we might have forthwith commenced to speculate as to where thought in him originated, and perhaps summoned into his origination some immaterial and inscrutable nondescript entity, after the fashion of the popular "soul," or "spirit," to account for his mentalizing functions; but we detect no need to waste our energies in this undertaking when the Book is so explicit. Often do we hear the words "matter cannot think," and the trumpet of orthodoxy summons us to attend. In our simplicity we have been led to reason thus: matter cannot think—God made man of the dust of the ground—then of course man cannot think! He may grow like a palm tree, but can reason no more than it. Now this argumentation seems really valid, and yet every human being in his senses laughs it to scorn. I do think, is the protest of each child of humanity—then if you do, we respond, in your case matter must perform the function of reflection and kindred operations. More than living organization you are not, and if you declare living organized matter incapable of thought, we are bound to infer that you have no thought at all. Accepting your premises, we must

hand you the conclusion. The logic is good, but we are generous enough to allow that we cannot subscribe it.

It has often occurred to us as a fair procedure, just for the sake of bringing orthodoxy to a stand, to assert that spirit cannot think; of course, we are only referring to created beings, on this occasion. We have often tried to understand the popular idea of a spirit; and we must confess, that it defies our apprehension. It is something, nothing; a substance, an essence; everything by turns, and nothing long. To believe that such a production could evolve thought, is an inordinate demand on human credulity. How the expedient was resorted to, we cannot tell: was it because thought is invisible, that this invisible parent was sought for it? Then, why not trace heat beyond the fire, perfume beyond the rose, attraction beyond the sun, and vitality beyond the branchy oak? Of all insane fancies, this human spirit is the most complete; we have no wish to give offence, but the truth must be spoken.

"Matter cannot think;" who said so? Is there a man on earth, who would have the audacity to affirm, that Almighty God cannot make living matter evolve thought? We once asked that question of a reverend defender of spiritualism, and he was dumb. When the Creator announces that man's brain, or, if you please, the organized being—man, cannot manifest thought, it will be time to seek some other cause to explain his higher and sublimer functions. When we are informed that man is dust, and that at death his very thoughts perish, had it not been for the deplorable infusion of the heathenish element into the church, the dreams about human souls, and spirits would long ago have been universally regarded by the students of the Word as another evidence of the tendency of poor humanity to wander farther and farther into the wilderness of delusion, unless guided by light from the Eternal Throne.

Look through this microscope, friend, and watch the myriads of animalcules in the drop of water, submitted to inspection. They are so small, that Ehrenberg has computed that not fewer than five hundred millions can subsist in a quantity of water like that under your view; each of these monads has its appropriate organs, possesses spontaneous power of motion, and enjoys an independent vitality. Watch them, and you see will, and desire, and anger, and affection; and yet I suppose each of them is held, wisely, to be a unity; no need is seen, by competent judges, for a thinking spirit to act, by their vile organization. Here is matter—a very speck itself, invisible to the naked eye—endowed with forces of thought, and volition, and passion, which, though limited in their compass, are indisputable and astonishing realities. What the Almighty can effect on a lowly platform, cannot he accomplish on a higher and broader one? From studying the microscopic creatures, turn attention to the fish, the dog, the elephant, the eagle, and we see similar, and higher manifestations of cerebral function, or mentalizing. To assert that they have all more than material organization, is to assume what has never been proved to be necessary; and which never can. It may suit a whim, a dogma, a system to announce oracularly, that the fish must have a thinking soul, and so must the stork, and so must the tiger; but philosophy is of sterner stuff; and on the side of philosophy, is here found, the angel of piety; and they both demand, are you not content with what Omnipotence has given? Can you not admire him in producing thought from organization, as well as from some mysterious indweller, called by you a "soul?"

In general, however, there is no special necessity avowed for a thought producing soul bearing the popular stamp, till we come to man. The monads, the monkeys; the lambs and the lions can shift very well without it, but

man must have this inexplicable endowment, yea, be a "soul" without organization, an airy nothing, now incarnate, and soon to be discharged into the bounds of space. Brain, and nervous matter, can produce animalcule-thought, and lion-thought, and elephant-thought; but is incompetent to evolve man-thought: at this stage the Creator was baffled, or the elements were too vulgar and too cheap, when a responsible agent was to be awake into consciousness and activity. So dreams the benighted wisdom of men styled philosophers and theologians; and we turn with pleasure to the old, but valuable record, "the Lord God formed man of the dust of the ground!" and profess ourselves content to have a place among the breathing creatures—the living souls—that people this section of the universe along with us. We are one with them in the brotherhood of organizations, formed and attuned by the hand of Omnipotence, and, inasmuch as we are gifted more richly, and have a destiny hereafter sublimer than theirs brought within our grasp, we try to extol him the more acceptably, and "by patient continuance in well-doing to seek for glory, and honor, and immortality." Had he pleased, notwithstanding all our powers, and longings, and capacities, he might have permitted the grim messenger to lead us, as he conducts the lowly ones around us, into the halls of silence never to be disturbed by the pealing notes of the resurrection trumpet; but since he has otherwise resolved, and since the hope of an incorruptible revival is disclosed for our encouragement, we discover the greatness of his philanthropy, and desire to be made meet for the unfading crown.

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### Their Worm Shall Not Die.

"They shall go forth and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh." Isa. lxvi: 24.

This text is commonly applied to the torments of hell-fire, for the purpose of showing that those who are subject to them will not die, and the fire they are cast into cannot be quenched. Let us look at it a moment and see if it will bear this interpretation.

In the fourteenth verse of the same chapter, we find that the Lord declares that His hand "shall be known toward His servants, and His indignation toward His enemies, for behold, the Lord will come with fire, and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire, for by fire and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many." This plainly refers to the second coming of the Lord, when He will pour out upon the guilty nations the judgments of wrath. Ezekiel gives us the opening scene of this terrible drama, when he represents the heavens as showering down "an overflowing rain and great hailstones, fire and brimstone," upon the heads of that infatuated and then infuriated multitude of Gog's confederate army in the land of Israel. The Lord says He will "plead against him with pestilence and blood." Joel also refers to this mighty "northern army," (Russia and those confederate with her,) and declares that the Lord will "drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill-savor shall come up, because he hath done great things." Joel ii: 20.

From these quotations, then, it is evident that a terrible slaughter will take place in the land of Israel amongst the enemies of God, who, at that time, will be gathered against Jerusalem for the purpose of "taking a

spoil." The magnitude of it may be inferred from the statement of Ezekiel, that the weapons of warfare which are left in the field will answer as firewood for the house of Israel seven years, so that they will not need to cut any out of their forests. Again, the number of the slain will be so great that it will require "seven months" for the house of Israel to bury them in "the valley of Hamon-gog." The stench arising from this valley, he says, "will stop the noses of the passengers" on the east sea, which agrees with what we have quoted from Joel, that "his stink and ill-savor shall come up," and with our text also that "they shall be an abhorring unto all flesh."

This, we see, is an earthly scene, one that transpires in the land of Israel, near Jerusalem. Hence, we can see the propriety of those whom Isaiah says shall "go up from one new moon to another, and one Sabbath to another, to worship the Lord" in Jerusalem, going forth, during those visits, to "look upon the carcasses of the men who have transgressed against Him." They will not be very far distant from Jerusalem, the place of worship.

In conclusion, then, bear in mind: 1st. The objects seen during these visits of *fleshy* men are not immortal beings, crying out during the years of eternity, in terrible agony, amidst the surging flames of an unquenchable fire, but they are simply the *carcasses*, or dead bodies, of the enemies of the Lord.

2. The worm spoken of has reference to such as breed and feed upon dead bodies, especially such as lie long upon the ground. See Job xxi: 26. Isa. xiv: 2.

3. The fire has reference to the burning of such bodies as are not fit to be stirred or removed, but to be consumed by fire in the place where they lay, such as lie rotting on the ground, until they crawl all over with worms and maggots. The sight of such is a loathsome spectacle; therefore it is said "they shall be an abhorring to all flesh." W.

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### Fashionable Religion.

It is said that "about one-half the best choir singers in New York are professional minstrels, who, on Sunday, substitute the Psalms of David for burnt cork duties." Singing has always been a means of expression of the gladness of heart and the overflow of soul. When Israel had witnessed the overthrow of the Egyptian host in the depths of the sea, it was a cause of rejoicing, on account of the great deliverance the Lord had wrought out for them; hence, Miriam, the sister of Aaron, issuing forth with timbrel in hand, cried out to the women that were with her: "Sing ye to the Lord, for he hath triumphed gloriously, the horse and his rider hath He thrown into the sea."

The sweet singer of Israel, David, in rejoicing over the deliverance of his soul from the grave, calls upon the Saints to "Sing unto the Lord, and give thanks at the remembrance of his holiness." Again, he says: "O come, let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation."

The Apostle James also, in addressing his brethren, says: "Is any merry, let him sing psalms." The Apostle Paul also exhorts his brethren at Ephesus to speak to each other in "psalms and hymns, and spiritual songs, to sing and make melody in their hearts to the Lord."

This is a part of the worship of the Saints, which is acceptable to God, and rises up before him like an offering of sweet incense. What can be imagined more agreeable, or more in harmony with the wishes of our heavenly parent, than for a body of His children, gathered together for worship, to lift up their voices in unison, singing His praises with hearts filled with gratitude for His manifold mercies? The brightest pictures of the future represent the congregation of redeemed ones as singing "the song of Moses and the song of the Lamb," in which they acknowledge the greatness of God's works and the justness of His ways.

In view of this, what shall we say of the degeneracy of the professing church of our day? If those who claim to be the Saints of God and the brethren of Christ seal their lips, and refuse to sound out His praises, do they expect that God will accept an offering by proxy, coming from the lips of men whose mouths are filled with cursing and lying? Do they think that He will be pleased with the praises of those whose garments are covered with worldly filth, having never been washed in the blood of the Lamb? Such is the fashionable religion of to-day. How transparent is its inconsistency, and yet, it is only in keeping with hundreds of other inconsistencies of faith and practice which belong to the system of religion as taught by the hireling priests of the day.

It is time that those who are disposed to seek salvation should cut loose from such a rotten ship and seek one of greater safety. We counsel such to examine for themselves the beautiful simplicity of primitive religion, and then compare it with the pomp and pageantry which belong to the so-called religions of the day, and see if there is a harmony existing. If not, adhere to the order first instituted, although it may cost an effort that may prove painful in breaking loose from old associations and worldly friends. W.

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VICES OF THE TONGUE.—"I love to make people like each other better, and I often regret the tattling system which prevails so generally, and from which, I grieve to say, many, of whom it would be uncharitable not to think favorably on the whole, are nevertheless not exempt. It is, indeed, a striking instance of our natural self-deception that persons who would quite shrink from committing most of those crimes which are condemned in the Word of God, think little of the vices of the tongue. But anyone who is duly jealous of himself will always watch most carefully against the sins which are the least unpopular in his own circle, and certainly the great evil of the so-called religious world is 'chatteration.'"—*Wilberforce*.

AN EARTHQUAKE.—What event in the natural world more fit than an earthquake agitating the surface of vast regions, and dashing down the fabrics of art, can be found to symbolize a *great political revolution* in which the whole structure of society is shaken with passion, all ordinary law suspended, ancient institutions overthrown, and an aspect of violence and disorder impressed on every scene.

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#### DIED,

Of consumption, on Sunday, December 22, 1867, near Cicero, Hamilton County, Indiana, Sister JANE DEAKYNE, wife of David Deakyne, and daughter of Brother Jesso Lutz, in the 36th year of her age. Sister Deakyne suffered a long time under the fell destroyer. She was a firm believer in the things concerning the kingdom of God, confidently looking for the glorious manifestations of the sons of God. She has left a husband and two children and numerous friends to mourn her loss.



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

#### Upon what Ground do we Propose to Unite the Brethren in the Bond of Love?

"MESSRS. WILSON AND MOYER:

"*Gentlemen:* As you have sent me the first number of your paper, before I agree to become a subscriber, or recommend its circulation, I must know precisely upon what ground you propose "to unite the brethren in the bond of love." Is it upon the basis of Christian character—by which I mean faith in Christ, and obedience to His commands, baptism included? Or is it upon the belief that Israel according to the flesh are to be restored to the land of Canaan, and be the subjects of the coming Kingdom of God for one thousand years? Or in other words, is it upon the Bible itself as the veritable record of God's will, or upon your understanding of what it means?

"This is pre-eminently an age of hobbies and divisions, of heresies, and popish intolerance; it is idle, therefore, to talk about uniting the real disciples of Christ upon any one man's interpretations of the Bible. Faith in facts, instead of definitions, obedience to commands, instead of zeal for opinions, practical, instead of theoretical Christianity, must be the basis of union. And a preacher or paper that contends for any other platform or sets up a claim to infallibility, does not deserve to be sustained by a free people. Please answer explicitly, and oblige Yours, very respectfully,  
N. FIELD."

It is with pleasure that we reply to the foregoing communication, not only for the enlightenment of the writer, but for the instruction of all those who are in doubt as to what we believe.

As the Doctor has remarked, "this is pre-eminently an age of hobbies and divisions, of heresies and popish intolerance," hence we all must acknowledge the importance of being united upon what the Apostle Paul designates as the "One Faith," and "One Hope." The point necessary to settle is, what this One Faith and One Hope consists of. The Doctor gives as a suitable bond of union, "faith in Christ, and obedience to His commands." This we admit is a comprehensive statement, which properly defined, might cover the ground. But when we speak of "Faith in Christ," we are liable to be misunderstood. In this day of "hobbies," when men call upon those who are ignorant of everything the Bible teaches, to have "faith in Christ" and be saved, meaning thereby to believe in the existence of an individual named Jesus Christ, just as they believe in the existence of their friend John Smith, we see the necessity of defining what we mean by "faith in Christ." It is not sufficient to believe that "He was born, died and rose again," thereby becoming a Savior to all who receive these "facts" and are obedient to His commands.

To have "faith in Christ" is not only to have faith in Him as the slain lamb which "taketh away the sin of the world," as "the High Priest who hath entered the Holy Place not made with hands to appear in the presence of God for us," but it is to have faith in his future mission as well. The very name signifies this, independent of anything else. The Christ means the Anointed One, showing that Jesus was like His great type and progenitor David, anointed of God for a purpose. It was the custom as we all know, to anoint the Lord's Prophets, Priests and Kings with holy oil, hence we find that Saul and David, who were anointed by Samuel, are afterwards spoken of as "the Lord's anointed." When the great anti-type Jesus appeared, we find that God "anointed Him with the Holy Ghost and with power." Acts x: 38. By this act He was pointed out as the Lord's Anointed, or Christ. He was anointed not only to "preach good tidings unto the meek, bind up the broken hearted, proclaim liberty to the captives, the opening of the prison to them that were bound and to proclaim the acceptable year of the Lord," but He was anointed as the one who shall proclaim "the day of vengeance of our God, and comfort to all that mourn," especially to "them that mourn in Zion, to whom He will give *beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness*, that they may be called trees of righteousness, the planting of the Lord, that He may be glorified." Isa. lxi: 1-3. This we see involves an investiture with *power*. This has to do with Christ's *future mission*, as well as past and present. It clearly points to the time referred to by the Psalmist, "when the nations rage and the people imagine a vain thing, the *Kings of the earth set themselves, and the rulers take counsel together*." It is evident that some great issue will be presented, that will cause this great union of effort and purpose on behalf of earth's rulers. The Psalmist reveals it. He says the counsel taken is, "*against His ANOINTED*." The purport of their counsel, is "to break their bands asunder, and cast their cords from us." The effort will be perfectly unavailing, because the Great God declares that He has "set His King upon His holy hill of Zion," and that He will give Him the "nations for His inheritance, and the uttermost parts of the earth for His possession," and that He will break these confederate opponents with a "rod of iron, and dash them in pieces like a potter's vessel." In view of this determination, therefore, He counsels the Kings to "be wise" and "serve the Lord with fear, and rejoice with trembling; to kiss THE SON, lest He be angry, and they perish from the way when His wrath is kindled but a little." Psa. ii. From these quotations then it is evident that we cannot be said to have "faith in Christ," if we only comprehend the former part of His mission. We must receive the Spirit's testimony concerning His future greatness as well. If an individual is at liberty to ignore this, he can with equal impunity ignore the other. To have "faith in Christ," or "the Anointed One," is to have faith in Him as a King as well as a Prophet or Priest.

Having arrived thus far, we next assert that it is not sufficient to believe the simple proposition that Jesus is anointed to be a King without understanding also the nature of the Kingdom over which He is to rule. This is also true as to His Priestly office. It is not sufficient to believe that He is a Priest without comprehending the nature of His Priestly office, and knowing for whom He officiates. So it is not sufficient to believe in His Kingly claims, without comprehending the nature of them, as to the locality, subjects, rulers, etc, of His Kingdom. The truth of this will more clearly appear from the introduction of a comparison, as follows:

Suppose the Emperor of France should appear in our midst, *incognito*, that is, as a private citizen, unattended by royalty, or courtiers, and

should proceed to set up his claims as a ruler, promising a share in the honor of his Kingdom to all those who would follow him. Would he obtain a hearing? He might, but would he secure any followers unless he first defined what Kingdom he was entitled to rule over, and then proved the validity of his claim? We think not. He would be esteemed as a lunatic, and justly so, unless he could present to his hearers a clear view of what his Kingdom was, and where its location, besides presenting indisputable evidence that he was its rightful King. Just so in the case of Christ. If He had appeared amongst His countrymen pretending to be a King, calling upon them to follow Him, and promising them a share in His Kingdom without defining what His Kingdom was, or establishing His claims to rule over it, He would justly have been considered an impostor.

We will now present a valid reason for coming to these conclusions. It is this. In order to prompt men to action in anything, there must invariably be a *motive power*. This motive power cannot exist unless there is a comprehension of certain ideas which beget in a person a hope of reward. This is a broad assumption, yet we think it can be sustained. For instance, what is it that prompts men to murder? Is it not the hope of reward, either in the shape of revenge for some previous wrong, or pecuniary reward at the time the deed is committed? Again, what is it that prompts men to good actions? Is it not the hope of reward either present or prospective—present, in the praise of men, or the answer of a good conscience; prospectively, in an acceptance with God? So we might go on and apply this principle to every detail of life. We repeat then, *a person must have a definite objective point which acts as a motive power to induce them to do anything*. Hence, when an individual approaches us with a view of commanding our services, he never can succeed unless he presents to our minds a *definite object* from which we may obtain a sufficient reward to induce us to act. It is in religion as it is in politics and the mercantile world. The great question is, “*will it pay?*” “What inducements can you offer us?” Our Heavenly Father, therefore, acts upon this principle in His dealings with us. He claims our obedience, but as an inducement for us to quit our service to sin, He presents a greater reward to our view than sin can possibly give. This is clearly shown by the Apostle Paul, when he says, “*The wages of sin is DEATH, but the gift of God is ETERNAL LIFE, through Jesus Christ our Lord.*” Rom. vi. 23. Hence we forego the lesser to accept the greater.

When Jesus commenced His mission amongst His countrymen, He went into their cities and synagogues “preaching the Kingdom of God.” Matt. iv: 23; Mark i. 14. He came to seek and to save “the lost sheep of the house of Israel.” Matt. xv: 24; x: 6. How did He propose to save them? Was it not by an inheritance in the Kingdom which He preached? This is evident from His discourses. For instance He says, “*Seek ye first the Kingdom of God.*” Again, on witnessing the cupidity of rich men, He exclaimed, “*Children, how hard is it for them that trust in riches to enter into the Kingdom of God.*” Mark x: 24. On another occasion, when addressing those who had satisfied themselves of His claims to royalty in the Kingdom of God, and were following Him, He said, “*Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.*” Luke xii: 32. When asked by His disciples what reward they would receive in consideration of their having forsaken all to follow Him, He said, “*I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel.*” Luke xxii: 29, 30; Matt. xix: 27, 28. We might go on and multiply texts showing that Christ offered the

Kingdom of God as a *motive power* to induce men to follow Him. Even after He had left the earth He appeared again through His angel to His servant John in the Isle of Patmos, and presented the same inducement to the churches of Asia, in order that they might be enabled to overcome all obstacles and continue firm unto the end. He says, "He that overcometh, and keepeth my works unto the end, to him will I give *power over the nations*, and He shall *RULE* them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Rev. ii: 26, 27." The Lord here alludes to the decree already quoted from the Psalms, where God declares Him as ruler over the nations to the uttermost parts of the earth. This great promise of universal empire, the Lord Jesus grasps over one thousand years after it was uttered, and applies to Himself. Not only so, He offers a share in its realization to His followers, as a motive power for faithful continuance in well-doing. We need not produce further testimony to establish the point which we set out to prove, viz.: that the objective point presented to the minds of men by our Lord as an inducement for them to follow Him was an inheritance in the Kingdom of God.

Next, we must show what that Kingdom is. All will admit that no one could be induced to act upon an offer of an inheritance in the Kingdom of the Moon. Why? Because no proper evidence could be adduced of the validity of such a Kingdom, or any prospect of ever sharing in its honors. In other words, it would be a visionary scheme that would fail to induce men to seek any share in it. But let some authentic messenger appear with an offer of inheritance in the thrones of Great Britain, France, or Russia, and if his credentials are sufficiently satisfactory to convince men of the authority vested in him, he will have no difficulty in obtaining followers. The reason of this is that men love power, honor, and wealth. If these were offered in the manner suggested, it is clear that thousands of men would grasp them with avidity, because *something tangible* would be presented before their minds, which would be all-powerful in its effects. Just so in relation to the Kingdom which Jesus offers. He never could have succeeded in obtaining followers if He had presented no other inducement than an inheritance in a Kingdom of which men were ignorant. But when He appeared to Israel as their promised King, whom the Prophets testified should come, they could readily comprehend His claims, and consequently many believed on Him. Their Kingdom had been in ruins for years, and they were at that time under the Roman yoke. They knew, too, that the period spoken of by Daniel the Prophet for the appearance of Messiah was at hand; hence the people were anxiously waiting for His approach. As an indication of this, we might refer to the time of meeting between Jesus and Andrew. The latter became satisfied that He was the one they were looking for, hence his haste to find his brother Simon, to communicate the intelligence that "they had found the Messiah, or Christ." Again, on arriving at Galilee, Jesus met Philip, who immediately followed Him, and Philip finding Nathanael, exclaimed in terms of joy, "We have found Him of whom Moses in the law and the Prophets did write, Jesus of Nazareth, the Son of Joseph." Nathanael, at first incredulous, went to see, and becoming thoroughly satisfied, addressed Jesus thus: "Rabbi, thou art the Son of God; *thou art the King of Israel.*" Now if Jesus had not been the King of Israel, it was His duty, at that early period of His mission, to have corrected the false impression. Did He do it? No! He confirmed it. Hear His reply. "Because I said unto thee, I saw thee under the fig tree, BELIEVEST THOU?"

Or, is that sufficient evidence to convince thee of my claims to be "the Son of God, and King of Israel?"

There is no one who will dispute the statement that when the Prophet Isaiah uttered the words, "unto us a child is born, unto us a Son is given," that he was prophesying concerning the birth of Jesus. The child was born and the Son given, as predicted. But the Prophet also spoke of the history of this wonderful child. He said, "*the government shall be upon His shoulder.*" Now it is important to understand what government is here referred to. He tells us as follows: "Of the increase of His government and peace there shall be no end, *upon the throne of David, and upon His [David's] KINGDOM*, to order it, and to *establish it* with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." Isa. ix: 6, 7. Thus we see how God, 740 years before Jesus was born, spoke through the mouth of His Prophet Isaiah concerning the future greatness of His Son. In harmony with this prediction, we find that when the time had come for the fulfillment of the event, so far as the birth of His Son was concerned, He sent an Angel from Heaven, with the following important message to the Virgin, who should give Him birth, "Behold thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him *the throne of His father David*, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." Luke i: 31-33. Thus we have incontrovertible evidence of the claims of Jesus to "sit upon the throne of His father David, and to rule over the house of Jacob forever. Here is a claim that has a tangible foundation on which to rest our hopes. "David reigned *over Israel* forty years." 1 Kings ii: 11. Jesus shall reign on David's throne over Israel restored, forever.

Many people entertain the false idea that because Israel has suffered the displeasure of God for many years on account of their iniquities, that, therefore, they will never be restored to His favor again. They forget the Word of the Lord which says that "He that hath scattered Israel, will *gather him, and keep him* as a shepherd doth his flock." At that time the Lord says, "They [Israel] shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, \* \* \* *they shall not sorrow any more at all.*" Jer. xxxi: 10-12. When the Lord "sets His King [Jesus] upon the holy hill of Zion," then the subjects of the King [Israel, or the house of Jacob] will be there, "singing in the heights of Zion." Although, as the Prophet Hosea testified, "Israel should abide many days without a King, and without a Prince," etc., yet he adds, "*afterwards* shall the children of Israel RETURN and seek the Lord their God, and David their King, and shall fear the Lord and His goodness, **IN THE LATTER DAYS.**" Hosea iii: 4, 5.

The Prophet Ezekiel also spoke of this grand future restoration as follows: "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." Ezek. xxxvii: 21, 22. Jeremiah, foreseeing the realization of the same event, says: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch [Jesus,] and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days, *Judah shall be*

saved, and Israel shall dwell safely, and this is His name whereby, He shall be called: 'The Lord over Righteousness.'" Jer. xxiii: 5, 6.

How beautifully the Prophets harmonize with each other concerning the future greatness of Israel, and Jesus their King. Not one of them contradicts the grand truth that the Anointed One, Messiah, shall "sit upon the throne of His father David and rule over the house of Jacob forever." All of them corroborate it. The Jews expected its immediate realization in the days of His first advent; hence we find that when He fulfilled the prophecy of Zechariah, "Tell ye the daughter of Zion, Behold **THY KING** cometh unto thee, meek, and sitting upon an ass," multitudes of people honored Him as their King by spreading branches, and even their own garments, in the path before Him, crying out "Hosanna to the **SON OF DAVID!** Blessed is He that cometh in the name of the Lord. Hosanna in the highest." Matt. xxi: 8, 9. His disciples also looked for an immediate realization of their hopes, as was evident from the question they asked Him after his resurrection: "Lord, wilt thou at this time **RESTORE** again **THE KINGDOM TO ISRAEL?**" Did He rebuke them for having misunderstood His teaching as to the reward in store for them. No. He simply told them that it was "not given for them to know the **TIMES** and seasons [of its restoration] which the Father had placed in His own power!" But we might ask what gave rise to this expectation on their part? Undoubtedly it was the remark He had just made that "they should not depart from Jerusalem, but **WAIT FOR THE PROMISE** of the Father, which ye have *heard of me.*" Now what promise had He made which would probably be uppermost in their minds at that time? He promised them that they should "sit upon twelve thrones, judging the twelve tribes of Israel," in his Kingdom. Hence their inquiry when told to tarry at Jerusalem: "Wilt thou at **THIS TIME** restore again the kingdom to Israel?"

We might go on multiplying evidence upon this subject, but we deem it unnecessary. We think we have given sufficient to establish the following points:

1. That the term Christ, when applied to Jesus, signifies his relationship to the kingly office.
2. That this Kingship is not a new one, but is of an old-established line, even the line of His father David, on whose throne it is declared from heaven he shall sit.
3. That before He can do this it will be necessary for the "house of Jacob" to be restored from its present dispersion, which the Prophets abundantly testify will be accomplished.
4. That when this is done, there will be "one King in all the earth," even Jesus, who will not only rule over the house of Jacob; but "the uttermost parts of the earth" will be given Him as a possession.
5. That when He sits upon His throne in the holy hill of Zion, His twelve disciples will be associated with Him in ruling over Israel.
6. That a share in the honors of this restored Kingdom, together with the life pertaining to it, is the incentive, or motive power, used by Jesus and His disciples in the conversion of men and women.

In view of the foregoing, we cannot see how anyone can claim that a person can have "faith in Christ," and, at the same time, ridicule his claims to "sit upon the throne of David, and rule over the house of Jacob forever." Ignorance on this point is fatal to salvation, because it robs the individual of the real and only hope presented in the Scriptures of Truth. No person can believe "the Gospel of the Kingdom of God" which Jesus preached without believing in the restoration of Israel, with Jesus as their rightful King. Seeing that God proclaims these things for our faith and

hope, it cannot be acceptable to Him for us to reject these truths with disdain, and substitute in their stead faith and hope in a Kingdom which has no foundation except in our own imagination.

In conclusion, then, we will add that the question of the Doctor is scarcely in point. He asks "upon what ground do we propose uniting the brethren in the bond of love?" By which he means, upon what platform of faith do we propose uniting them? We did not have this in mind when we wrote out our intentions of union as expressed on the cover of our magazine, for the simple reason that we do not, and never did, recognize as *brethren* any who have not been intelligently immersed upon a belief of the truths we have expressed, together with other great truths not brought out in this article. Therefore, *the brethren* of Christ, the "real disciples," all understand these truths, and are united upon them. Nevertheless, distractions and contentions will occur, yea, even divisions will take place, at times, in the body of Christ. It was with a view of avoiding these that we said we intended "*uniting the brethren in the bond of love.*" But to esteem, as disciples of Christ, those who, like many of the ignorant Jews of His day, ignore, or treat with contempt, His claims to the throne of Israel, we never did and never can. We sincerely hope that the truths we have expressed may find a lodgment in the minds of those who are really desirous of participating in the glories of the future age, and that they may become champions who will not be afraid to declare the whole counsel of God, even though it may be at the expense of many relationships which they have heretofore held as dear. Amen.

W.

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### The Transfiguration.

A correspondent desires to know how we harmonize the account of the transfiguration with our views concerning man's mortality and unconsciousness in death.

If man is unconscious in death, or in other words, if man, as we contend, has no immortal soul or spirit which survives the dissolution of the body, how could it be possible for Moses and Elias to appear with Jesus on the mount of transfiguration?

The popular notion of man's immortality, and its kindred errors, are ever and anon leading men into difficulty by disjoining and destroying the harmony of the plainest teachings in God's Book. No man who believes that there is in man an immortal soul, or deathless spirit which leaves the body at death, will ever be able to see the harmony of Scripture teaching, so long as he is blinded by a dogma so unscriptural.

We see no difficulty whatever in harmonizing not only the account of the transfiguration, but the whole Bible, with the doctrine of man's mortality and unconsciousness between death and the resurrection. The Bible plainly teaches that man is unconscious in death. Eccl. vii: 5, 6; Job xiv: 21. That immortality is the gift of God through Jesus Christ His Son, Rom. vi: 23; 1 John v: 11, 12, and will be given to all the faithful at Christ's second appearing, and the resurrection of the dead. See 1 Cor. xv. Now there is nothing in God's Book to contradict these plain passages referred to above. The Bible is not a contradictory, but a harmonious book.

We come now to notice the transfiguration, and to see if the desired harmony cannot be obtained.

I. We remark that the narrative does not read as many would make it read, providing their interpretation of it was taken as the true one.

It is assumed, by those believing in the immortality of the soul, that Moses and Elias appeared as disembodied beings—or, in other words, it was simply the spirit of Moses that appeared and talked with Jesus. But the record says they saw two men, not the immortal souls of Moses and Elias, as many contend.

II. It was not necessary for Elias to appear in a disembodied form, inasmuch as he had never died. How absurd, therefore, it is to suppose that Elijah's immortal, disembodied spirit was there.

III. Moses, at the time of this occurrence, had been dead upwards of a thousand years. God said to Joshua, "Moses my servant is dead." Could it be true that Moses was alive somewhere, when the Great God Himself affirmed that he was *dead*? If Moses was dead, then he could not have appeared with Jesus as a disembodied spirit. If it be claimed that Moses was there in person, then he must have been raised from the dead. But as Christ is said to be the "first born from the dead," and the "first fruits of them that sleep," and Christ not having as yet tasted death, makes us inclined to think that Moses had not as yet been raised from the dead, and, therefore, was not personally present. On coming down from the mount, Jesus said to His disciples, "Tell the *vision* to no man until the Son of Man be risen from the dead." We therefore regard the occurrence as a vision, a supernatural appearance, in nature corresponding to those seen afterwards by Paul and John when they saw a representation of the glory of the age to come. Jesus at the transfiguration favored Peter, James, and John with a view of God's Kingdom and glory. Just before the occurrence He said to the disciples, "There be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom." Matt. xvi: 28. This prediction of our Lord's we think was fulfilled, when He took Peter, James, and John up into a high mountain and was transfigured before them, His face shining as the sun, and His raiment as white as the light." Matt. xvii: 1-4. There they in vision saw a miniature representation of the Kingdom. They saw Jesus, the great King as He will be, all glorious. There appeared also unto them Moses and Elias, representatives of the resurrected and translated Saints, who will be associates with Jesus in the royalty of the Kingdom. But there was also another class present, viz.: the three disciples themselves, they were there as mortal men in the flesh, but nevertheless happily delighted with what was transpiring before them, as expressed in the language of Peter, "Lord, it is good for us to be here." The three enraptured disciples can very properly be taken to represent the nations in the flesh, who shall be subjects of God's Kingdom, and the recipients of its blessings. The nations, so long oppressed by unrelenting despots, will truly rejoice when Messiah shall execute justice and judgment in the earth. "All nations (says David,) shall call Him blessed," and especially will this be true of the Jewish nation when they see their King, and hail Him with shouts, saying, "Blessed is He that cometh in the name of the Lord." Having been restored to their land, and become the first among the nations, they will feel to say with Peter, "Lord, it is good for us to be here."

Such, then, is the lesson taught by what is termed the transfiguration. It was never designed to teach the immortality of the soul, and the consciousness of dead men. The soul nature of man, as taught by modern theologians, consisting of an immortal spirit, dwelling in a corruptible body of flesh, is not Scriptural, but rather heathenish, in its origin and nature. But the time is approaching when God's dead ones shall live, and, like Moses and Elias in the vision, will converse with Jesus, their Elder brother, and otherwise participate with Him in the honors of the Kingdom.

M.



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Rochester, New York.

ON our way from Dansville, New York, to Chicago, Illinois, we called at Rochester, and spent two days with the brethren in that city. We could not remain over Sunday, hence we did not have the pleasure of meeting with them in a congregational capacity. But so far as we were able to discern, they as a body are walking orderly, and living in peace with one another. We were kindly entertained by brother O. Morse, with whom, and others, we conversed on various topics relating to Scripture teaching. The brethren in Rochester believe firmly in what they term the doctrine of the judgment, concerning which, in connection with the mortal resurrection of the righteous, there has been more or less controversy during the past year.

Their idea of the judgment is, that the just and unjust at the appearing of Christ, will all alike rise up from the dead mortal, and be summoned to appear before the judgment seat of Christ, where each will in person give an account of himself. The righteous, being approved, will then be changed in a moment, in the twinkling of an eye, putting on immortality, and, like Jesus, become deathless, while the unjust, being condemned, will reap the "wages of sin, death," and return to the grave. We did not feel prepared to accept of these ideas—seeing that to our mind they conflict with certain passages of Scripture bearing on the resurrection which we could not harmonize with what they taught as the doctrine of the judgment. It is a harmony of Scripture, teaching that we wish to see. We are, therefore, slow to accept of any proposition that to our mind breaks the harmony of Bible teaching.

It is but just to say, however, that the brethren in Rochester emphatically disapprove of the effort being made to divide the brotherhood on this question. They do not believe it a necessary pre-requisite to baptism, and cannot, therefore, endorse the action of any who may seek to make it such. They regard this doctrine of the judgment as instruction for those who are in Christ, and not to be taught to the stranger and alien as an essential item of saving faith.

In conclusion, we would entreat all not to be hasty in taking action upon questions that may be urged as necessary to a valid baptism. It is very easy to argumentatively advocate almost any Bible question as a necessary pre-requisite to baptism. There is a vast amount of sophistry in the world that passes current for sound argument, which needs to be examined thoroughly before action is taken, for after we have committed ourselves to any given course, the justness or soundness of the causes influencing us are rarely ever questioned. We seldom look behind to see where we have been walking. Let us, therefore, carefully survey the ground before us, ere we take what we may term an unpremeditated and injurious step.

M.

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SEVERAL applications have already been received for Bro. Moyer's services to preach the Gospel. As he is now absent at the West, we take the liberty of replying to the effect that, although he has returned much improved in health, yet he has not sufficiently regained his strength to venture out on a preaching tour. He has gone home to remain awhile, and as soon as he feels able to enter the field, the brethren will hear from him.

### Prejudice.

A MIND free from the prejudices of early education and training is rarely to be found. We do not expect to find such. The very nature of things makes it almost impossible for men to be unbiased in their minds. We do not expect, nor do we ask, more than what every honest man should strive to the extent of his ability to accomplish, viz. : not to allow his prejudices to shut out from his mind those subjects which are, in every respect, worthy of his candid attention. There is no excuse for ignorance and bigotry. A man has no right to keep himself in ignorance or to make himself a bigot. Every man should be willing to investigate truth, let it come from where it will. He should not allow himself to prematurely reject any proposition because of its unpopularity, or for the reason that it may not harmonize with his pre-conceived ideas. Truth is not, like the sunshine, obvious to all; if it was, everybody would have the truth, and all would be right. Still, the nature of truth is such that, when it is discovered and made manifest, it cannot be mistaken. It sheds forth a light so brilliant that he who beholds it cannot help seeing the surrounding error, if there be any. And it is just this obvious contrast existing between truth and error that tries men's hearts. When they see it, they must take a position, and be committed either to the one or the other.

Men cannot be for the truth and at the same time believe and propagate error. There is no natural affinity between the two, nor can they be mixed or blended together in anything like equal proportions without resulting in one or the other gaining the ascendancy, and neutralizing the effects of the other. We know that truth has no charms for those who love error and falsehood, for the latter is a cloak or covering for evil deeds, while the former brings to light the hidden things of darkness, and exposes the shame and wickedness of those who wallow in the pit of corruption. To that class of men who, seeing the light of truth, refuse to accept of it and walk in it, we can say nothing, for words or argument can never give them what they really need, viz.: *moral honesty*.

The man who is wanting in moral honesty is a hopeless case. He may be intelligent and learned, affable and pleasant, still, if he has not a good and honest heart, he will be "barren and unfruitful." But there is another class, though they may be surrounded by walls of prejudice, to whom we feel encouraged to present the truth in its purity. This class walk in the way of darkness, not because they love to do evil, but for the reason that they have never seen the light. They are sincere and honest, but it avails them not, so far as truth is concerned, because they know it not. To such we say, overcome your prejudices and be master of the situation. Break the shackles that bind you, and put your erroneous pre-conceived opinions under your feet. Rise up with manly strength and the dignity of freemen, and investigate the teachings of God's word, unbiased by human tradition.

M.

THOSE of our readers who are in the habit of reading that division of our paper entitled "Instruction for Unbelievers," are requested to peruse carefully the first and second articles in this number, as they contain ideas relative to some of the first principles of our faith, which are important for everyone not yet enlightened in God's truth to understand.

THE article on "Book Worship," which appeared in our last number, was written by Bro. J. L. Winec. Not being in possession of the author's name at the time, we published it without credit.

## Correspondence.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."  
—MAT. III: 16.

### Words in Season.

ALTHOUGH we do not approve of laudatory speeches, tending to elevate any man in the estimation of his fellows more than what is actually deserved, judging him by his works, yet we know the beneficial effect which an interchange of thought and expression has upon the minds of the brotherhood, especially when it is an expression of oneness, hence we conclude to submit the following extracts from scores of letters we have received, all breathing the same spirit. We do it for the purpose of showing that the great heart of the brotherhood is right in its appreciation of the solemn truth that strife and vain words are unprofitable. We must say that we feel greatly encouraged in our undertaking, and by the help of God, we shall endeavor to labor continually for a development of that humble, child-like disposition which was so beautifully manifested by Jesus while on earth.

W.

*Dear Editors:* I have received the first number of the HERALD. I like its tone because it talks like our Elder Brother did when here on earth. May the blessing of God rest upon you, so long as you hold up the banner of truth as taught by the Prophets, Christ, and the Apostles, in its ancient purity and native loveliness. The year 1868 comes to us beclouded with momentous events, which are now arising like a tremendous tornado, soon to shake the kingdoms of this world to their very centre, if not sink them into oblivion, never more to rise again. Brethren, let us all renew our covenant with God and with one another. Let us henceforth be more humble, and become more devoted to God. Let us manifest more of that spirit towards each other that characterized our Master, and study the sure word of prophecy more closely, which is as a light that shines in a dark place until the day dawn and the day-star arise. In conclusion, dear brethren, let me urge upon you the importance of sending in your subscription for the HERALD immediately, so that our paper may be kept free from embarrassment. For my part, I would not do without it, or some other of like character, for ten dollars per year, and I consider the article on "The Kingdom of Messiah," which appeared in the first issue, worth the entire subscription for one year. Yours, in hope of a rulership in the kingdom of Israel restored,

ISAAH HORNADAY.

*Dear Brethren:* In the providence of God the "Prophetic Watchman" has finished its labors and disappeared, and the HERALD OF THE COMING KINGDOM appears in its stead to greet our eyes, and cheer our anxious hearts.

May the spirit of brotherly love, of pure devotion, and an earnest zeal for the truth as expressed in the introductory remarks of our new editors, find a hearty response in all our hearts. And let us with renewed zeal

strive to live out the precepts, example, and spirit of our blessed Master, that we may be fully prepared to greet the Anointed Jesus with joy when He shall come to gather unto Himself His Saints, those who have made a covenant with Him by sacrifice. And let us manifest this spirit of sacrifice and love for the blessed truth by coming nobly forward, like Christians *in deed*, to the support of our New Paper, that the blessings of our Heavenly Father, accompanied by an approving conscience, may be vouchsafed to us.

Your Brother in Hope,

I. M. MOULTON.

*Dear Brother:* THE HERALD OF THE COMING KINGDOM came to hand last Saturday night. I have read all but the Political Department, and, for your encouragement, must say its typographical appearance is equal to any journal in the world. But then this is of little consequence compared with the ideas, thoughts, and theories that may be heralded to the world upon its pages. But few periodicals on this or the Eastern continent have combined in them what is combined in the HERALD, to wit: such precious truths in so clean and neat a dress. The selected article, "The Kingdom of Messiah," is, it seems to me, well worth the price of the entire subscription, to put into the hands of the unconverted to read. The exclusion of harsh expressions and personalities from the HERALD is with me, as it must be with every lover of pure religion and truth, a great desideratum.

G. NELLIS.

*Brother Wilson:* The title of your paper, THE HERALD OF THE COMING KINGDOM, has a euphony that pleases me. "Herald," I like it; "Kingdom," that is my nationality. The policies of that kingdom (government) and its "coming" (approach) is more to me, at present, than the *time* of its inauguration. The two former are very important, the latter unimportant. Abraham, our Father, wanted to know of its policies, etc., and was informed that they were to bless the nations; and when he perceived (as any learner might perceive) that it would require ages and generations to widen and enlarge the principles of those policies, and each step bringing the consummation, he was satisfied, or persuaded of them, embraced them, though far off, and, so to speak, attended to keeping the faith of them, and not the record or chronology of its inauguration or setting up.

B. B. SCHENK.

*Brother Thos. Wilson:* Enclosed you will find \$2.00, being my subscription to THE HERALD OF THE COMING KINGDOM for the present year. On reading your "Notice to Correspondents," I felt like saying, "Bless the Lord, O my soul! I shall, at least, have one periodical I can loan to my neighbors."

THOS. S. MARTIN.

*My Dear Brother Wilson:* The first number of the HERALD is received, and I am much pleased with its appearance. You have started on the right basis, and I trust you will sternly refuse to allow improper articles a place in your pages. The schismatic spirit has developed wonderfully within the past year, and will soon become rampant.

R. McLAUCHLAN.

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## Miscellaneous.

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[Communicated for the Herald.]

### The Old Paths.

As the Church of Christ is being distracted by internal dissensions, and tossed, and agitated on a turbulent sea, the idea is suggested of making a short pause in our career. Let us consult more faithfully our Chart, and "Stand in the ways, and enquire for the *old paths*, where is the good way, and walk therein, and we shall find rest to our souls. Jer. vi: 16.

This way had its starting point in the promise, that the seed of the woman should bruise the serpent's head, Gen. iii: 15. and the same path or highway is luminous with the rays of the Sun of Righteousness, the glad tidings, the glorious Gospel preached to the fathers, the territorial domain promised to Abraham, Isaac and Jacob, and the regal government to the Son of David, the Prophets, Christ and the Apostles whom He commissioned to preach the Gospel, which is the only *motive power* to salvation, and the embodiment of the great test by which man will be accepted or rejected. Thus we see what the path is, and has been from its starting point, and will continue to be until its terminus, or more properly where it will be lost in THE KINGDOM. Our faith will then be lost in sight, and our hope in full fruition.

On the old Chart, or "the old paths," we may find the way-mark by which we can recognize our whereabouts, and become assured that we are traveling in the right direction. The followers of Christ were designated by such appellations as brethren, disciples, and Christians. These names were sanctioned by Christ and His Apostles and are significant; but we find no recognition of such names as are adopted by so-called worshipers of God in our day. These are of comparative recent date, and are originated by man. They are used to designate the various sects of the day, and a true disciple of Christ will never submit to have the name of the Mother of Harlots, or any of the abominations of earth named upon him. He will chose the name of Christ, whose follower he is, and have no fellowship with those who follow the leadership of men, nor adopt any of the man-made titles by which they designate each other. But although we may discard names, sects, and the doctrines they teach as unscriptural, and not in accordance with sound philosophy even, we are admonished amidst the confusion of the moral elements not to lose sight of the glorious prize—the crown of glory which is to be bestowed on all those who love the appearing of Him, who is our life. The admonition of Joseph to his brethren, Gen. xlv: 24, "See that ye fall not out by the way," is equally applicable to this generation, and at this time, when the true believers are looking for the great anti-typical Joseph to appear and to make Himself known to His brethren. See Zech. xiii: 5, 6.

Although we are commanded "to contend earnestly for the faith once delivered to the Saints," and are told that the "just shall live by faith," and that without it it is impossible to please God, "For he that cometh unto Him must believe that He is, and that He is a rewarder of all those who diligently seek Him;" yet notwithstanding we may have this faith, even to that degree that we could thereby "remove mountains, and have not *charity* we are nothing." This is the climax of the Christian graces, the one that will survive all others, which is an attribute of God Himself, and by the exercise of which we become assimilated to Him, and to Jesus our

Elder Brother. Without the exercise of this grace, all other attainments, however good and glorious in the abstract, will prove unavailing for our salvation.

We cannot afford, especially at this late day, to barter away for a mess of pottage the crown of glory which is so soon to be bestowed on all those who have sworn fealty to Jehovah, and have proved themselves loyal.

The last sands are passing, the hour glass of prophetic time plainly admonishes us to make each moment tell for the glory of God, and the acquisition of that knowledge which will qualify us for an abundant entrance into the everlasting Kingdom of God's dear Son. We have no time to devote to the fascinating pleasures which meet us at every turn, but rather let us keep our eye on the mark and press forward to the grand prize of our high calling of God which is in Christ Jesus our Lord. In view of the scenes now passing in quick succession, we are admonished to "redeem the time because the days are evil." We have evidently entered the time foretold by the Apostle Paul in his graphic description of certain characters who would be conspicuous in the last days, as "covetous, boasters, proud, lovers of pleasure more than lovers of God, traitors, heady, high-minded," etc. See 2 Tim. iii. These characters will figure largely in the closing scenes of earth's grand drama. But thanks be to God this will be but a prelude to a brighter one which will ere long open upon our astonished vision, a brighter one than mortals have ever yet beheld; more radiant than when the foundations of the earth were laid, and the morning stars sang together, and all the Sons of God shouted for joy; or at the birth of our infant King, when the "Heavenly host shouted glory to God in the highest, peace on earth and good will towards men." Let our faith pierce through the dark pall spread over us, and the gloom which now obscures our mental horizon, then we shall discern the bow of promise beautifully arched in the heavens, as the sure guarantee of acceptance, and a token of the divine favor.

M. I. LEWIS.

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## Learned Witnesses to Christ's Ordinances.

### SCRIPTURE BAPTISM.

#### MEANING OF THE GREEK.

The Greek words translated in the common English version: baptize, baptism; mean immerse, immersion.

Testimonies of the most eminent lexicographers, or writers of dictionaries of the Greek language, none of them Baptist:

Walderus, A. D., 1537, defines baptizo, Immergo, Immerse. Stephens, A. D., 1572, defines it immerse, submerge, bury in water, wash, bathe. Scapula, A. D., 1579, defines it immerse, submerge, bury in water, wash, bathe. George Pasor, A. D., 1637, defines it baptize, submerge, bathe. J. C. Suicer, A. D., 1659, defines it immerse, wash. Schrevelius, A. D., 1667, defines baptizo, merge, bathe. Leusden, A. D., 1671, defines it baptizo, merge, bathe. Heidericus, A. D., 1772, defines it merge, immerse, bury in water, wash, bathe, baptize. Schleusner, A. D., 1791, defines it: 1. Immerse, dip, plunge into water; 2. Wash, bathe, cleanse in water. Bretschneider, A. D., 1829, defines it dip, or bathe frequently, bathe, wash, immerse, submerge. Donnegan: Immerse repeatedly into a liquid, submerge, soak, saturate. Passaw: 1. Immerse often, submerge; hence, moisten, wet; 2. Draw water; 3. Baptize, wash. Liddell and Scott: 1.

Dip repeatedly, sink, bathe; 2. Draw water; 3. Baptize. Greenfield: Immerse, immerge, submerge, sink, wash, cleanse, baptize. Robinson: Immerse, sink, wash, cleanse by washing, washing one's self, bathe, baptize.

TESTIMONIES OF CELEBRATED PEDO-BAPTIST SCHOLARS.

Charles Anthon, LL.D., Episcopalian, Professor of Latin and Greek in Columbia College, N. Y. The primary meaning is dip or immerse. Secondary, if it has any, refers to the same leading idea. Sprinkling is entirely out of the question.

Rev. George Campbell, D.D., President of Marischal College, Scotland, Presbyterian, in his "Preliminary Dissertations to the Gospels," declares that the original Greek words mean immerse, immersion.

Rev. Thomas Chalmers, D.D., chief founder of the Presbyterian Free Church of Scotland, says in his work on Romans: "The original meaning of the word baptism is immersion."

Rev. Moses Stuart, D.D., Professor in Andover Theological Seminary, Congregationalist, says: "Bapto and Baptizo mean to dip, plunge, or immerse into any liquid."

Dr. Augusti, Lutheran, "Hand-book of Christian Archæology:" "Baptisma denotes plunging, dipping, and the like."

Right Rev. Dr. Trenan, Roman Catholic: "Plunge into the water. Baptizo strictly conveys this signification, as all the learned are agreed."

Martin Luther, founder of the Great Reformation: "Baptism is Greek. In Latin, it may be translated *immersio*, since we immerse anything into water, that the whole may be covered with water."

John Calvin, founder of Presbyterianism: "The very word baptizo, however, signifies to immerse."

Francis P. Kendrick, Archbishop of Baltimore, Roman Catholic: "The primary meaning of the term baptize is acknowledged to be to dip or plunge."

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Latter Day Imposters.

Now that the signs are favorable toward the Jews and the land of their Fathers, we find occasionally pretenders, who claim to be the Messiah who should come, or else assuming a right of leadership amongst them. As a sample of what we find and may yet expect to see, we submit the following:

"RELIGIOUS NOTICE.—John Coffin Nazro, the Theocrat of New York, Professor of Biblical Eloquence, from the Principal Colleges, Universities and Theological Seminaries in the United States; nominated to a Greek Bishopric in Persia, but ordained of God, to be, under Messiah, the Ruler of the Ancient Jewish Theocracy, will lecture Sunday evening, 5th instant, at seven o'clock, in St. George's Hall, Clark street, Chicago, upon the Light of the Law of Jehovah, or the Great Secret of Universal Empire; which Alexander the Great longed for, and Napoleon le Grand never found unless in immortality; involving the return of the Jews to the Holy Land, the elevation of the standard of divine government in Jerusalem, the Holy City of the Great King, and the inauguration of the Great Jewish Catholic Church, and State, and army of the Universe, of the Kingdom and the greatness of the Kingdom and dominion of God Most High, under the whole Heaven. Admission, quarter of dollar for expenses.

O Gloria! Ubi Patria?  
In quam Sanctum Terram?  
Uterior non Sedillum Dei,  
Ibi, Dulco Domus Meus, invenirit."

### The Palace of Herod.

THE palace stands on a table of land, on the summit of the hill, overlooking every part of the surrounding country; and such was the exceeding softness and beauty of the scene, even under the wilderness and waste of Arab cultivation, that the city seemed smiling in the midst of her desolation. All around was a beautiful valley, watered by running streams, and covered with a rich carpet of grass sprinkled like an open book before me, a boundary of fruitful mountains, the vine and the olives rising in terraces to their very summits; there, day after day, the haughty Herod had sat in his palace, and looking out upon all these beauties, his heart had become hardened with prosperity; here, among those still towering columns, the proud monarch had made a supper for "his lords and high captains, and chief estates of Galilee;" here the daughter of Herodias, Herod's brother's wife, "danced before him, and the proud King promised with an oath, to give her whatsoever she asked, even to half of his Kingdom." And while the feast and dance went on, the head of John the Baptist was brought in a charger, and given to the damsel." And Herod has gone, and Herodias, Herod's brother's wife, has gone, and the "lords and the high captains, and the chief estates of Galilee," are gone, but the ruins of the palace in which they feasted, are still here; the mountains and the valleys which beheld their revels are here; and, oh! what a comment upon the vanity of worldly greatness—a Fellah was turning his plow around one of the columns! I was sitting on a broken capital, under a fig tree, by its side, and I asked him what were the ruins that we saw? While his oxen were quietly cropping the grass that grew among the fragments of the marble floor, he told me that they were the ruins of the palace of a King, he believed, of the Christians; and while pilgrims from every quarter of the world turn aside from their path to do homage to the prison of his beheaded victim, the Arab who was driving his plow among the columns of his palace, knew not the name of the haughty Herod. Even at this distance of time, I look back with a feeling of uncommon interest, upon my ramble among those ruins, talking with the Arab plowman of the King who built it, leaning against a column which, perhaps, had often supported the haughty Herod, and looking out from this scene of desolations and ruin upon the most beautiful country in the Holy Land.

—*Incidents of Travel, by G. Stephens.*

[SELECTED.]

### Our Christian Associations.

How dear to us are our Christian associations! Our hopes are one; we are all striving for the same end; we are all members of one body, of which Christ is the head. Mankind was formed for society, and people of the same faith, hope, or habits, affiliate and associate together. We see people of the world, whose business is the same, associating together for the purpose of promoting their individual and collective good. Those who engage in, and love vicious habits are often found together to enjoy their amusements or degradation. So with those who have given up the rudiments of the world, and are seeking salvation from this sin-corrupted earth, they will be found in one brotherhood to advance their own religious interests and to promote the general good. The ties of Christians for each other are very strong. Jesus says: "This is my commandment,



that ye love one another, as I have loved you." We read in 1 John iii: 14, "We know that we have passed from death unto life, because we love the brethren." If we love the brethren, our minds will be aglow with those principles of love which make us brethren—love for God, for our Savior, and for each other, and for our fellow-men. And why should brethren love each other? Ah, their hopes are one; they are seeking the same destination; they belong to the same family, though often far separated from each other's presence. The griefs and trials of one is shared by all; and it is natural for members of the same family to love each other; and when we are adopted into the family of Christ and become sons of God, it is natural that we should also love the other members who have been likewise adopted.

But in order to enjoy Christian associations, and the Christian's hope, we are often called to give up others which have occupied a large place in our affections; or if not to relinquish them entirely, to allow them only a secondary place in our estimation, the highest place being devoted to Christ. He says: "No man that hath forsaken kindred or this world's goods for His sake or the Gospel's, but shall receive a hundred-fold in this time, friends, brethren, and, in the world to come, eternal life." Mark x: 29, 30. Our adopted friends, or spiritual brethren, become more dear to us than our friends by blood. Our early Christian associations, those with whom we started in the Christian race, and those with whom we were then associated, are firmly seated in our affections. Fond memory loves to revert to those connections and dwell upon the memories of the past. And where are those we loved so dearly then? Some have become tired of the way, some had too much weight about them, some have been laid away in the grave to sleep in Jesus, and some are still struggling on in the narrow way to secure a meeting in Canaan's happy land.

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### Family Government.

ABRAHAM, "the father of the faithful," may also be said to be a model in family training and government. When Abraham accompanied the angels from his tent, after entertaining them, into the path which led to Sodom, the Lord communing with himself, said: "Shall I hide from Abraham that thing which I am about to do, seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him: for I know him, that he will *command his children*, and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

To *command* a family is only another way of saying that it is subordinate to the parental government; and this, indeed, is a rarity in our land. Democracy is breathed into the infant's nostrils with the breath of life in the American atmosphere, and children soon learn to know that they, too, as well as their parents, have certain natural and inalienable rights and privileges from which they ought not to be debarred; amongst which are self-will, liberty to dissent from the commands of their parents, and the pursuit of pleasure any way and every way they judge most fitting. Under this system, there can be little or no moral culture. Abraham was to be monarch of his house: "I know Abraham, that he will command his family and his household." He was to act the *patriarch*, the monarch father, and the result would be: "They shall keep the way of the Lord to do justice and judgment." This is the native consequence of such a system.

### Dispensations.

THE PATRIARCHAL dispensation realized *family worship* in a beautiful manner, and on a large scale. Each venerable head gathered around him his offspring and his servants, and as prophet, priest, and ruler, spake solemnly the words of life, and led the worship of the great God.

THE JEWISH dispensation exhibited to us state religion, or the *worship of a nation*. It was a grand march onward to find a great people, animated by one principle, and gathered in reverence around one bright temple where the light of God was continually shining, and the oracles of truth resounding.

THE CHRISTIAN dispensation changed the whole scene. No longer must the divine philanthropy be bounded by Palestine, or monopolized by one tribe, but as a vast river of life and love, roll from land to land in illuminating and purifying influence. The canticle of adoring joy must rise from numerous hearts in all the dominions and among all the races of the earth.

THE MILLENIAL dispensation will bind all these moral elements together, and crown them with perpetual glory. The immortal host of redeemed people will constitute one spiritual family, one glorified nation, yet gathered from all the races and languages of creation. Rescued from sin, evil, and mortality, and arrayed with eternal youth and unchanging beauty, they will administer the righteous laws of Messiah's Kingdom.

Profane men have complained that the Almighty did not in the beginning reveal all the glory of His face, and entirely prevent the accumulation of dark places. A measure of information combined with a measure of humility would have led them upon holier ground. Man never could have been virtuous without freedom of agency. The formation of sanctified character must be a moral, voluntary work. Iron necessity could inspire no virtue or holiness. So freedom is granted through the course of ages, that the great and good may come bright from the furnace of trial, and strong from the conflict with evil. The great apostacy from God forms the shade of the glorious painting—the black dark vault where the stars of the divine splendor shine with more effulgence, by reason of the contrast.

### Favorite Idols.

WHAT Jesus Christ demands of us, He demands in the name of God. And if we refuse it, we refuse it to God; that is, to Him from whom we receive everything, to whom we owe everything, and without whom we are nothing. This consideration annihilates every species of justification which we would base upon the small number, or the insignificance of the objects which we refuse. It is the same thing to refuse God one of the hairs of our head as a world. It matters little whether we accede to God on a thousand points, if we resist Him on one. A single premeditated or voluntary act of disobedience effaces all our acts of obedience. As soon as we believe that we may withhold anything from God, it is clear that He is no longer a God to us. For that holy hallowed name places a seal upon the least of our obligations as inviolable as upon the sum-total of our duties. And in this case we may apply the excellent reasoning of the Apostle James: "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." For He that said, "Do not commit adultery, said also, do not kill." The smallest duty, if we consider Him who imposes it, is of the same rank as the whole moral code.

What, then, imports our refusal in a single point, if it be even the most insignificant? Nothing else than this: We refuse God our hearts! If our hearts were His, we should not refuse Him anything. Now, it is neither our acts nor our habits, in themselves, that He cares about—but the disposition which our acts reveal to Him. In refusing Him anything whatever we refuse Him our hearts, we refuse Him everything.

But we do more than this. We not only refuse the heart to God, but we give it to another. There is then another object which we prefer to God. Now the object we prefer to God is evidently a god to us; and the worship which we refuse to God we transfer to this other object. This object becomes, thenceforward, that of our worship, *an isolated idol* which we oppose to the only true and ever blessed God; and the exterior worship which we continue to render to the Lord is only a foolish, outrageous, and impious derision!

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### Immensity of Creation.

SOME astronomers have computed that there are not less than 75,000,000 of suns in the universe. The fixed stars are all suns, having, like our sun, numerous planets revolving around them. The solar system, or that to which we belong, has about thirty planets, primary and secondary, belonging to it. The circular field of space which it occupies is in diameter 3,600 millions of miles, and that which it controls much greater. The sun which is nearest neighbor to ours is called Sirius, distant from our sun 852,000,000 of miles. Now if all the fixed stars are as distant from each other as Sirius is from our sun, or if our solar system be the average magnitude of all the seventy-five millions of suns, what imagination can grasp the immensity of creation? Who can survey a plantation containing seventy-five millions of circular fields, each ten millions of miles in diameter? Such, however, is one of the plantations of Him who has measured the waters in the hollow of His hand; meted out heaven with a span; comprehended the dust in a measure; weighed the mountains in scales, and the hills in a balance. He who, "sitting upon the orbit of the earth, stretches out heaven as a curtain, and spreadeth them out as a tent to dwell in." Nations to Him are as "a drop of a bucket, and are counted as the small dust of the balance;" and yet, overwhelming thought! He says: "Though I dwell in the high and holy place, with him also will I dwell who is of an humble and contrite spirit, and trembles at my word."

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### Strange Sayings of Orthodoxy.

THE grand object of the Bible is to reveal *the way of life for eternity* to individual and immortal souls.—*Rev. Andrew Reed, B. A. "The Scripture Warrant," p. 64.*

IS IT possible that a man can have any good reason to damn his own immortal soul? Mark the Lord's question: "Turn ye, turn ye, why will ye die?" Is *eternal death* a thing to be desired? What reason have you willfully to perish?—*Baxter's Call to the Unconverted.*

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"HE FELL ASLEEP."—The usual beautiful phrase of the New Testament to express the faith of the Saints, and at the same time to intimate their expectation of a happy resurrection.—*Mitcher.*

## The Political Heavens.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. iv: 17. "And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them, for fear, and for looking after those things which are coming on the Earth, for the powers of Heaven shall be shaken."—Luke xxi: 25, 26.

### The Agitation Still Continues.

WHEN last we wrote, the European world was just recovering from the shock produced by the bold invasion of the Papal territory by Garibaldi's troops. That leader of the democratic hosts, together with many of his followers, was imprisoned, and great rejoicing was felt in the Catholic world owing to his defeat and capture. As might be expected, the clericals attribute it to the interference of God in their behalf. Father Doane, of St. Patrick's Cathedral, Newark, preached a discourse on the subject, from the following text: "Let us sing to the Lord, for He is gloriously magnified; the horse and the rider He hath thrown into the sea." Exod. xv. In the course of his remarks, he says:

"The prayer of the Christian World was heard and answered: "Arise, O Lord, and let Thy enemies be scattered, and let them that hate Thee flee before Thee." The chains have dropped from the hands of the Sovereign Pontiff. Peter is free.

"What else but prayer could have accomplished this? On the one side was the Pope and a few priests and religion, and some brave hearts who had sworn to protect them; on the other, the invaders backed by Kings and Princes and the sympathy of the world; but God was on the one side, that God who enabled David with 'a sling and stone' to slay the giant Goliath; who enabled Sampson, with the jaw-bone of an ass, to destroy the Philistines; who gave Constantine that victory over Maxentius which led to the conversion of the Roman Empire; who caused Attila to shrink back before the presence of Leo. He heard the prayer of His servant, and, with a mighty hand and an outstretched arm, He has brought to nought the designs of the impious.

"We were sad and anxious, as the news came of the invasion and the advance upon the Eternal City, and yet, *Quare dubitasti*; why hast thou doubted, we might well ask ourselves? Now we rejoice. The buccancer, who declared in Geneva, but a few months ago, that he was going to destroy the Papacy, is himself destroyed. Like the great waves of the Atlantic, they come rolling in upon the shore apparently about to carry everything before them, until they strike the cliff, and are beaten back, and fall in drops upon the ocean. He and his companions have dashed themselves upon Rome, and been dashed back in atoms. What is it after all but the fulfilment again of an old promise, 'Thou art Peter, and upon this rock I will build My Church and the gates of hell shall not prevail against it;' and whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it shall be ground to powder."

Although other disturbing elements are at work, yet the Roman question continues to be the leading question of the day. Its discussion in the Cabinets of Europe has caused great uneasiness in the political and financial world. France on the one hand, and Italy on the other, have spoken plainly upon the subject, but a conflict of interests is manifest. How to bring about a harmony without a conflict of arms, seems to be a question difficult of solution.

M. Rouher, speaking in behalf of the French Government, has foreshadowed a policy, which, if carried out, will secure the Pope from danger, so far as France is concerned. His speech in the *Corps Legislatif* upon this subject created a profound sensation, and intense excitement in Europe. We subjoin an extract from its close:

"Could France—Catholic France—allow such an infidel to be lord and master of Rome? Could it look quietly on whilst this 'abomination of desolation' sat in the Holy places? No! France sent her troops to the protection of the Holy City, and some portion, at least, of them will remain in the Papal territory 'as long as the security of the Pope shall render their presence necessary.' 'And,' said Mr. Rouher, 'by the word *security*, the Government means to speak not only of material tranquility, but also of serious guarantees to be given

by Italy, especially after all the deceptions we have experienced.' Towards the end of his speech, Mr. Roubor said, 'I now come to this dilemma: the Pope wants Rome, and Italy cannot do without it. *We declare that Italy shall not seize upon Rome.* France will never submit to such a violence committed on her honor, and on Catholicity in general.' His words seem to have been misunderstood, for some thought that by Rome he meant the city only; so, at the close of the debate, he made this definite statement: 'I will add, therefore, that when I spoke of Rome, I meant to speak of the present Pontifical territory in all its integrity.'

The "London Universe" in commenting upon the speech says:

"We know what the Emperor of the French intends to do. He has pledged his word, and he must keep it, or France will renounce him; and so long as the Emperor lives, *Pius the Ninth is secured against the machinations of the revolutionists.* Nothing could be more plain and outspoken than M. Roubor's annunciation of the Government policy; and France, through her representatives, has endorsed that policy by a vote of two hundred and thirty-seven against seventeen. This, then, is the present position of the two powers. The Papal territory is secured to the Holy Father, and France has bound herself to defend it against all comers."

The Archbishop of Paris, in his recent speech before the French Senate speaks out boldly relative to the future condition of Rome, and his views were warmly congratulated by his colleagues, at its close: He says:

"They were told that Italy absolutely wanted Rome; but that if the Pope were forced to quit Rome it would most assuredly be a calamity for those who remained there after him. Let the Senate picture to themselves the august and aged Pontiff wandering through the world as a pilgrim. Why, the very earth would tremble beneath his footsteps, and his words would be maledictions. Would they suppose the Pope remaining at Rome? No. Rome was not large enough to contain two sovereigns. He had no intention to make personal reflections; he spoke merely for the future and the unknown; but he had the right to declare that a King of Italy was too petty a person to have his seat side by side with the Papacy. This arrangement, then, viz.: the Pope at Rome, and Rome belonging to the King of Italy, was but a dream; *not merely a dream, but the very extreme of ignorance.* The Catholic nations of the earth would never allow the patrimony of St. Peter to pass after fourteen centuries of possession, into the hands of any sovereign, be that sovereign who he may. It was in Rome that the great Past, which is called the Papacy, must abide, and abide alone. The Catholic world would never suffer it to be otherwise, and Italy only created for herself inextricable embarrassments by clinging to an idea which the will of Catholic nations would never sanction."

Thus we see how bold and defiant the "little horn" becomes, when seconded by powers possessed of military strength. The spirit that has animated it throughout its entire career, is still there, and only lacks the power of the sword to enforce its inhuman decrees and unjust laws as in times past.

The question most difficult of solution is, how shall the conflicting interests of Papacy and Catholic powers on the one hand, and Italian desires for the extinction of the Pope's temporal power on the other, be reconciled. When our last article was written, France had proposed a Congress of Powers to meet at Paris, for the purpose of settling the matters in dispute. But the Emperor failed to define the basis on which it should be held. The consequence is that but few have consented as yet to attend. The Great Powers have determined to ascertain the basis of action first. In the meantime political troubles in Italy, owing to a dissolution of the ministry tend to delay the proposed meeting. General Menebrea, the Prime Minister of Italy is endeavoring to reconstruct his ministry, which will be necessary ere the contemplated meeting can be held.

The French Expeditionary corps remaining in Italy, we learn, is to be reinforced by the departure of 20,000 more troops for Civita Vecchia. Thus it appears that France is in earnest in undertaking to secure the Pope from danger. Intimations have been given, however, that Italy is in greater danger than the Papacy. Upon this point we subjoin the following:

"Napoleon, perhaps, sees now that his Italian campaign was a mistake, that in creating the Italian kingdom he has only raised up a State that is worthless as a friend, and strong only as an enemy. Italy can never serve him as an ally, but may do him some harm by joining with his enemies. He sees now that he cannot count on her gratitude nor on her

word solemnly pledged. Who then has cause to fear and trouble? The Pope? Not at all. The danger is now to Italy. The hand that made her may unmake her, and Italian Unity may once more become a dream. Napoleon may grow weary of sustaining a power that no favors can win, and no treaties bind. She may fall to pieces as rapidly as she was constructed. Italy is in danger."

From Italy we receive various reports, one of which is that the King intends abdicating and that Prince Humbert will appeal to the country to support him in a national war with France. The "Turin Gazette" referring to M. Rouher's speech in the *Corps Legislatif*, says, "That the Italian Government ought immediately to break off all diplomatic relations with France on pain of being charged with treason to the monarchical principle. A deficit is also announced in the Italian treasury in its statement of receipts and expenditures for 1867, of 191,969,687 francs. Dispatches also represent that there is much political agitation in Northern and Southern Italy, and that the excitement in Naples and the city of Piedmont is dangerous, and fears are entertained of a rising against the Government. The Italian War Office has also ordered three hundred thousand chassepot rifles, in view of the coming conflict.

Spain, true to her love for the Papacy, has pledged herself to His Holiness the Pope, for the preservation of his temporal power. Internal troubles, however, are distracting her, calling for great vigilance in order to prevent an uprising. Large quantities of revolutionary hand-bills are in circulation, inciting the Spaniards to a general rising. The bill for furnishing improved breech-loading arms to the army has passed the Cortez, and is now a law.

Austria is busily preparing herself for war. Her arsenals are manufacturing breech-loading arms at the rate of six hundred a day, and officers are gathering at Vienna, to learn the use of the improvement. The statement that she has unconditionally accepted the invitation to the proposed Conference is confirmed. The bill for the emancipation of the Jews, we learn has passed the Reichsrath.

Little Switzerland is following the example of little Belgium. A commission of staff officers is hard at work on a scheme for increasing the efficiency of the army, and another commission has been charged with the duty of selecting the sites of new fortifications to be erected on the frontier. It is understood that the defenses of Basle and Olten, will be materially strengthened; that *tetes-du-pont* will be built on the Limmat, the Reuss and the Saane; and that a large intrenched camp will be formed at Berne.

Sweden sends an appeal to the world in behalf of starving thousands. It is said that three hundred thousand of her people are on the eve of starvation. Their crops for three years have been bad; last year they were an utter failure; and even the miserable bread made of straw and bark of trees has given out. They sit in their cheerless huts and die. The peasants think themselves happy if they can procure loaves composed of equal portions of sawdust, moss and a coarse rye flour. Many have obtained permission from the Government to emigrate. The metal works of Eskilstuna, in Sweden, have received orders from France to furnish 60,000 sabre bayonets. They are to be delivered by the end of March, 1868.

Reports from Russia speak of the worst form of the cattle plague having broken out at Tobolsk. Up to November 10, 4,270 horses, 356 head of cattle and nine men had succumbed to the disease in that province. Reports from Algeria also describe the most frightful suffering among the Arabs. The cholera is said to have carried off fifty-two thousand of them, and now they are threatened with a terrible famine. An appeal has been made to France for help.

From China, we learn that the rebels have been so successful of late, that the Imperialists have been reduced to extremities, and the Emperor has sent to the European powers for their assistance in defending his throne. The troubles which this Government is called upon to endure, however, are not wholly within; there have been signs of war from Russian sources. The fact is that Russia with her aggrandizing spirit has long had desires for a slice of Chinese territory, and now we find that the Chinese Government has taken military steps on the Russian frontier, which the latter government regards as warlike and offensive. A protest is to be sent forward.

The great Eastern question is still a subject of agitation, as it will be for sometime to come. The efforts of the great Powers by a collective note to the Sublime Porte, to adjust the Cretan difficulty, met with no success. The French Government, in view of this, says:

"In face of this attitude, nothing remained but to release ourselves from responsibility, and to resume our liberty of appreciating the future. This was the object of the declaration presented by the four powers at the close of October. We shall, however, do nothing to impede the efforts of Turkey, and we shall even hope she may succeed in restoring tranquility to Crete by the course she has adopted."

The Turkish Government, it seems, has consented to pursue a more liberal policy towards the Cretans, guaranteeing not only equality of rights to Candia, but a suspension of the collection of tithes for two years. Whether this course will prove successful or not remains to be seen.

In our last article, we quoted from a Russian circular relative Turkish affairs, which was looked upon as almost equivalent to a declaration of war. "La Turquie," the official paper of the Turkish Government, in commenting on this circular, boils over with wrath, and publishes an article full of insult and abuse against Russia. A correspondent of the "New York Tribune," writing from Turkey says in allusion to the Russian circular:

"It is intended as a menace. There is no doubt of that. Russia neither anticipates nor desires reform in Turkey. The worse the Government is, the sooner it will go to pieces. But this circular is designed, first of all, to prepare Europe for the blow which Russia hopes soon to strike. It must be made to believe that the blow is struck in the interest of civilization, progress, and not of Russian ambition. Like all Russian manifestations it is well done and well worth a careful reading. Turkey seems likely to reply to it by an act which, whether it be understood as bravado or as a piece of Turkish statesmanship is equally wicked and absurd. It is proposed to do away with all the peculiar rights and privileges of the islands of the Archipelago. These rights, enjoyed for years and resting upon treaties, make these islands almost independent of Mussulman rule. It is proposed now to put them on a level with the rest of the Empire, to put Mussulman Governors over them, to exact the same custom duties and the same taxes. If this plan be carried out it will probably result in a wholesale emigration of these populations to Greece, and it will give to Russia a better excuse for war than she has ever yet had."

The Russian Government has addressed a note to the Government of France protesting earnestly against the shifting policy of the latter in the Eastern question. A number of eminent Russian statesmen and diplomats have met in St. Petersburg, and are holding a conference on the Eastern question.

King George of Greece, whilst holding an audience recently with Victor Emanuel, King of Italy, took occasion to express, with much feeling, his thanks for the sympathy of the Italian people in behalf of the Cretans, and for generously placing Italian men-of-war at the disposal of Cretan families in their exodus to Greece proper. Prussian, Russian, and French frigates have also lately been in Cretan waters for the same purpose. Much admiration has been expressed by the Courts of Berlin and St. Petersburg, and in Prussia and Russia generally, at the heroic determination of the Cretan people not to lay down their arms until they have conquered their independence.

The Russian army has been increased one hundred thousand men during the past year, and we learn also that:

"It is stated on good authority that Prince Gortschakoff is about to resign his post in the Russian Cabinet, and that he will be succeeded by General Ignatiouff, now the Russian Ambassador at Constantinople. This news, if true, is very important, as General Ignatiouff is known to be strongly in favor of a hostile policy on the part of his Government towards the Porte. It is said that while at Constantinople, his conduct to the Turkish Ministers has been, especially of late, quite as arrogant as that of Prince Menschikoff, of pre-Crimean memory, and he has openly favored the revolutionary tendencies which have lately manifested themselves in various portions of the Empire. There is a very general feeling at Constantinople that a revolutionary outbreak, instigated by Russia, will take place in Bulgaria in the Spring, and that the insurgents will be assisted by Russia, Servia, and Montenegro. It was with the object of averting the storm which seemed to be impending that Fuad Pasha was sent to the Emperor during his stay in Livadia, and when his mission proved unsuccessful, the Turkish Government at once set about increasing its armaments and stationing a large force, under Omar Pasha, in the northern provinces of the Empire."

The "Invalide Russe" says that the policy agreed upon between France and Austria on the Eastern question, if persisted in, will imperil the tranquility of Europe. The policy alluded to is that of a special treaty by which they pledge themselves to maintain the territorial integrity of the Ottoman Empire.

Thus we see plainly that events are all working rapidly toward the great end looked for by all enlightened students of the prophetic Word. Agitation without cessation will eventually produce the longed for crisis, when the Son of Man shall appear upon the scene, and solve the much vexed questions of Eastern and Western Europe. The language which the Archbishop of Paris uses relative to the Pope, that "the very earth would tremble beneath his footsteps, and his words would be maledictions," will never be again applied to puny man, but will receive a full realization in the person of the Lord of the whole earth. Verily the earth will "tremble at His presence," mountains will fall, and earthquakes will astound the nations. The potentates of earth, "and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, will hide themselves in the dens, and in the rocks of the mountains, and cry out for them to fall upon them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath will have come, and who will be able to stand?" Will the Pope? Will any of his followers and champions? No. They will "perish from the way when His wrath is kindled but a little." Brethren, let us carefully watch the march of events, keeping our eye fixed on the great and glorious day of rest which is to succeed the night of affliction and distress to the nations of earth. W.

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THE question is, not whether a doctrine is *beautiful*, but whether it is *true*. When we want to go to a place, we don't ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority, the turnpike road.—*Guesses at Truth*.

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#### DIED,

Of indigestion, on Monday, December 30, 1867, at Rock Run, Stephenson County, Ill., WILSON COLE, in the 52d year of his age. Brother Cole was one who felt an interest in meeting with us on the first day, and, by his presence, frequently made glad the hearts of the brethren. But we have met with him for the last time this side of the resurrection. We have heard the last kind word of admonition, exhortation, and prayer. We have taken the last parting hand; witnessed the last falling tear, and heard the last sigh from our brother, until the coming of the Lord. That the trump may soon sound which shall awake the sleeping millions of God's faithful ones is the prayer of the writer.



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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#### The Gathering of the Saints.

"BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv: 13-18.

A correspondent having asked us for an exposition of the foregoing text, we shall endeavor to elucidate the truths it teaches, in such a manner as not to be misunderstood. In doing so, however, we prefer the Diaglott rendering, and shall quote from it in the remarks which follow.

The text, as it reads, is perfectly plain, providing the party reading it is possessed of that childlike faith, which will enable him to take God at His Word, but when some man approaches it for interpretation who has got a new-fangled idea in his head, which must be supported at all hazards, and finds that the text in question does not harmonize with it, then forsooth, the text must be trimmed into shape, so as to easily dovetail with his darling idea. We have no patience with such characters as these. They mutilate God's Word shamefully, in order to suit their own ends, and then with an impudent check turn upon those who are unwilling to submit to such a proceeding, and charge them with "*wresting* the Scriptures to their own destruction." We are willing to bide the issue.

The Apostle Paul, in the passage under consideration, after first exhorting his brethren to sanctification and brotherly love, as well as to be quiet and behave themselves becomingly towards those without, administers words of comfort concerning those faithful ones who had fallen asleep in Christ. He reminds them that they have not the same cause for sorrow as those who are void of a hope of future life. Those brethren who had left their number, and gone to sleep, were not lost, "for since we believe that Jesus died and arose, so also (we believe) that God through Jesus will *lead forth* with Him those who fell asleep." It is only a question of time therefore. The day will just as surely come as did day of resurrection for Jesus. That long looked-for morn, when God shall gather together His

jewels, will burst upon the earth in splendor, and the voice will be heard by the sleepers that shall arouse them from their now recumbent positions. Then will they come forth from their dusty graves and be brought into active service once more upon the earth.

It appears that some had entertained the idea, however, that those Saints who should be alive when the Lord came, would see Him before those who were asleep. Paul corrects this false impression, and affirms "by the Lord's Word that we, the living, who are left over to the coming of the Lord will by no means *precede*, those who fell asleep." From the use of the word *precede*, we may infer that the two classes are *going somewhere*, but that one class will not go before, or *precede* the other. This idea is in perfect harmony with the remainder of the text, "for the Lord Himself will come down from Heaven with a shout, with an archangel's voice, and with God's trumpet, and *the dead in Christ* will be raised *first*, then we, the living, who are left over shall *at the same time* with them be caught away in clouds for a meeting of the Lord in the air." Nothing can be plainer than this straightforward and simple statement of the order of events at the Lord's advent. After showing us that the living Saints will derive no advantage in point of precedence in seeing their Lord, over those who sleep, he says plainly that the sleepers will *awake first*. Those dear ones who are quietly awaiting the sound of that glad voice which will awaken them from their slumbers, will spring forth from their hiding places and be united with us again on earth, previous to our ascent to see the Lord. What a joyful meeting that will be. Sisters, brothers, husbands, wives, fathers, mothers, and all who have been laid away in the dark chambers of the grave, will come again to greet us, their faces lit up with smiles and animation, and their tongues filled with praises for Him who hath delivered them from the bondage of death. "Then we, the living, shall at the same time with them be caught away." The original words here rendered "caught away," are full of meaning, and signify that we shall be *grasped hastily*. The same word ἀρπάζω, *harpazo*, occurs in Acts ix: 39, where the Spirit of the Lord is said to have *caught away* Philip. We believe that the congregation of redeemed ones—the bride—will be snatched hastily away, the same as Philip was snatched hastily from the presence of the Eunuch. But they are caught away "*in clouds*." Some attempt to explain this to mean that they will resemble clouds in their ascent. We have no such idea, nor do we see any reason for desiring such an interpretation. We believe the only correct rule of interpretation is, to try first the literal, and if it is manifestly absurd, or out of harmony with the context and the rest of the Scriptures, then apply the figurative. But we see no difficulty in the literal interpretation of this text. The word clouds, νεφέλη, *nephelee*, is invariably used in the Scriptures to represent the literal clouds of heaven above. Our Lord says, "when ye see a cloud (*nephelee*,) rise out of the West," and in Matt. xvii: 5, "a bright cloud (*nephelee*) overshadowed them, and behold a voice out of the cloud," (*nephelee*.) Again, when our Lord Himself ascended from the earth, while the men of Galilee gazed into heaven, watching His ascent, "a cloud (*nephelee*) received Him out of their sight." So it will be with the Saints. They will be caught away in the clouds, so that they may be hid from the sight of any who might otherwise behold their ascent. The original meaning of the word cloud, as given by Liddell and Scott, is mist, fog. The purpose for which this body of Saints are caught away in clouds, mist, or fog, is "for a meeting," or as the word also means, an encountering of the Lord. The same word is used in connection with the virgins, who went forth to *meet* the bridegroom and again, in the case of Paul, who says, that "the brethren having hear

of our affairs came out to meet us as far as Appii Forum and the Three Taverns." Acts xxviii: 15. It shows this, that the two parties are separate and then meet each other at some designated point. So the Saints on earth and the Lord in heaven will be separate, but they will meet or encounter each other at a given point. That point, Paul says, is "the air." This word air *anp aer*, signifies according to the best lexicographers—"the lower air—the atmosphere—thick air—a haze that surrounds the earth." Paul uses it when he says, "I fight not as one who beateth the air." It evidently refers to the air, or "haze that surrounds the earth." Into this air, or surrounding haze we shall be caught away, hid by clouds, and there we shall meet the Lord.

We are satisfied to believe this statement made by the Lord's authority, and prefer it to believing the vague and unauthorized conjectures of men, that the meeting will take place on Mount Sinai, in the wilderness of Arabia, or anywhere else. Paul says it will be in the air. "Ah," but says an objector, "how ridiculous to believe that. We cannot stand or subsist on air." What have we to do with answering such infidel objections as these? As well might the Israelites have said, as many of them did, "Why hast thou brought us here to perish, we cannot cross this mighty deep." But God opened a path for them. Again, "It is ridiculous to think of wandering in a desert forty years, we shall not be able to subsist." God fed them, however, with bread from heaven. Away with such objections as these, especially when coming from the lips of professed Christians.

The previous meeting of friends and relatives will have been a happy one, but what will it be as compared with this glorious meeting of the bride and bridegroom in the air? The redeemed will see their Redeemer, the wayward sinner meet Him who has cleansed him from sin and had compassion on his short-comings, the whole company will gaze in admiration at Him on whom all their hopes for years were centered. He meets them fondly, and greets them with a welcome. The union is complete. "So shall we ever be with the Lord." No more partings. The bride is married to the bridegroom, and they will remain united in happiness forevermore. Thus we see plainly that this company who are caught away to meet the Lord in the air cannot be composed of saints and sinners, seeing that they ever remain with the Lord. Sinners will not then be united in bonds of closest union. No, brethren, it is the bride only who will go to meet Him in the air. She who has put on the bridal garments, the spotless robes, will come into the marriage supper of the Lamb, and no sin-polluted characters will find a place there.

The next event in order will be the fulfilment of the prophecy of Enoch: "Behold the Lord cometh with ten thousand of his Saints to execute judgment upon all." The Lord and his Saints will descend to earth and commence the great work for which they have been separated, viz.: to "judge the world in righteousness." "Do ye not know that the Saints shall judge the world?" says Paul. This is the time when the work will begin. First, the resurrection or restoration to life of the Judges who are asleep, and the change to immortality of the living ones, then a meeting of the Lord in the air, who will undoubtedly acquaint His co-partners as to the order in which the judgment of the world shall be conducted. Next, a pouring out of the judgments written, and an execution of them by the Saints. "Let the Saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the nations, and punishments upon the people; to bind their Kings with chains, and their nobles with fetters of iron, to execute upon them THE JUDGMENT WRITTEN. This honor have all His Saints." Psal. cxlix: 5-9.

Let us wait patiently, brethren, the approach of that day. As the Apostle says, "we are not in darkness that it should overtake us as a thief. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and, for an helmet, the hope of salvation, for God *hath not appointed us to wrath*, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we *wake* (are alive at his coming) or sleep (in Christ) we should *live* together with him," thus showing that the life of those who are *led forth* from the grave, and of those who are awake at his coming, will not be a temporary one, for the waking ones have that already, but they will have the life that is in Christ—an endless life. Let us hold fast to the end, brethren, and suffer no man to take our crown from us. He will be faithful who has promised, if we prove faithful to Him.

W.

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### Intolerance.

THE cry of intolerance is an old one. We have become accustomed to hearing it from the lips of those who advocate the "traditions of men" in place of God's truth. It has no effect upon us therefore, when emanating from such sources. The spirit which calls it forth is generally one that would seek to substitute the "righteousness of men" for the "righteousness of God," or in other words, it is sounded loudest by those who would palm off upon us "another Gospel" in place of "the Gospel" which Paul and our Lord preached. Because we cannot accept the counterfeit as genuine, we are at once cried down as intolerant and uncharitable. If we cannot admit that a person can be saved just as surely by believing that the Kingdom of God which he is seeking to obtain an inheritance in, is located in some distant planet, or unknown region, in place of *on the earth*, where God plainly says it will be, then we are denounced as "stickling for our views," and "exceedingly selfish." If we think it makes any difference whether a man believes he has an immortal soul dwelling in his mortal body, or that he is wholly mortal and *dependent* upon Christ for future life, we are charged with being "exclusive," etc. These people of broad liberality, will associate in Christian communion with any one who is esteemed as good by his fellow-men, let his views on Scripture teaching, be what they may. This we cannot do. The reason is, we have been separated from such contrary elements. They are not of God, but of man, therefore worldly. We are not of the world, and can have no fellowship with any of its teachers or followers, although they may be pronounced ever so *good*, moral, and religious, by the devotees at whose shrine they worship. No man is good in the light of God's Word, who ignores its teachings, or substitutes other words for those given us by inspired writers. Hence, we care not for the cry of intolerance, when we hear it from the lips of such men. It simply means that we are intolerant to the false teachings of men as opposed to the true teachings of God. Every one who maintains his position in the field as "a good soldier of Jesus Christ" will be subject to such opposition. It is his duty to meet it and overcome it by a right use of the weapons God has given him.

While it is the duty of every soldier to be faithful to his Master, and overcome all enemies, yet he must on the other hand, regulate his conduct by the plain and simple laws given for his guidance. There is a possibility that some of those who enlisted with him under the same banner,

may prove traitors to the cause. In such a case, they become enemies of the most dangerous class. It is very important, therefore, to become thoroughly acquainted with the Constitution, (the One Faith) which we are united to defend, so as to be able to tell at once, when any of our comrades array themselves against it, either openly or secretly. It may be, however, that there are certain views held by our comrades, which, although not correct, yet do not in any way affect the Constitution. In such instances, it is evident that we are called upon to bear with them until the time comes that all can see "eye to eye." If, on the other hand, one or more of the army, in their zeal for defending the Constitution should link on to it certain views which do not belong to it, and then fall upon their comrades to slay them as enemies, unless they agree with them in such views, then they become amenable to God for the blood of their victims. In one respect they resemble Paul when he murdered the followers of Christ, or those who slew the Lord Jesus. They have a *zeal without knowledge*. They think, however, they are overflowing with knowledge, and cannot therefore tolerate as soldiers any one who will not destroy the simplicity of the Constitution by burdening it with a mass of human interpretations, or else consent to add to it a code of laws which God never designed to impose upon men as Constitutional. They feel strong, after long warfare, perhaps, and become bold as lions, hence they have no sympathy for, or patience with those inexperienced and weak new-comers who are ignorant of the tactics of warfare. Such are pronounced a "weak and sickly community," etc., and are left alone to perish. Not only so, but the strong make war upon the weak, and try to overcome them.

How different this from the teaching of Paul. He said, "we then, tho are strong, ought to bear the infirmities of the weak, and not to please our selves." Rom. xv: 1. Again, he says, "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2. Our Lord, also, as a faithful and compassionate High Priest is represented as "having compassion on the ignorant, and on them that are out of the way." Heb. v: 2. Let us, as brethren, be mindful of this spirit of forbearance one with another. Let us not bind upon any one a heavier burden than our Lord Himself has required. Whilst we would not allow the traditions of men to substitute the teaching of God as a means of salvation, yet, when we have united under one Constitution for its defence, we ought to be exceedingly careful how we treat each other as brethren. Let us war upon the enemies of the Gospel, but be careful not to make war in our own camp. W.

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How FEW, comparatively, are they, who freely, liberally, and in proportions settled on principle, set apart of the substance they possess, for the promulgation of views they hold to be identified with the best interests of society! Louder than others, perhaps, in the praise of certain doctrines and principles, prompt to defend them when impugned, to explain them where misunderstood, and giving every kind of evidence but one of cordial attachment to them, it is yet by no means uncommon for such men to dole out, for their promotion, nothing more than the small change of their incomes, and grudgingly offer to truth trifles which they would blush to present to any one of their own friends.—*Miall*.

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Woe to any society which should think itself endangered by the free expression of opinion! which should prefer a dead uniformity to living unity.—*Vinet*.

## Poetry.

[SELECTED.]

## "WHOM DO WE WORSHIP?"

Whom do we worship? He who said, at first,  
 "Let there be light," and light o'er nature burst!  
 To hear whose voice the stars together sang,  
 And shouts of joy through all creation rang,—  
 At whose potential "Let," the waters fled  
 From their primeval to their bounded bed,—  
 Order from chaos rose, and drew amain  
 Ten thousand forms of grandeur in her train;—  
 Lakes, mountains, valleys, cataracts and streams,  
 Danced in the light of new and heaven-born beams;  
 At whose parental voice, exulting mirth  
 Reigned through the blooming childhood of the earth;  
 Trees "clapped their hands" in transport; herbs and flowers  
 Wreathed smiles of gladness in their verdant bowers;  
 The mountains waved their silver crests on high,  
 Bathed in the shining mists that touched the sky—  
 And from their canopy stooped down to hail  
 The songs and gushing laughter of the vale;—  
 Responsive music burst from every rill,  
 From sparkling fountain and the echoing hill;  
 Floods, glancing, leapt the perilous ravine,  
 To shake with thund'ring tread the gorgeous scene.  
 Whom do we worship! Ask earth, air, and sea,  
 Who gave their living forms vitality?  
 Who sped the bird on light and airy wing,  
 And motion gave to every creeping thing?  
 Ask, who awoke through all the ocean wide,  
 The scaly multitudes that swarm its tide?—  
 Who to the liquid-drop and mountain-wave  
 An equal share of living wonders gave?  
 Ask who it is that tunes the warbler's throat,  
 To swell with rapturous lay the harmonious note,  
 That still ascends from nature? Ask, who taught  
 The insect, glist'ning in the evening beam,  
 To spread its tiny wings, and dip the stream?  
 Who gave the flying deer his graceful leap?  
 The swallow strength to make her rapid sweep?  
 The eagle energy to breast the storm?  
 The steed his flushing eye, and stately form?  
 These are the works of Him we "Father" call,—  
 And HIM we worship, for He made them all!

But how is God our Father? How are we,  
 Solo rebels on this beautiful earth, set free  
 From sin's dark bondage—aye, and slavish fear,  
 To call Jehovah by a name so dear?  
 Oh! 'tis a high, it is a wondrous theme!  
 Subject for praise unending, praise supreme—  
*God in his mercy did our lives redeem!*  
 He sent his only Son our sins to bear  
 In his own body, and our griefs to share—  
 To carry all our sorrows, heal our pains,  
 Procure us pardon, and remove our stains.  
 His blood the ransom? it was freely shed!  
 The Lamb of God was to the slaughter led!  
 He for the sequent joy to him secured,  
 Despising all its shame, the cross endured—  
 Did a rich sacrifice for sin provide,  
 Said, "It is finished," bowed his head and died!  
 The grain of wheat must fall to earth and die  
 Ere it can yield the manifold supply—  
 So Christ was numbered with the dead that He  
 Might of the travail of His labor see.

The grave received Him, but the precious seed,  
 Though sown in weakness, rose with power indeed;  
 The great first day, as it began to dawn,  
 Beheld an angel's hand roll back the stone—  
 The Lord of glory rise amid the gloom,  
 Shake off the grasp of death and leave the tomb,  
 Rich with the conqueror's spoil,—and deeds how bright,  
 Life and immortal joy He brought to light!  
 And having shown how men might be forgiven,  
 Made His triumphal entry into heaven!  
 He lives! He lives! and from His high abode  
 Gives us the power to be the sons of God.

We worship Him who brought from death's cold sleep,  
 The great and only Shepherd of the sheep;  
 To Him ascribe dominion, power, and praise,  
 And at His feet our hallelujahs raise.

G. Y. T.

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HARVARD, Illinois, February 7, 1868.

*Brethren Wilson and Moyer:* I have just returned from Buchanan, Michigan, where I have been holding a series of meetings. There has been much opposition to the Gospel of the Kingdom, but the prejudice was, to a great extent, removed, and our meetings closed with the most intense interest. Since the Conference at that place, there has been eighteen baptized, and others are to follow on our return on Sunday, February 16. May the God of truth sustain you in the good work, and may success crown your efforts. Let us do all in our power to proclaim the Coming One and His blessed reign. Will report from time to time the progress of gospel truth.

H. V. REED.

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### Collectiana.

"I FIND it [*viz.*: the notion of an immaterial, immortal, substantial being in man, or soul] to be only an opinion derived down to posterity, as it were upon trust, especially in the Romish Church, who makes such secular advantage of it as I elsewhere show you. Indeed I have read that there are some writers, referring themselves to an ancient Chronicle of England, do say that King Druid established a sect of Philosophers called Druids, or priests of Druids, who the better to encourage his subjects, without dread of death, to fight his battles, taught them that they had immortal souls, not subject to death, which should survive them, and be conducted into some place of very great pleasure and happiness if they died in battle."—*From a very old and scarce English work, signed "Estibius Psychalthes."*

THE following is remarkable language for a learned divine to hold who believed that the mind of man is an *immaterial* and *immortal* essence: "How little is the gain, when the labor and travail of so many years are all vanished and blown away with the last puff of his dying breath, and the fruit that remains is to have it said by those that survive, '*There lies learned dust.*'"—*Howe.*

"THAT man is a living being, intrinsically and properly one and individual, not compound and separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of body and soul, but the whole man is soul, and the soul man; that is to say, a body or substance, individual, animated, sensitive, and rational."—*Milton, Treatise on Christian Doctrine.*

## Words for the Household of Faith.

[Communicated for the Herald.]

### The Great Sin Offering, and Mortal Resurrection.

SOME unknown friend sent me the January number of the "Marturion," containing an article from "W. H. H.," one of its editors, on the Atonement of Christ, which he says, is a key to aionian resurrection. He boldly asserts that those who believe in the immortal resurrection of Christ from the tomb, virtually deny the atonement, and the offering He made for sin, and defiantly calls upon those believing thus, to show that he is in error, which I will endeavor to do by your permission. Hear him:

"And if it were true that Christ was glorified and transformed into a body of spirit as some contend, prior to His ascension and entrance into Heaven, or the Holy Place, then, as Paul argues, He could have nothing to offer. His flesh and blood nature being left behind, our High Priest could make no offering for sin, and in that case we should all be left to perish, and not a son of Adam could ever obtain redemption from the law of sin and death. See then, ye sticklers for an immortal emergence from the grave, \* \* \* \* see what your theory brings you to, even to a denial of that great offering for sin that was once for all made in the presence of God for us, even the blood of the everlasting covenant. Denying this most important and crowning transaction, this offering of His own blood in the Most Holy Place, which your theory makes utterly impossible, how can you ever expect to obtain eternal redemption? It cannot be; your unbelief shuts you off; you must die in your sins. Reject this offering and you are lost; He can never make another, neither were it possible that He could have made this offering, if, as you say, He arose from the dead and ascended in a glorified, immortal, and spirit body."

If assertions were lawful evidence, criminals would seldom get the just punishment meted out for their crimes; hence it is one thing to state a proposition, but quite another to sustain it by authentic evidence. While we must regard the statement of "W. H. H.," as very ingenious, yet we must say that his proof seems to be lacking. First we will notice the type. "Now when these things were thus ordained the priests went always into the first tabernacle accomplishing the service of God, but into the second (or Most Holy) went the High Priest alone once every year, not without blood, which He offered for Himself and the errors of the people, the Holy Ghost this signifying that the way into the Holiest of all was not made manifest while as the first tabernacle was yet standing." Heb. ix: 6-8. Paul says, "these were a figure of the true." Again he says, "and no man taketh this honor to himself, but he that was called of God, as was Aaron. So also Christ glorified not Himself to be made a High Priest, but He that said unto Him, Thou art my Son, this day have I begotten Thee. And He saith in another place, Thou art a Priest forever after the order of Melchisedek." Heb. v: 6-8. Therefore, Paul reasons that "the Priesthood being changed, there must of necessity be a change in the law," hence we see clearly that Christ was made a Priest after the order of Melchisedek, and not after the order of Aaron, neither "after the law of a carnal commandment, but after the power of an endless life." Under the Aaronic priesthood men were not allowed to continue by reason of death, but a Priest of the Melchisedek order was not to be interfered with by death, for He was to possess "the power of an endless life."

Having shown clearly the nature of the Priesthood of Christ, we will next notice the offering which He made as the great antitypical Priest. Under the former covenant, the law, the victim was slain outside of the gate, then the blood was taken by the High Priest, and conveyed into the Holy Place, and there sprinkled upon the altar and the mercy seat. So Christ suffered without the gate, and His blood freely



flowed, for "without the shedding of blood there could be no remission," but the offering was not yet made. His body, which had contained the blood, was buried, but on the third day arose, having subdued the power of death. He continued on earth forty days, and then ascended into "the true tabernacle which the Lord pitched, and not man, even into Heaven itself, there to appear in the presence of God for us." Now the query comes, did He arise from the dead, and ascend into the Holy of Holies with a *mortal* or *immortal* body? "W. H. H." says, "if *immortal*, He could have nothing to offer" because He had no blood in the immortal body. Does He intend to say that Christ must arise mortal and have that blood replaced in His veins, and then enter into the true tabernacle, in order to make an atonement for sin? If so, may He not still remain in that mortal condition, for if there is any account of a change of body from the time He ascended until the present, I have not found it. But undoubtedly He was made a Priest before He entered the Holy Place or He never could have been permitted to enter, for under the law of types *no man was allowed to enter but the Priest alone, under the penalty of death*. But the query arises, when was He (Christ) made a Priest? Certainly not while in a mortal state, for if so, He would have been after the order of Aaron, and not after that of Melchisedek, but He was after the order of Melchisedek, which Paul says, was "after the power of *an endless life*." Now did this power to live forever commence when He emerged from the grave, or after He entered the Holy of Holies? for at whatever time He came into possession of that power, then the order of priesthood changed from that of Aaron to Melchisedek, and Christ became a Priest over His own house "which house we are," says Paul. Undoubtedly He came into possession of it when He emerged from the grave, hence He must have been made an immortal Priest, and as such, bore His blood spilt on Calvary into the Most Holy Place. There, in the presence of the Great I Am, He sprinkled it upon the mercy seat, and then sat down at the right hand of the Father, where He ever liveth to make intercession for us.

Again, when the High Priest under the former covenant took the blood of the victim into the Holy Place made with hands, the blood had been extracted from the body of the victim, hence, Christ in fulfilment of the anitype, must have taken His own blood *separate* from His body, into the Most Holy Place, there to sprinkle it upon the mercy seat in the true tabernacle which the Lord pitched, and not man. With this Scriptural view of the case, we are not compelled to veil the face of the Great Jehovah, when His well beloved Son enters upon that glory which He prayed the Father to glorify Him with. But "W. H. H." thinks the God and Father of our Lord Jesus Christ could veil Himself as He did to Moses in the bush on Sinai, so that His Son the mortal High Priest might approach His Divine presence to make an offering for sin, without being slain, for the Word says, "no man (mortal man) can see His face and live."

I have no preference which of the two positions are true, and would as gladly believe one as the other, *if true*. In either case I cannot see that eternal life is involved in the premises, for the reason that we all believe in the atonement of Christ, that He entered with His own blood into the Most Holy Place, whether mortal or immortal, and will remain there until He returns to earth for the purpose of raising the dead, establishing His Kingdom and judging the world. Whether we believe that the Saints will be accounted worthy of being raised from the dead in incorruptible bodies through the advocacy of our everlasting High Priest, or be raised mortal, and then judged and changed to immortality, certainly cannot deprive us of eternal life and a share in the glories of the Kingdom, providing our

walk be consistent with our profession, but that it is right to investigate such differences in the spirit of kindness and Christian love and courtesy I do not deny. When I become convinced of the truthfulness of mortal resurrection, I shall embrace it.

Before concluding this article however, I desire to call your attention again to the resurrection of Christ, and to what the Word says. Jesus said to Nicodemus, "Except a man be born again he cannot see the Kingdom of God." Again, He says, "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." John iii: 3-6. Now when was Christ born of the Spirit, at the resurrection, or after He ascended to Heaven? Undoubtedly at His resurrection, by which we mean when He emerged from the tomb of Joseph. He was born of the flesh when He was born of Mary's flesh, hence He was flesh. He was born of the Spirit when He was raised from the dead by the Spirit of God, hence, was Spirit. In proof of this we quote Paul, "But if the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall quicken your mortal bodies by His Spirit that dwelleth in you." Rom. viii. 11. Then John says, if He was born of the Spirit he is Spirit. Again we read, "Christ the first fruits, afterwards they that are Christ's at His coming." Christ being the first fruits, then all the balance of the harvest or (resurrected Saints) must be exactly like Him. For proof of this, see 1 Cor. xv: 36, and onward. "But some men will say, how are the dead raised up, and with what bodies do they come?" Yes, Paul, that is exactly what the great controversy is now concerning. Hear his reply, "Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain, but God giveth it a body as it hath pleased Him, and to every seed his own body." Here it is clearly and emphatically stated, that the body that is produced, or raised, is different from the one sown, or the dead one, and not only so, but the body raised, is a body that "God gives" at the resurrection. Paul says further, that there are different bodies in the animal Kingdom as well as in the planetary or celestial Kingdom, and all these bodies differ in relation to their glory. "So also is the resurrection of the dead. It (the body) is sown in corruption, it is raised in incorruption, (or immortality) it (the body) is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power, it is sown a natural (or mortal) body, it is raised a spiritual (or Spirit) body, there is a natural body and there is a spiritual body. And so it is written, the first man Adam was made a living soul, (body) the last Adam (Christ) was made a quickening Spirit. Howbeit that was not first which was spiritual (or immortal) but that which is natural (or mortal) and afterwards that which was spiritual (or immortal.) The first man is of the earth, earthly, (or mortal) the second man is the Lord from Heaven (or possessing a Heavenly body.) And as we have borne the image of the earthly (in the present life) we shall also bear the image of the Heavenly, (at the beginning of future life or resurrection.) Now this I say brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." Query, if Christ ascended to Heaven mortal, and entered into the Most Holy Place, in personal presence of the Great I Am, and sat down at the right hand of Him who alone possesses immortality, did not corruption inherit incorruption? There can be no avoiding this conclusion; but to proceed further, Paul has a mystery to unfold to the minds of his hearers, that throws additional light on the subject of the resurrection. Hear him. "Behold I show you a mystery, we shall not all sleep (or be dead at the time of the resurrection)

but we (that are not asleep) shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (that are living) shall be changed; for this corruptible must put on incorruption, and *this* mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Now it is a self-evident fact that must be admitted by all, that no other Apostle, Prophet, or Jesus Himself, has entered into so labored an argument on the subject of the resurrection, as Paul has done in this fifteenth chapter of first Corinthians. He there undertakes to answer every objection in detail; not only to prove the resurrection, but to show how, and when it is to take place; what kind of a body goes into the grave, and what kind comes out of it; the difference in their appearance, as well as their nature, and what the result shall be when the same is accomplished. When death shall have been conquered and spoiled, and the Saints exultingly shout, "O death, where is thy sting? O grave, where is thy victory?" then they will exclaim, "Thanks be to God, who hath given us the victory through our Lord Jesus Christ." Now if the Saints emerge from their graves mortal, the same as the wicked, and remain in that condition for forty years, how can they use such language as this, for neither can feel assured that they will not fall again under death's dominion, seeing they have not yet been judged.

While I have many things yet to say, and many proofs to bring for the purpose of sustaining an immortal resurrection of the Saints, these must suffice, for the present, seeing that my article has grown to greater proportions than I at first intended. When all these proofs and objections shall be fairly met, I will either concede the ground, or present more, for God being my witness, truth is what I want, on this, and all other subjects. I have been exchanging error for truth for the last fifteen years, and thereby have grown rich, not in dollars, but in wisdom, which Solomon says is much more valuable. May we all be guided by the revelation of the Deity, made through the instrumentality of Apostles, Prophets, and His Son, and may that love that caused them to sacrifice reputation, friends, and even their lives, govern us in all our deliberations, and efforts to disseminate truth so that we may share in the glory of God's Kingdom. Amen.

ISAIAH HORNADAY.

[Communicated for the Herald.]

### To the Brethren of the One Faith in Michigan.

*Dear Brethren:* Will you allow me to make a few *familiar* inquiries concerning things pertaining to this world, and things pertaining to the world to come?

How are you prospering in this world? Do any of you find it difficult to procure the necessaries of life? Are you sometimes reduced to straits by sickness, or the failure of crops, or by some unforeseen calamity? Do your plans sometimes fail and disappoint you after having done the best you could to carry them out by diligence, industry, and frugality? Do you sometimes feel the pinchings of want? Is your life made up of continued and wearisome labor, of repeated disappointments and discouragements? Do any of you experience such trials? On the other hand, are there not some of you who are more prosperous, who are able to procure a

comfortable living without excessive labor or privations? Let me ask such, do you labor not only that you may have lack of nothing, but also that you may have to give to him that needeth? Some of you, no doubt, have an abundance of this world's goods, your possessions affording an ample income.

And now, brethren, how does this *one* faith affect you? You understand that there is but *one* Lord and *one* faith, *one* baptism and *one* gospel, *one* kingdom and, consequently, but *one* hope? You understand that this *one* gospel is the *gospel*, or the *good news*, of one kingdom? You know that he who preaches any other gospel than this gospel of the kingdom will be accursed, and whoever believeth any other gospel will believe in vain? You know that it is he that heareth the word of the kingdom, understandeth it, and keepeth it, the one that receiveth it in a good and honest heart, and who *brings forth fruit* with patience, some thirty, some sixty, and some an hundred fold, that will inherit the kingdom? Do you understand that he that loveth father or mother, son or daughter, houses or lands, or his own life, more than he loves Christ and the gospel is not worthy of him? Do you know that you cannot serve two masters, that you cannot have two characters, that you cannot be a good worldly man and a good Christian at the same time, that your worldliness will either control your religion, or your religion *must* control your worldliness?

Is this hope a *blessed* hope to you? Do you count all things but loss for its sake? Do you really live for this cause? Is it the controlling power of your life? Does it lead you to purify yourselves even as Christ is pure? Do you *belong* to this cause? Do you understand that the bible is the *book* of the kingdom? that in it the kingdom is the first thing to be taught, the first thing to be sought, and the first thing in our prayers? Do you know that the object of preaching the gospel is that God may take out of the nations a people for His name? Do you know that the gospel is the *only power* of God unto salvation? Do you give this cause your warmest sympathy? Are you daily watching opportunities to promote it? Are you on the look-out for openings where this gospel can be preached in your neighborhoods? Are you willing to contribute of your property for such an object according as God has prospered you? Do you believe it is *really* more blessed to give than to receive? Are you willing to make as *liberal* sacrifices for the promotion of this cause as you are willing to make to secure other desirable objects for your convenience or enjoyment? Will you do it? Will you act in harmony with this faith? Will you take hold of this cause, as you take hold of your business, with an energy worthy of it?

The Executive Board have made provisions for the proclamation of the word where suitable openings present themselves so far as they are able. See "Notice" in No. 2 of the HERALD.

JOEL A. SIMONDS,  
Member of the Board.

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DR. DICK, a strenuous contender for the doctrine that man is constitutionally an *immortal* being, has the following rapturous exclamation in his lecture on the resurrection: "What a wonderful sight! *Mortals changed into Immortals!*"—*Lectures on Theology*, Vol. 4.

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HE that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Berkley*.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
 JESUS. "They received the Word with all readiness of mind, and searched the Scriptures  
 daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

[Communicated for the Herald.]

### Expository.

"Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." 2 Peter 1: 1.

An Apostle is one sent with an important message. Whiting renders the Greek word *αποστολος*, *Apostolos*, Legate. And Paul, when speaking of the exalted position of himself, and his cotemporary Apostles, says: "Now then we are ambassadors for Christ." 2 Cor. v: 20. Peter associates the condition of a servant with the lofty position of a Legate, or ambassador for Christ. But he affixes no such honorary titles as D. D., or Reverend, or Right Reverend Simon Peter. To whom does he address his epistles? To those who have obtained like precious faith with the Apostles. Thus making their faith the standard by which the faith of all for whom this general epistle is designed, shall be tested. This epistle, with all its great and precious promises, is designed for none except those who have obtained the same faith as the Apostles. Their faith therefore, is a model faith. Jesus Christ lays down the basis of this unit faith, through all time, till He should return to crown the faith of His people with the glorious rewards promised. Having offered a prayer to His Father, that His beloved Apostles might be one as He and His Father were one, He then prays for all who should believe on Him through their word, that they also may be one, as He and His Father are one, that the world may know that the Father has sent Him. John xviii: 20, 21. This prayer of our beloved Redeemer can be answered only upon the principle that the Apostles all preached the same thing; and that all true ministers until Christ shall return, will have preached the same that the Apostles preached; and per consequence, the faith that this unit Gospel produced, will be a like precious faith with that of the Apostles; because their faith was an effect produced by our Savior having preached the same word, which He commanded His Apostles to preach. And that the Apostles preached the same unit Gospel, which was to be preached to the close of the Gospel dispensation, is evident from the following testimony of the Apostle Paul, "I marvel that ye are so soon removed from Him that called you unto the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. i: 6-9. Thus teaching the absolute *unity* and *immutability* of the Gospel from the days of the Apostles to the time when the last Gospel sermon shall be preached; and that neither men or angels would be permitted to preach any other Gospel without incurring the curse of God. This was the unit Gospel which the Apostles were commanded to herald to the world, and which every person who should hear them was commanded to believe or be condemned. Mark xvi: 15, 16. Thus the Gospel which the Apostles preached in all the world, and which is to be

preached to the end of the present age, will beget in the minds of all who shall believe it, a "like precious faith."

Of the same import are the teachings of the Apostle Paul in Ephesians iv: 3-6. "Endeavoring to keep the *unity* of the spirit in the bonds of peace. There is *one* body, and *one* spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, and *one* baptism, *one* God and Father of all who is above all, and through all, and in you all." The *one* baptism, the *one* body, and the *one* hope, all depend upon the *one* faith and the *one* faith depends upon the *one* Gospel. These series of unities stand or fall together. There will be as many faiths as there are Gospels, and as many baptisms, bodies, and hopes, as there are faiths. But the Apostle teaches one Gospel, and one faith, therefore, the legitimate results from these unit causes, will be a unit body of Jesus Christ, all having "like precious faith" with the Apostles. To such individuals, and such only, this second epistle of Peter is addressed. For these alone were the great and precious promises it contains designed.

But through what medium, in addition to the faith of the Gospel, do they obtain these glorious promises? "Through the *righteousness* of God and our Savior Jesus Christ." The word righteousness signifies right doing. The Gospel of Christ is the standard by which the righteousness of God is developed. See Rom. i: 16, 17. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also the Greek. For *therein* is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith." The right doing of the Gospel is clearly expressed by Peter in answer to the question propounded by the convicted thousands on the day of Pentecost. "Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, men and brethren, what shall we do?" Acts ii: 37. Peter did not tell them to believe the Gospel, because they had already heard, understood and believed it. He told them just what remained to be done, viz.: to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts ii: 38. Thus it is through right doing, or the *obedience* of the Gospel that we obtain the like precious faith of the Apostles. To such, Peter says, "Grace be multiplied unto you through the knowledge of God, and of Jesus Christ." Verse 3. Grace and peace do not flow through the turbid waters of ignorance and superstition; but through the clear placid stream of knowledge. Ignorance is a sin when the means of knowledge are available. Christ condemned the Jews, because they would not "come to the light." Paul accuses certain Gentiles of "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." To be alienated from the immortality of God is a fearful position. Such is the condition of all those who remain wilfully ignorant of the revelation of God and of Jesus Christ His Son. Christ teaches the necessity of a knowledge of the Word of the Kingdom, in Matt. xii: 19. He says, "When any one heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart." This verse shows the fatal consequence of hearing but not understanding the Word of the Kingdom. Hence the importance of following the example of the noble Bereans. They "received the Word with all readiness of mind, and searched the Scriptures daily to see whether those things were so." Acts xvii: 2. Of course no one can believe the Word (i. e. Gospel) of the Kingdom unless he understands it, and no one can understand it unless he investigates the evidences upon which

faith is founded. It will not do to take another's word for it. Hence, to those who have obtained the same precious faith as the Apostles, through the knowledge and right doing, which the great God and His Son Jesus Christ have revealed through the Gospel, "grace and peace will be multiplied." These are the only channels through which grace and peace can flow from God, and Jesus Christ to the children of men.

J. M. STEPHENSON.

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## Miscellaneous.

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[SELECTED.]

### The Theatre and its Morale.

It may appear strange to some that we should introduce to the pages of the HERALD anything upon this subject. Our only apology is, that so long as members of the body of Christ persist in patronizing the theatre, and at the same time think their garments are "kept unspotted from the world," so long shall we deem it our duty to labor with them in the spirit of kindness, so as to induce if possible, an abandonment of all such practices, and a cultivation instead, of that spirit of holiness and sanctification to the Master's uses which is demanded of us all. We feel the importance of this more and more as we see the great day approaching when the spotless Bride shall be called to the side of her returned Bridegroom. Brethren, consider calmly these things, and do not suffer your love of pleasure to over-reach your love for God.

W.

In offering a few remarks, embodying our objections to theatrical amusement, I shall principally confine myself to their general aspect in relation to morals—the influence of the theatre on moral propriety. I shall waive almost entirely the specific objections which Christians feel—objections which men of the world cannot feel; those, which men of the world, if pure, cultivated and benevolent, might feel, if they would reflect, appear to me to be quite sufficient to condemn the theatre—and that ought to be sufficient for Christians, if it would be sufficient for them.

I think, in the first place, it may be of importance to have a clear idea of what it is—what it really is, that we have to object to.

Observe, then, that we do not mean to say that there is anything wrong in the mere form of dramatic writing. A poem may be written in dialogue, with acts and scenes gradually unfolding a story, depicting a character, or teaching a truth, as innocently as it may be written in any other way. Genius is one of God's great gifts; it is given to be cultivated, and by its cultivation to glorify the Giver. It may do this in many ways; among others, by celebrating the great, embalming the beautiful, or branding the base in human character, in man or woman. It may do this by poetry and song; and it may fashion these by the form of the dramatic dialogue. We do not, therefore, condemn in itself dramatic writing—the form of the drama.

Again, we do not mean to say, that there is anything absolutely wrong in the mere circumstance of a number of persons committing to memory, entering into the spirit and representing with appropriate feeling and intonation and gesture, what might thus be written. Supposing there was

nothing improper in the composition, there could be nothing improper in reading it, nor, (that I can see,) in reciting it. The employment might not be the most dignified thing in the world, for grown-up men and women, but we do not assert, that under all circumstances it would necessarily partake of the nature of sin.

Again, we don't mean to say, that there would be anything wrong in the mere circumstance of attending such a representation—looking at and listening to the acting and speaking of a poem. Supposing the persons engaged in the representation to be persons of education, sensibility and genius, with a fine perception of the sense of the author, an intimate knowledge of the human heart, a mastery over the sources of rapture and of tears, an acquaintance with the appropriate external indications of thought and feeling—the exercise might certainly be conceived to be so conducted, as to gratify the intellect as well as to regale the imagination and the taste.

Now I do not think it necessary for me to go further, and talk of such engagements becoming aids to virtue. It is quite enough thus to admit, that the idea of an acted dialogue may be so separated from all others, as not necessarily to involve, in the agents or spectators anything absolutely inconsistent with innocence.

All this, then, we admit; but this—*is not the theatre*. The theatre involves, not merely this simple and primary idea, but the constant realization—the *necessary* realization—of a vast number of others, which color and corrupt it.

The existence of theatrical amusements, as a regular system, implies (among others) the following things: the embarking of large capital in buildings, scenery, dresses, the support of a number of persons, devoted to acting as a profession, who in the language of Johnson, “Live to please, and must please to live”—the possession, as stock, of such a number of pieces, as will admit of frequent change and variety in the performances, to fill the house and pay the entire expenses of the establishment. Now these things are perfectly obvious. A theatre cannot be commenced without capital and without a company, and cannot be continued without varied performances and adequate receipts.

Now, then, I mean to assert the following things:

I assert, in the first place, that there is not in existence in any language, or in all languages put together, a sufficient number of perfectly unexceptionable stage plays, to constitute such a stock for a company of virtuous performers, as would enable them to exclude all pieces of either corrupt or questionable character, and to maintain sufficient variety.

I assert, in the second place, that, if any company were to become so virtuous, as to act nothing but what was intellectual and moral, “pure, lovely, and of good report”—if they were never to vary their grave lessons and innocent mirth by the high seasoning (as it is termed in the green room,) of blasphemy and impurity, or by the light varnishing of buffoonery and folly—if they were to “live to please” only man's better nature, and by attempting thus to please, expect “to live”—they would presently find themselves woefully disappointed; they would soon have to play to empty benches, and be condemned to hunger and thirst in reality, as their reward for (as players,) “hungering and thirsting after “the people's righteousness.”

And further; not only is it necessary to pander to the baser affections and passions by what is presented on the stage, in order to attract an audience in such numbers and with such frequency as shall meet the expenses of a theatre, but I further assert, that it is also necessary to wink



at the attendance—or even to favor and facilitate the admission—of the frail and the fallen of one sex, to gratify the depraved or to intoxicate and seduce the innocent of the other.

I assert these things; and whoever dare, may deny them.

But these (it will be objected,) are *the abuses* of the theatre.

No; they are *the theatre*, the theatre as it is, the theatre as it has been, the theatre as it will be, while human nature is human nature, while players and play-goers are men, men living to please and to be pleased. The idea of a perfectly pure stage is in my opinion as Utopian as the philosopher's stone. And if it were not, that is nothing to me; I have to do with theatrical amusements *as they are*, not as it is conceived by some that they *might* be. I have to do with the theatre as a fact—as a really existing thing, living and acting as a power in the midst of us, a power mighty for mischief. I have to do with the theatre as *such*, and not with it merely as an abstract and philosophical speculation.

If all that we have named were to disappear—to be swept away, as abuses—that the legitimate idea of a pure, moral, instructive, intellectual drama might come forth according to the dream of some theatrical advocates, I have no hesitation in asserting that it would not and could not be sustained. A theatre must have money; it must have money *from the mass*—and it must have money often—or it cannot go on. The literary man, who goes now and then to witness the favorite effort of some distinguished performer, the first appearance of a friend's piece, or the occasional representation of the higher creation of Shakspeare's genius, he and such as he are not the persons who support the theatre, and by whom it lives. He and such as he have other pursuits and other pleasures, far more solid and far more satisfactory than the theatre; and if none were to frequent it oftener than they, or only at such times as they would care to be present, it would soon cease to exist at all. A theatre we repeat, must have money from the mass, and it must have it often. "The gods" of the gallery would not gather, to look down on nothing but good men struggling with misfortune, and to listen to the lessons of purity and wisdom. Neither "the great vulgar" nor "the small" would choose to be frequently cheated into virtue, by submitting to be *taught* where they expected to be *pleased*. And to many, who habitually attend the theatre, it would lose far more than a moiety of its attractions, even as it is, if nothing were to be done, but to go into it, take their places, witness the performance and walk home. The company they meet, the associations they form, the conversation, the intercourse, the corrupt and corrupting indulgences, both in the theatre and out of it, between the pieces, and after the conclusion, all this has far more to do with securing their habitual attendance, and, by that, the money that really supports the system, than even the profligacy of poets and play-wrights themselves.

The countenance and encouragement which the theatre gives to vice—the stimulous applied to the passions by the nature of the performances, and the excited emotions, the language, the gesture, the dress (or *the want* of dress) of the performers themselves, the nature of the audience, composed for the most part of the doubtful and the bad, the facilities afforded to prostitutes to mingle with the company in every part of the house (or almost every part,) and the perfectly understood and recognized arrangement, by which from some parts of the house the modest and the virtuous of the sex, the wives and sisters of gentlemen, are systematically excluded, these are things, that constitute our reasons for condemning the theatre, even when we take no higher ground than a becoming regard to *the morals* of the people. Excluding religion altogether, leaving out of view the

peculiar views and profession of piety, reasoning as if there were no such book as the New Testament in the world, with its spiritual functions and unearthly demands on the habits and the heart, feeling and thinking, if you please, as mere moral philanthropists, the friends and advocates of decency and decorum, the protectors of youth, the guardians of man's innocence and of woman's imagination, on this ground, independently of all others of a higher character, it is our deep and solemn conviction, that theatres deserve nothing from the thoughtful and pure, but unmitigated and unequivocal condemnation.

We press this point, and we intend to press little besides. We pass over a number of objections which might be taken, from the tendency of theatrical amusements to interfere with domestic order, the ridiculous romance, which they infuse into immature minds, the inconsistency of the notions they engender and the lessons they teach with the sober and every-day duties of life; the prominence given by plays to the bad, the violent and vindictive passions; the false impressions conveyed by the eternal exhibition of love and lovers, as if the indulgence and development of one single feeling were the great business of existence, and the secret of happiness; the false principles inculcated by the exhibition of some character, and the whole of the movements and results of certain plots; the disguise and fascination which are thrown about profligacy, extravagance and vice, by the talents and attractions which are imputed to their agents. These, and a number of other well-founded and weighty objections, we do not dwell upon, because we wish to confine attention to that which involves, supposes and concentrates them all—the avowed and systematic encouragement of sin, the barefaced and unblushing pandering to licentiousness, which presides over the arrangements and the regulations of the theatre.

I am not speaking “without book;” and therefore I proceed to show, upon competent authority, that what I have asserted is anything but fictitious.

I have been favored with some original observations and some selected extracts from eminent writers by a gentleman, who, as I shall show by and by, has a right to be heard and to have an opinion upon the present subject. I take a few passages from this communication as illustrative and confirmatory of what I have advanced.

With respect to the “high seasoning” of pieces with improper language to render them attractive and popular, in other words, to please those by pleasing whom the player lives, he gives me the following fact; he himself is the speaker: “Some years ago, upon my calling upon a gentleman with whom I was well acquainted, and who was the author of several successful dramatic pieces, he told me he had just returned from one of our three principal (or, as they are technically termed, *regular*;) metropolitan theatres, and that the following curious dialogue had passed between him and the manager:

“*Manager*. I sent for you, Mr. ———, to say that I intend to distribute the parts of your afterpiece to morrow; and next week I hope to put it into rehearsal; but in the meantime, as we are all of opinion that it wants *life*, I wish you would take back the manuscript and spice it a little?”

“*Author*. Spice it, sir! I don't understand you.

“*Manager*. What! You an old stager, and not know what I mean by spicing?”

“*Author*. It is even so, sir; I assure you I am really thus ignorant.

“*Manager*. Pshaw! Sprinkle it here and there with a score or two *d—ns* to give it a zest! that's all.

"*Author.* Excuse me, sir; I am not *au fait* at such kind of spicing, and must therefore leave that to the *taste* of the performers."

This answer, while it says something in favor of the author, cuts deeply into the character of the performers; but not more so, than their opinion and wish, as indicated by the manager.

These, then, are the instructors in what is denominated by some *the school of virtue*. This is a specimen of the nature of the teachers, and of their aptness to teach. I may add, that I believe it not uncommon for the performers to introduce of their own accord, at the time of acting, oaths and indecencies into pieces, which the authors have not sufficiently "seasoned."

Again, in connection with all theatres, we find spacious and splendid saloons fitted up in a style of eastern magnificence, for the express accommodation of the vicious and debauched alone; no virtuous female dare (nor was it intended that she should) even for an instant, plant her foot within them. No man, who has any respect—in fact, no man who goes to the theatre with his wife or sister—thinks of taking her into the saloon; we know very well what that means.

The theatre in every age of history has been the resort of the licentious and profane. Some may attend this amusement for the purpose of intellectual gratification, to pronounce on the merits of the performers, or to dispose fashionably of an idle hour; but the majority, it is to be feared, are attracted by other and less harmless motives. As one evidence of the correctness of this statement, reference has been made to a "Committee Report" of one of the royal theatres of London from which it appears that *when a proposition was made to exclude females of a certain character from the house, in compliance with the wishes of many persons, who, on account of such admission, were compelled to withdraw their sanction, THE MEASURE WAS OVERRULED, UNDER THE CONVICTION THAT, IF ADOPTED, THE INSTITUTION COULD NOT BE SUPPORTED!*

Theatres cannot exist without capital and without a company; they cannot be supported without the house being frequently filled; the house cannot be filled, or filled frequently, without the stage itself pandering to the passions, and the arrangements of the establishment facilitating their indulgence; therefore, to countenance the theatre is to countenance at once a college for vice and a gymnasium for exercise and proficiency in crime. These statements rest on *facts*, not on opinion. "He that hath ears to hear, let him hear," he that hath a head to reflect, let him reflect; he that hath a face to deny and a tongue to denounce what we have now alleged, let him by all means denounce and deny it.

After what I have advanced, I deem myself under no necessity of attempting to examine *the arguments for the theatre*. Nothing can defend what is so demonstrably indefensible. The talk of its teaching virtue by any of its representations, of tragedy purifying the heart by its solemnity and terrors, or comedy correcting folly by its ridicule; this may be admitted when the Thugs of India become our models in morality, and Egyptian jugglers our masters in science. To send the multitude to the theatre to learn history is something worse than sending them for this purpose to the "Waverley Novels." To uphold the stage as a standard of language is to forget that whatever can be written can be read, and does not need to be recited. But if it were otherwise, if we had to repair to the theatre for literary improvement, or to witness its scenes for instruction in the past, or (as has been recently stated in the life and letters of a remarkable man, by one, himself a successful dramatist,) if we had to go to the theatre to find the legitimate and proper influence of the drama in relieving the depression,

and restoring to the heart its buoyancy and health, all would have to be secured at a cost at which no good man ought to be willing to purchase them, namely: the support of a system, which could not be carried on if it did not deliberately provide for corrupting the innocent and gratifying the corrupt.

I think it unnecessary further to pursue the subject by showing, in detail, the peculiar and specific objections to the attendance of all *persons professing godliness* on the amusements of the theatre. It must suffice to say, and now here let me be considered as just whispering gently to the ear and to the heart of members of churches, communicants at the Lord's supper, and persons who pass in society for religious men and religious women, hark! the theatre is utterly inconsistent with their professed subjection to the laws of Christ, their separation from the world, their daily prayer (*if they pray*) not to be "led into temptation," and their solemn duty to avoid being "partakers of other men's sins." The language of the stage, and the trains of thought and emotion which it excites, are invariably such, as it is impossible to reconcile with the Christian's mental reverence for God, or with his moral warfare with the flesh and the devil. If the spirit and precepts of the New Testament are by any one embodied and obeyed to the full, it will be as impossible for him to derive pleasure from the stage as it would be for him to sacrifice in the temple of an idol.

"Be ye imitators of God." "Let that mind be in you, which was also in Christ Jesus." "Blessed are the pure in heart." "Let no corrupt communication proceed out of your mouth, but that which is good for the use of edifying." "Let the Word of Christ dwell in you richly in all wisdom." "Mortify your members, which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence." "Put off all these: anger, wrath, pride, blasphemy, filthy communication out of your mouth." "Put on the Lord Jesus Christ." "He that hath hope in him, purifieth himself even as He is pure." "What manner of persons ought ye to be in all holy conversation and godliness?" "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "I beseech you, therefore, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove (or experience) what is that good and acceptable, and perfect will of God."

These, and such as these, are the precepts of Scripture; and however it may be attempted to give them a meaning peculiar to apostolic times and to idolatrous communities, they are equally applicable in their principles and spirit to every place and to all time, and require a separation from a *baptized world* as well as a *heathen one*. The love of the theatre and the practice of these precepts cannot cordially coalesce in man or woman. It is impossible to conceive of a devout person going from communion with God to the pleasures of the play-house, or from the pleasures of the play-house to communion with God. Let any one try the experiment of studying the Bible and relishing its lessons, while fresh from the scenes and society of the theatre. "Thy word is very pure; therefore, Thy servant loveth it," is the sentiment of the Psalmist, and ought to be ours; but it is one which will either expel from the heart a taste for the drama, or be itself by the drama expelled from the heart. "Be not deceived," young men, "God is not mocked;" if you "sow to the flesh, you shall of the flesh reap corruption." "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever."

In conclusion, I have only to observe that, it is not impossible that some persons may complain that in the course of my remarks, I have used words and phrases offensive to delicacy, and have made allusions to things and persons, to vices and to the vicious, which ought not to be made. To such persons I would say, "Doth *this* offend you," this imperfect verbal description of the *arcana* of the theatre? what, then, must it be to see, and hear, and touch all, and far more than I have dared to depict? But perhaps *you can do this*? Yes, it is quite conceivable, that you may be offended by the description of a thing, when that description is intended to expose it, which thing you may wink at or witness without emotion, when it is employed as an instrument to dazzle and delight you. Many a woman, sitting in the theatre, hears without a blush, and looks at without disapprobation, things which, if aught approaching them were to occur in her presence in private, would cause her to rise and leave the room, with the air and attitude of insulted virtue. Perhaps you, who make the objection to my phraseology, are one of these. If so, I think it will be better for your sake, that I should not attempt any reply.

Finally; conscious as I am, that I have left numberless points untouched, by choosing to dwell upon one aspect of the subject, I yet cannot but think that I have said enough to convince any impartial person that the stage is a perilous pleasure and a questionable school.

## The Political Heavens.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. iv: 17. "And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them, for fear, and for looking after those things which are coming on the Earth, for the powers of Heaven shall be shaken."—Luke xxi: 25, 26.

### The Situation and Prospects.

ALTHOUGH so short a time has elapsed since our last issue, yet the interest in European affairs has deepened, and news of importance is constantly reaching us.

To add to the already fermented condition of society, we see the lean hand of starvation and famine presented to thousands of poor subjects in various parts.

"According to reports from European newspapers, there is hunger and starvation, not only in Sweden and Norway, but also in the northern parts of Prussia, in some portions of Russia, and in the northern Provinces of Africa. The Archbishop of Algiers states in a letter, which is published in the French journals, that in the last six months over one hundred thousand persons died of cholera and hunger. The Arabian population of that Province eat like beasts, the leaves of the trees; they collect around the cities and villages, and, almost entirely destitute of habiliments, they devour the refuse, for which they often fight among themselves in a struggle of life and death. They disinter animals which have died of disease, in order to satisfy their ravenous hunger. It is nothing extraordinary to find ten or twelve Arabs lying in the ditches of the highways, quietly waiting till death relieves them of their sufferings. They cover themselves with the rags they can gather, and die with the name of "Allah" on their lips."

"Reports from Morocco, state that a severe famine prevails at Tangiers and Tetuan."

"From France comes the news that hunger and destitution were making sad havoc among the operatives at Nantes, Rouen, and Roubaix, and even in Bordeaux, where the mildness of the climate does away with one cause of suffering, destitution was manifest. So dense were the throngs of famished operatives that besiege the Hotel de Ville, clamoring for bread or employment, that the guards had to be doubled. At Lille, starvation is endemic, and in Paris, the distress was very great, but public and private benevolence was more active."

The discussion which has been going on in Franco, relative to the new army bill, has caused much excitement. It is generally received with

disfavor by the masses, and the Bourbon advocates are consequently lifting their heads, in hopes of a change of dynasty by the hand of revolution. The bill requires nine year's service, in place of eight, and virtually converts every male capable of bearing arms into a soldier. M. Chevalier, in a spirited debate opposed the bill, and "took strong grounds, arguing that France should maintain close relations with neighboring Powers, all of whom should unite to resist the Empire of Russia, and the Republic of America, nations who in the extraordinary growth of their territory, power, and ambition, threatened to overshadow the world."

The "Moniteur," known as the Government organ, appreciates the situation of affairs, and pours out an appeal to Frenchmen, calculated to arouse their patriotism. It says :

"Is France to continue or to cease to be a great nation? Will she carry out in the world the providential mission which she has to the present day so nobly fulfilled; or, fallen from her high estate, reduced to impotence, is she doomed to disappear stifled in the hug of her gigantic neighbors? \* \* \* Let us look the danger in the face; let us impose on ourselves the vigorous measures necessary for our salvation. \* \* \* It is high time to speak the whole truth. From the Rhine to the Volga, from the Mediterranean to the Baltic, innumerable legions have started forth. Sustained by the slave Colossus, the Poles of Germany contemplate the reconstruction of a new Empire of the West. Already have they, in part, effected it; and, eagerly listening to every sound that comes to them from France, they wait with menacing attitude for us to give them a pretext for beginning the struggle. Are we ready for that struggle? *Sons of '89, let us rise!* Our fathers fought to establish the liberty and independence of the country; let us arm to defend its grandeur, and to maintain it in the rank from which it cannot descend without all mankind falling back into barbarism. *Let us arm,* and prove to Europe that this powerful fibre which vibrated in the hearts of our ancestors is not dried up in ours. Let us arm to save the future of the generations that follow us. Let us arm to be respected! Representatives of the country, will you be wanting in the courage which makes true legislators? Will you fear to enlighten the population on the perils which encompass them, and ask from them the sacrifices which are hardly proportioned to their perils? Think well on it, for the salvation of France is in your hands. "To be or not to be!"

France, as the defender of Rome, now calls for certain reforms in Papal rule, which it is unlikely will be granted. On this question the "Liberte" says :

"That the Count de Sartiges has recently had a long conversation with Cardinal Antonelli, and explained to him that the good offices of France, in the opinion of the Emperor, would produce no efficacious result for the Holy See unless the latter should consent to immediately introduce into the Roman legislation and administration all the reforms already demanded by France in 1800. 'In that case only,' the French Ambassador is reported to have said, 'some hope may be entertained of an arrangement with the foreign Powers, and with public opinion in Europe, in the interest of a general and solemn guarantee of the temporal power.' According to our correspondent, Cardinal Antonelli replied that he could not speak to the Holy Father about reforms on so vast a scale before the re-establishment of the frontiers of the Pontifical States in their full integrity."

Napoleon is to receive his reward for defending the rights of the Pope, as we learn from the following paragraph :

"The Pope has blessed the velvet hat and sword of honor which is to be presented to the Prince best deserving the title of Defender of Rome. It is said that the hat and sword have been sent to Monsignor Chigi, the Pope's Nuncio at Paris, to be presented to the Emperor Napoleon."

Spain, true to her ancient faith, having declared herself in favor of sustaining the Papal rule, has proceeded to prove her faith by her works, in the formation of a corps to be known as the Papal legion. A dispatch from Madrid, says news has been received there from the Provinces of Arragon and Catalonia, that a speedy rising was anticipated in favor of the eldest son of Don Juan. The widow of Don Carlos, has sent forty millions reals to aid the insurrection. The Minister of War has ordered 50,000 American breech-loading rifles.

It is now considered certain that the General Council of the Roman Catholic Church, preparations for calling which were some time ago entrusted by the Pope to a special commission of seven Cardinals, will assemble at Rome in November.

From Austria, we learn that the Archduke Albrecht, in command of the Austrian army, has been ordered to prepare to take the field.

The Eastern question is growing more important every day. Russia, whose secret policy has for years been working in such a direction as to produce great changes in the Turkish dominions, all with a view to her ultimate conquest of that power, has the satisfaction now of seeing not only the Cretans fighting for their independence, but also the Roumanian Provinces preparing for rebellion. Servia, is all astir with armed bands, and Egypt, it is said, has about determined to cut off the supplies.

The following, which we clip from one of our city dailies, shows how perfectly political opinions on the Eastern question harmonize with the expectations of Prophetic students.

"The character of the European sphinx is being transferred from Paris to St. Petersburg. Once, it was France that was mysterious, and upon whose fiat depended peace or war in Europe. To-day, the world is looking less at Napoleon, and more at the *Czar*, to ascertain the character of the future. The mighty colossus of Eastern Europe has suddenly become its arbiter. \* \* \* As is well known, the European ambition of Russia lies along the Black Sea in the direction of Constantinople. Under the guise of the pacification of Turkey, Russia has latterly labored indefatigably to forward its designs in the South. Ostensibly to relieve the Candian Christians, Gortschakoff has spared no effort, either of eloquence, or diplomacy, to induce the leading powers of Europe to consent to a reorganization of Turkey. \* \* \* The peace of Europe is becoming greatly endangered. As each day gives us more light on matters, the combinations seem growing in imminency. Prussia and Russia against France means a war in which all Europe will participate."

The "Journal" of St. Petersburg, the official organ, has an article in reply to assertions made by Paris newspapers relative to the attitude and intentions of the Imperial Government, particularly toward the East. The "Journal" says:

"Russia is powerful and strong in its resources. It is equal to France, but at the same time it is neither her wish, or perhaps her policy to seek to extend her frontiers, but on the contrary, to endeavor to maintain peace so as to insure a continuance of progress. She bears no ill-will or hate to the other powers of Europe, but does not wish to see any one of them claim particular preponderance in the influencing of its affairs, nor will Russia allow others to arrogate such a position. The article concludes with the assertion that whatever power in Europe premeditates war in Europe, just now, will insure for itself and deserve the execration of history in the future."

In our last, we alluded to a gathering of Russian statesmen, for the purpose of consulting relative to Eastern matters. The "London Globe" speaking of this, says:

"It is to be feared that the conclave of Russian diplomatists at St. Petersburg will be immediately followed by the adoption of an *aggressive policy* on the part of the Northern Colossus. The time is singularly opportune. As long as France is at enmity with Prussia and Italy, the field is open to Russia in the East. Before leaving his post for St. Petersburg, General Ignatieff applied for, and was granted, a secret audience with the Sultan. Several Russian officers are at present traveling in Turkey, and, at this season of the year, such touring expeditions are not made merely for pleasure. It is also said that Baron Budberg, before starting for St. Petersburg, informed the French Government, that, in consequence of the French Government having declined to understand, in its real sense, the 'identical Note' which it had joined with Russia, Prussia, and Italy, in addressing to the Porte, the Russian Government reserves to itself the right to carry out the policy announced in that note, either alone, or in concert with Prussia and Italy, which Powers acquiesce in Russia's view of the situation."

A Vienna paper expresses the opinion that "Russia must either compromise or lose altogether her prestige in the eyes of the Christian subjects of Turkey, or she must apply the match to the combustibles which she has been accumulating for many years in the East."

The "Temps" also refers to the gravity of the Eastern question, and concludes an article on the present state of politics as follows:

"Europe was never before in such a position. It may be thus defined: Public opinion is enlightened enough to see the dangers of the future, but it is too feeble to avert them."

The "New York Tribune" says:

"The Turks believe in the immediate imminence of a war, and urgently implore the aid of France, Austria and Italy. All the Austrian and French papers believe that some

*decisive Russian movement will soon be made.* \* \* \* The expulsion of the Turks from Europe is equally certain, for they have likewise entirely lost control of the public mind. Throughout European Turkey everything is ready for an extensive rising. Another Crimean war would offer much less chance of success than the first. Russia has not only a *better army* than in 1855, but *she has better means of communication*. As soon as Russia strikes, Greece will join in, and all districts inhabited by Greece will rise. Turkey is now more rotten than in 1855, and unable to do anything serious in self-defence."

The Berlin correspondent of the "London Times" writes as follows:

"The troops sent to the Western Provinces of the Russian Empire, within the twelve months, are set down as above 225,000. The various corps employed on this service are provided with cast-steel guns on the Prussian pattern, seven hundred of which have been manufactured at Krupp's for the Russian Government since November, 1866. The conscription, in course of progress, will add 240,000 men more to the Imperial forces, without a corresponding dismissal of veterans having as yet been ordered—a circumstance calculated to confirm the belief that the extraordinary measures resorted to are intended to support the Eastern politics of Prince Gortschakoff, and give the idea of his being in earnest."

In view of all these ominous signs, the "Chicago Republican" expresses the following opinion:

"Despite the repeated protestations of their pacific intentions by the crowned heads of Europe, and their declarations that the prospect of war is a 'phantom' not to be realized this year at least, the nations are arming on a scale which betokens a very Pandemonium when the demon shall have once been let loose. The preparations are absolutely fearful to contemplate, and aside from their other legitimate consequences, threaten financial ruin to every State on the continent. \* \* \* The Russian autocrat is increasing his land force so that it will soon number about two millions of men under arms. \* \* \* The Danubian Principalities are in a state of ferment, and the manoeuvres of Servia have called forth vigorous protests from the great Powers. The condition of the 'sick man' of Turkey is always critical. \* \* \* And amid all this din of preparation, we are constantly flattered with the assurance that the armaments are, each and all, 'additional pledges' of the peace of Europe. \* \* \* The Old World is just now like a keg of frozen nitro-glycerine; and when the stupid workman comes along with his red-hot iron poker to plunge into the mixture, the explosion will be instantaneous and terrible."

The scene is truly grand. No faithful disciple of the Lord can cast his eye over it without being reminded of the Lord's words, "When ye see these things begin to come to pass, (viz.: the shaking of the powers of heaven) then look up, and lift up your heads, for your redemption draweth nigh." Brethren, are we prepared for the succeeding scene? Soon the "great and terrible day of the Lord" will be ushered in. Soon the armed legions will close in awful conflict, and blood will flow like water. But there is a scene to follow this. It is the one that Daniel saw. He says, "I beheld, \* \* \* until the Ancient of days came, and judgment was given to the Saints of the Most High, and the time came that *the Saints possessed the Kingdom*." That is the scene we are interested in. Are we not only looking for it, but *living for it*. Yes, brethren, it is necessary that our lives be shaped in harmony with the expectation we have of possessing an inheritance in that universal Kingdom. If it is not the first thing we are seeking, then we are not obeying our Lord's injunction, "Seek ye first the Kingdom of God." O, let us rouse ourselves at once to greater zeal in our Master's cause. Do not let the cares of this world so absorb our attention, that the day will come upon us unawares, but as children of the light let us "watch and be sober." Amen. W.

On the page of *Prophecy* is delineated the world's political history, from the rise of the first monarchies of antiquity, to the erection of the Kingdom of Christ, and His personal reign on the earth. He, therefore, who would read aright the political present and future, and act a wise and safe part in his generation, must take the lamp of prophecy for his guide. Statesmen may profitably become students of the Hebrew Prophets in the critical times on which we have fallen.



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### Editorial.

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#### This Mortal—This Corruptible.

“**BEHOLD!** a secret I disclose to you; **WE** shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the **LAST** trumpet; for it will sound, and the **DEAD** will be raised incorruptible, and **WE** shall be changed. For this **CORRUPTIBLE** must be clothed with **INCORRUPTIBILITY**, and this **MORTAL** must be clothed with **IMMORTALITY**. And when this **CORRUPTIBLE** shall be clothed with **INCORRUPTIBILITY**, and this **MORTAL** shall be clothed with **IMMORTALITY** then will **THAT** word be accomplished which has been written, ‘**DEATH** was swallowed up in victory!’ Where, O **DEATH** is thy sting? Where, O **HADOS** is Thy Victory?—1 Cor. xv: 51-55. Diaglott rendering.

In the foregoing quotation, we have given the emphasis precisely as it is given in the Diaglott. All our readers may not be aware of the fact that “the signs of emphasis in the Greek are incorporated with the words in such a manner that the latter cannot be stated without conveying at the same time to the intelligent mind an idea of *the very intonation*, with which the sentence was spoken when it was written down. This peculiarity of the Greek language cannot be properly expressed in English except by the use of typographical signs; such as initial capital letters, italics, small capitals, and capitals. By adopting these signs of emphasis, it is believed *certainly* and *intensity* are given to passages where they occur, as well as *vivacity* and *earnestness* to the discourses in which they are found; thus rendering the reader, a hearer, as it were, of the life-words of Him, ‘who spake as never man spake,’ or which were enunciated by His inspired apostles.”

There has been much speculation, of late, relative to the Apostle Paul’s meaning in the text under consideration. We are of opinion, however, that it has arisen not so much from any mystery connected with it, as it has from an effort to harmonize it with certain erroneous ideas concerning the judgment. The effort, thus far, has proved futile. Paul’s words, to our mind, stand out in bolder relief than ever. The fire of criticism that has been brought to bear upon them from various quarters has only served to divest them of some of the dross or rubbish which foolish interpreters had covered them with, and now they stand forth like letters of gold in frames of silver. Thanks to the spirit of investigation for this.

Before we proceed to give an interpretation of the text under consideration, we will endeavor to give the meaning of the leading words used in

it, hoping thereby to enable our readers to comprehend more clearly the beauty of the Apostle's argument. The words referred to are "this mortal," and "this corruptible." Much confusion has ensued thus far in the discussion of the question, "With what body do they come?" from the fact that the separate meaning of these words, "mortal," and "corruptible," has been overlooked. In most instances they have been understood to refer to the same thing. We shall endeavor to show, however, that such is not the case. We will proceed, therefore, first, to examine the words,

"THIS MORTAL."

The word here translated mortal is *θνητον* *thneton*, and signifies "liable to death." It is never applied, therefore, in the Scriptures to any but *living* men. It could not be otherwise, from the fact that none but living bodies are *liable to death*, and, consequently, none but living bodies are *mortal*. When Paul, therefore, in his letter to the Romans (viii: 11) tells them that their "mortal bodies" will be *made alive* through the indwelling of the spirit within them, he does not intend to convey the idea that the mortal bodies referred to are *dead* bodies, but that they are bodies *liable to death*; but when this quickening or "making alive" takes place, they will be removed from this liability to death by an investiture of life that never ends. This is the *change* that Paul speaks of that will come upon the living ones, or *mortal* saints, at Christ's coming. We can therefore see a force and beauty in Paul's desire to be clothed with the house which is from Heaven. He says "those being in the tent (or possessed of a mortal body,) are groaning, being oppressed; in which we desire not to be divested, (or deprived of life and thereby become corruptible,) but invested, (or possessed of that life which never ends) that the MORTAL (or body liable to death) may be absorbed by LIFE," (and never die). Rom. v: 4. Paul again speaks of them as possessing mortal bodies, when he says, "Let not sin, therefore, reign in your MORTAL body, in order to obey its desires." Rom. vi: 12.

We assert, therefore, without fear of successful contradiction, that the term *mortal* is a qualification pertaining to none but living persons. It is never used in the Scriptures in any other sense, nor could it be. When Paul says "this mortal must be clothed with immortality," he is speaking of a class who are *living*, but "*liable to death*," being mortal. It applies to the living Saints at the time of our Lord's advent, and in no wise refers to those who are asleep in Christ. Having, as we trust, made this point clear, we will next consider the words,

"THIS CORRUPTIBLE."

The word here translated corruptible is *φθαρτον*, *phtharton*, and signifies corruptible, destructible, perishable. It refers to a condition of decay. Hence Paul, when speaking of the body that is sown, says, "It is sown in corruption," (*φθορα*, *phthora*, corruption, decay.) That is, it is sown a lifeless form, and seeing that the replenishing process of the body has ceased, the next process begins, which is decay. Therefore, the body is "sown in decay," or in a condition which renders it subject to decay, corruption, and rotteness. The conditions which once existed in the body that tended to prevent decay, by the coursing of the life's blood through its veins, have come to an end, and no barrier now exists to the commencement of the decaying process. The body that was once "mortal," or "liable to death," has ceased to be such. Death has seized it, and it has now become a "corruptible" body. There is a wide difference between a

“mortal” and a “corruptible” body, as our readers must see. One is a living body “liable to death;” the other is a dead body, liable to decay, perish, or be destroyed. Life and decay are opposite. Decay cannot exist so long as life continues. It is the very fact that life has ceased which renders the body liable to decay. Hence, when our Lord was buried, he was a lifeless or “corruptible” body. If God had not brought him from the dead at an early day, he would have decayed; but God “suffered not His Holy One to see corruption,” or decay.

Having shown the difference which exists between a “mortal” and “corruptible” body, and having asserted that none but living bodies are ever termed mortal, we will now assert that “corruptible” bodies are dead bodies, and that a living or mortal body is nowhere styled a “corruptible” body. With these introductory remarks and explanations, we are prepared to give

#### AN INTERPRETATION OF THE TEXT.

Paul, in the previous part of his argument had labored successfully for the purpose of demonstrating that dead persons are raised to life again, through Christ, the life-giving Spirit. Hence, all who had “bore the likeness of the earthy one,” and were “asleep in Christ,” would also “bear the likeness of the heavenly one.” He had already exhibited to his brethren “how the dead are raised up,” and “with what body they would come,” but there were certain details connected with this time of resurrection that were not revealed. It would perhaps appear to the minds of the brethren that none but those who were “asleep in Christ” could experience this change to the likeness of the heavenly one, seeing that no other way of attaining it had as yet been revealed. Paul had shown them clearly that those bodies of the sleeping Saints that were “sown in corruption,” would be “raised in incorruption.” They could see this point, but the question was, what about those of us who are never sown? Shall we lose the benefits of the change that will pass upon those who are sown? Paul seems to anticipate this difficulty, and although its solution had up to that time been a secret, yet he proceeds to “disclose to them the secret.” In doing so, he enumerates many details, all of which pertain to the secret, and are of great importance. It is fair to conclude that all the details enumerated in the secret which were not known previously, are *parts of the secret*. With this view let us proceed. He first shows that it will not be necessary, as his brethren might have concluded from his previous reasoning, that all should sleep, hence he says, “We shall not *all* sleep.” “But if we do not sleep, or are not sown, we shall not be changed,” some one might have said. Not so, says Paul, for “we shall *all* be changed.” “What, both those who sleep, and those who do not?” Yes, *all* will “be changed,” both dead and living. But how will this change be brought about? Will the Elohim again form from the dust those who have died, and breathe into them the breath of life? Will a long period of time be required before those sleeping ones and waking ones experience the change? No. They will “be changed in a moment, in the twinkling of an eye at the last trumpet, for it will sound,” and the result of this *moment's* work will be that “the dead will be raised (from the grave in which they were sown in decay) INCORRUPTIBLE, and WE (who have not been sown, but are mortal, or “liable to death”) shall be changed.”

We see clearly from this reasoning, that the process of time required, according to the Spirit's own statement, for the change that is to pass upon ALL, both dead and living, is but a moment of time, and that one class who

experience this change (the sleepers) are raised possessed of incorruptibility in this brief period of time. Query. If this is true, how can the raising be a process requiring say forty or less years to perfect, and culminating in a momentary transformation to immortality? If we understand the Apostle aright "the dead are raised incorruptible" in a moment of time. If this is so, when are they raised? At the time they awake from death's sleep and come forth from their graves, or a number of years afterwards? Whenever the dead are raised, we are certain of one thing, it will be a momentary work, inasmuch as they are a part of the "all," who are "changed in a moment, in the twinkling of an eye." If we say this is not fulfilled until they have first come forth from their graves mortal, and after a certain period been *tried* before the Judge, to see whether they are worthy of life or death, then they are not raised until the *end* of this period. Consequently, *the dead* are not raised at all, but *living men*, who are *mortal*, are changed to *immortality*, and not "*corruptible*" men, changed to *incorruptibility*. There is, according to this reasoning, but one class. All who are to be changed, are *living* at the time this change takes place, and consequently all are mortal men. There is no distinction whatever between those who fell asleep and those who did not. All are on a par—*living—mortal* men. All are waiting to be invested with immortality. Not a corruptible body will be there to be invested with incorruptibility. Consequently, Paul used superfluous language when he gave his reasons why the change to come upon "all" would be a change from *corruptibility* to *incorruptibility*, so far as the dead were concerned, and a change from *mortality* to *immortality*, so far as the living were concerned. It will be simply the latter, because those who are dead are to be raised "*MORTAL*," and being such they are not "*corruptible*," consequently the change will be from mortality to immortality upon ALL.

This reasoning we utterly ignore, because it is false, and, as we have shown, entirely subversive of Paul's deductions and declarations. He keeps up a plain distinction between the two classes—the dead and living. The dead ones, or "*corruptible*" ones, he says, "must be clothed with incorruptibility." They must possess the opposite of what they possess when the trump of God sounds. Sleeping in the dark chambers of the grave, decayed or decaying, as the case may be, they will be raised from that recumbent and ignoble position to the possession of incorruptibility. No more shall the worms feed upon their decaying bodies, but they will come forth clothed with bodies that will forever be free from decay. This great and wonderful change will be accomplished in a moment of time. Just so, with those who do not sleep. Speaking of these, Paul says, "*this mortal*," or these mortals who are living at that time, "must be clothed with immortality," or the opposite of what they are possessed of when the time for change arrives. How plain! How beautiful! How harmonious is Paul's reasoning, when we do not attempt to distort it from its true meaning, nor cover it over with false reasoning. Hear his conclusion, after this change has passed upon both dead and living. "And when *this CORRUPTIBLE* (in the grave) shall be clothed with incorruptibility, and *this MORTAL* (living one) shall be clothed with immortality, then will that word be accomplished which has been written, "Death was swallowed up in victory."

The trump of God will sound, and the DEAD (not the living) will be changed in a moment to *incorruptibility*. "We, who are alive and remain," will also be instantaneously changed to immortality. Both will be changed at the same time, and after it is completed, we read that that saying will be accomplished, that is written, "Death is swallowed up in victory."

Then those mortals who have been changed to immortality will cry out with triumphant joy, "Where, O Death! is thy sting?" They will have escaped Death's sting by reason of the instantaneous transformation to immortality, whilst those who have been gathered from the chambers of Hades, or the grave, being clothed with incorruptibility, will shout aloud, "Where, O Hades! is thy victory?" Its triumph will be ended. If these dead ones "spring to light" mortal, as some claim, what victory will they have gained over the grave? Their shout will be premature, for they will still be liable to return thither. But, thanks be to God, this is but man's reasoning, fleshly thinking, and not the Spirit's teaching. Let us, brethren, be careful how we receive these perversions of God's word. Let us retain the literal, and primary interpretation of all texts, and turn a deaf ear to those men who seek to spiritualize the meaning of God's word, where the literal meaning is harmonious and obvious. These spiritualizers are the class of men to whom we are indebted for much of the "mystery" that has been thrown around the word of God for centuries. It is a part of the mystical Babylon from which we have been laboring for years to extricate ourselves. Do not let us voluntarily emerge from the light into which we have been brought by God's goodness, back again into the darkness of Sectarianism. That "the word of God may dwell in us richly," we earnestly pray. Amen.

W.

## Correspondence.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."  
—MAT. III: 16.

### Expelled for Believing the Scriptures.

*Editors Herald of the Coming Kingdom:* The following extract is from a letter addressed to one of our German Baptist friends in this community, and written by one who but a short time since took a strong position against the truth, and favored the heathen dogma that man has an immortal soul. I have frequently noticed that all those who have ever undertaken the task of investigating this subject, and have searched the Scriptures for evidence to *prove* that man is immortal, are in every instance compelled to give up their position; hence young people are frequently admonished by their parents not to investigate the life and death question, as they say, "Secret things belong to God, and if you meddle with them He will send you a strong delusion to believe a lie." Thus terrified, they stop all investigation. Could not our Pede-Baptist friends prove by the same mode of reasoning that infant sprinkling is Scriptural? Prove to me that man is immortal, and I will prove that infant sprinkling is a Christian institution. But to the extract:

*Dear Friend:* \* \* \* \* I promised to give you some of the proceedings of the Church here in Iowa. \* \* \* I was expelled from the Church, as you know. The charge they had against me was "for believing that the dead sleep, and are unconscious, between death and the resurrection." This I believe, and this was the charge they brought against me. I tried to defend myself by reading a few passages out of the Old Testament. I read the last chapter of Daniel, the second verse, which reads, "Many of them that sleep in the dust of the earth shall awake to everlasting life," etc. This did not suit them, as Elder \_\_\_\_\_ told me we had nothing to do with the Old Testament, that "the law and the prophets were until John," but my Savior tells me He did not come to destroy the law but to fulfil, and every word that was written in the Old Testament was just as true after the Savior came as before. The Bible is God's Holy Word, and by it will I try

and live. I do not wish to be understood that we must keep the old law, but everything written therein is truth.

I do not feel anyways bad about it, for I know that I was not expelled for any immoral conduct. If a man cannot belong to a church, just because he believes the Bible, he had better stand alone. The brethren, here, preach that a dead man knows more than a living one, and when he dies he takes his flight to heaven, or a spirit land, where he enjoys great happiness if righteous, but if unrighteous sinks down to hell in anguish and despair. There is a great deal of Spiritualism among the brethren here. I do not know what you believe in regard to these things, but I am taught that we do not receive our reward until after the resurrection. I will give you a few passages to show that the dead sleep, and know not anything before the resurrection. Psalms cxlvi: 3-5. "Put not your trust in princes, nor in the son of man in whom there is no help; his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Look at this language of David. Can a man be a conscious, intelligent being, without thoughts? Can an immortal, conscious, intelligent soul exist without thoughts? This declaration of David's is like a nail in a sure place. Again he says, "Return, O Lord, deliver my soul; Oh, save me for thy mercy's sake; for in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Psalms vi: 4, 5. What can be plainer than this! And I can quote passage after passage to prove the same thing. The Scripture also says, "The dead know not anything," etc.

This is a troublesome world. There is quarreling among those who should have the least strife. I find the brethren are very shy. They think these soul-sleepers are a dangerous set; but at the same time they cannot defend or substantiate their own theory.

We are well and enjoying good health. I hope this may find you the same. I hope, and my prayer is, that we can be together in Christ's Kingdom, never to part again.

Your friend,

I hope our young friend will not stop his investigations until he understands and believes "the things concerning the Kingdom of God, and the name of Jesus Christ," and then becomes obedient by being immersed, not into a sect, but into the Christ. He will yet learn that we need not go to the Old Testament for evidence to upset the popular theory that the dead know more than the living, when the Apostle Peter declares, "David is not ascended into the heavens." Acts ii: 34. There we see the wide difference existing between the teachings of men and the sayings of God's Book. Peter further declares that, "David is both dead and buried." Acts ii. Could Peter say that David was dead if he knew that he was alive in heaven? Solomon says, "The dead know not anything." How could he give utterance to such a sentiment if he knew that his father, David, and all the righteous dead, were praising God in heaven? Many of our Dunkard friends are investigating this subject, and I hope the time is not far distant when they will no longer consider it a crime to believe the Bible, and reject lying vanities, such as sky kingdom rewards, redemption from hell, man's immortality, immersing men and women who have no intelligent faith, etc., etc.

P. FAIRNEY.

### The Size and Price of the Herald.

*Brethren Wilson and Moyer:* Permit me to pen a few thoughts for the HERALD in behalf of my Master's cause. First, let me say that the style of the paper, and the spirit manifested through its columns, is truly commendable, being in harmony with the faith that works by love. Love works no ill to its neighbor, therefore, love is the fulfilling of the law. Those who write, even in controversy, ought to manifest brotherly love, and a Christian regard toward each other. Indeed, we should not expect to accomplish any good by resorting to harsh, ugly, and unbecoming expressions, such as "heretics," and charging brethren with dishonesty. Such things cause brethren who read to lament, and outsiders to shake the head and say, not there do we find Christianity. We do hope the brethren will consider seriously these things, and let us have a good, instructive paper, one that we can gladly lend to our honest neighbor, that he may see the light of life, and love of God and the brethren, and thus be

constrained to love God and keep His commandments, so as to be counted worthy of the Kingdom of God soon to come. The worst objection we see to the new HERALD, is its size; it, like other kindred papers, is not large enough. If it was equal in size and price to other religious papers, I am well satisfied that its support would be doubled, if not trebled, for persons uninstructed in the Word of Life, do not appreciate its worth, and sometimes they tell me that our papers are too small, and are speculating institutions. I know of several friends here who are favorable to the truth, who would take our paper if it was as cheap as other papers. If our highest object is to do good, and enlighten with the light of life the minds of poor perishing mortals, ought we not to direct our efforts wholly to that end? Therefore, I long for the time to come when the HERALD and the "Banner" shall be consolidated, making one large instructive paper that would gain the attention of hundreds now in darkness. Brethren, is there any good reason why this should not be accomplished? If there be such cause, I have never, as yet, been able to see it. Hastening on the long prayed-for time when the Kingdom shall come, and God's will be done on earth as it is in heaven, is an item of no small magnitude. Now brethren, we submit the foregoing for your candid consideration, hoping it may meet your approbation, believing the time is short. Whatsoever our hands find to do, let us do it with our might, for there is no work, nor device, nor wisdom in the cold grave whither we all hasten. Therefore, let us gird on the whole armor of God, that we may be able to stand against the wiles of the enemy, and, having done all, to stand. Soon the race will be run, the battle over, the victory gained, Christ and His Kingdom here, the Lord's brethren immortalized, His reign and glory to share, and the earth restored as Eden, where we can delight ourselves in the abundance of peace. . World without end. Amen.

T. E. ADAMS.

[In relation to the size and price of the HERALD, as compared with those papers whose teachings are, in the light of God's truth, but fables, we would add, that those who make such comparisons will please remember that whilst such traditions as these papers teach are popular they will be well supported; whereas, the truth, being unpopular, is upheld by a few feeble hands. When a hard-working man can make the same gorgeous displays of wealth as a millionaire, then we may expect to see the journals which advocate God's truth on a par with those that advocate error, in point of size and price. The HERALD, however, furnishing twenty-four pages of closely printed matter in each number, at two dollars a year, is a cheap periodical. Perhaps Brother Adams would not part with it at even a greater price. But we will add, that it will entirely depend upon the support meted out to the HERALD this year, as to what its size will be next year. All we ask is that the brethren will barely meet the *actual expenses of its publication*, and, as long as we are able, we will give our labors on it willingly. If, at the close of the year, we find it will be safe to do so, we shall enlarge its pages gladly. We are determined on one thing, and that is, no one shall say that "there is a speculation" in the publication of the HERALD, so far as we are concerned, and say it truthfully, for we shall not take a cent from its funds, but allow all that is received during the year to go towards its publication and enlargement. Thus you see, brethren, that there is an incentive for you to help on the good work as you feel able, and we will faithfully disburse all that is received. We hope that another effort will be made by all to increase the subscription list at once. Work with us, brethren, and you shall not be disappointed in the results. We are determined to put the HERALD on a solid foundation, so that it may flourish for a long time to come, or at least, until the Master returns. Give us your hearty co-operation.]

W.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
 JESUS. " \* \* \* They received the Word with all readiness of mind, and searched the Scriptures  
 daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

[Communicated for the Herald.]

### Is the Kingdom of God Already Established?

REVIEW OF A SERMON.

DURING the first week of February, we spent a few days in Franklin Grove, Illinois, for the purpose of visiting the brethren living there, and to proclaim the Word of Life. We have at different times during the past four years preached "the Word" to the people of Franklin Grove, and vicinity, and we rejoice to know that our labors have not been altogether in vain, as a few have embraced the truth, and are contending for it. On our arrival at Franklin Grove, we learned that a meeting was in progress, conducted by the German Baptists, better known as Dunkards. Being requested to go and hear one of their ablest preachers, Elder Eby, we did so, on two different occasions, with a view particularly of learning what were their religious peculiarities. As a man, and as a preacher, Elder Eby is held in high repute among them. We were, however, somewhat disappointed to hear him, in his second discourse, put forth an effort in opposition to the *truth*. For various reasons, we had persuaded ourself to think that Mr. Eby was too well posted in Bible teaching, to get up and boldly advocate one of the boldest errors of orthodoxy. But in this we were mistaken, as he emphatically taught that the Kingdom of God was set up eighteen hundred years ago, and that Gospel believers are now in the Kingdom, whereas the Bible teaches that the Kingdom is yet future, and hence, the subject of faith and hope. We can, however, account for Mr. Eby's effort, seeing that a number who were formerly members of the Dunkard church, have, within the past year, become obedient to the truth, and consequently come out from among them, and taken a decided stand for "the faith once delivered to the Saints." The Dunkard church is composed of a class of people who, although honest and sincere, are nevertheless wanting in the faith. Some of them may understand certain things pertaining to the faith, but as a whole, or as a system of truth from God, they do not comprehend it. Elder Eby's discourse was an effort to prove that Jesus established His Kingdom eighteen hundred years ago. His text, Col. i: 13; reads, "Who hath delivered us from the power of darkness, and translated us into the Kingdom of God's dear Son," or according to the "Diaglott" translation, "who delivered us from the dominion of darkness, and changed us *for* the Kingdom of the Son of His love." The Greek preposition *εἰς*, *eis*, says Greenfield, when used with reference to an object, is translated *for*. We are therefore confident that the "Diaglott" rendering is correct. We are delivered from the power of darkness and changed—for what purpose? Answer, that we may obtain an inheritance in the Kingdom. But Mr. Eby terms the Church the Kingdom, and says that men are translated into the Kingdom, when they are converted. But this is all assumption, the Church is one thing, and the Kingdom is another. The Bible never confounds Church with Kingdom, the two words are never used interchangeably in the Scriptures, and it is all talk without proof to term the Church the Kingdom. A man claiming to be a Bible scholar, and a teacher of the Gospel, should know better than to thus mix up things.



Elder Eby, after having stated that the Church was, or is the Kingdom, and that men now get into it, he took another step in advance, and told us that "the Kingdom is the spiritual reign of Christ in the believer's heart," thus claiming that the Kingdom is in the heart of each individual Christian. In one moment he describes the Kingdom as something for men to *get into*, and the next moment, as something that *gets into men*. Then again, he spoke of an immortal and future Kingdom. It is difficult to determine how many kingdoms Elder Eby has. This kind of teaching, for want of a better word, we call bungling.

What is the Kingdom of God? This is a plain question, and we will give a brief answer. It is a real monarchy to be established on the earth, composed of all the constituent elements necessary to constitute a Kingdom; 1. a King; 2. associate rulers; 3. territorial domain; 4. subjects and laws. God's Kingdom will therefore be an organized government, visible and real to all. Jesus will be the great King; the Saints His associate rulers; the earth its territorial domain; Jerusalem restored, or rebuilt, the metropolitan city; the nations, both Jews and Gentiles, the subjects of the Kingdom. The above is plainly set forth in the Scriptures of truth. All the Prophets testify concerning this Kingdom in language too plain to be mistaken. The theory of a sky Kingdom, Church Kingdom, or a Kingdom in the heart, is nowhere taught in the Word of God. Men are under the necessity of distorting the Word of God, and handling it deceitfully, in order to advocate such a theory with any show of plausibility.

There is but one Kingdom spoken of in the Scriptures as the Kingdom of God, not a *Kingdom*, but "*the Kingdom*." The time of its establishment is always associated with the second appearing of Christ, and the resurrection of the sainted dead. These points are too plainly and explicitly stated by Prophets and Apostles to be misunderstood or controverted by the unbiased Bible reader.

In order to show that the Kingdom is not the Church, and that it is not already established, we will give a few proofs from the Scriptures. Jesus said, "fear not little flock, it is your Father's good pleasure to give you the Kingdom." The Kingdom is something which God will give to the Church; therefore, the Church cannot be the Kingdom, as Mr. Eby affirmed. Again, James says, "bath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom, which He hath promised to them that love Him." God has promised the Kingdom to the Church, but they have not received it as yet, because they are heirs.

If Christians were in the Kingdom, they would not be heirs, but inheritors. But perhaps Mr. Eby would say the Kingdom of which the Saints are heirs, is the immortal Kingdom. True, the Saints will be immortal when they inherit the Kingdom, and for this reason we claim that they are not now in the Kingdom, because they are mortal and subject to death. God's Kingdom will be an incorruptible Kingdom, therefore, those who inherit it must be immortal and incorruptible. God has no present and mortal Kingdom for men, either good or bad, to get into, therefore the Saints are not now in the Kingdom of God. Mr. Eby, quoted the language of Jesus, where He says, "my Kingdom is not of this world," and then claimed that Christ's Kingdom could be in the world and yet not of it. It is true of Christians that they are "in the world, but not of the world." But it does not follow therefore that Christ's Kingdom is in the world and not of it. Jesus said, "my Kingdom is not of this world, if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence." John xviii: 36. The last clause of the above verse explains the whole. The

idea is as follows: My Kingdom is not of this world, (*κοσμος κοσμος*, arrangement or order of things) nor is it of this age, it is not from this time forward, which is equivalent to saying that in some future period, His Kingdom would be established, and exist from that time forward. But Elder Eby flatly contradicts Jesus in saying that His Kingdom was set up eighteen hundred years ago, and has existed from that time forward. A false and absurd theory will always lead men into difficulty.

The great sin of preachers consists in following the example of Saul, who listened to the voice of the people in preference to the voice of God. As the people believe, the preachers are inclined to preach. If the Church believe that the Kingdom of Christ was set up eighteen hundred years ago, it is taken for granted that it is true, and preachers, without presuming to examine the subject, will stand up and contradict the Lord Jesus, by saying that His Kingdom was established when He was upon earth, while He plainly declares before Pilate, "my Kingdom is not of this world," and to make it still more plain, adds, "but now is my Kingdom not from hence." If Christ's Kingdom was now organized and in force, it would protect its subjects. The Saints would not have been persecuted and slaughtered by thousands if they had been in the Kingdom, as affirmed by Mr. Eby. When God's Kingdom is set up, the righteous will be protected. He (Christ) will "break in pieces the oppressor, and let the oppressed go free." He will "rule the world in righteousness, and execute justice and judgment in the earth."

¶ Elder Eby, next quoted the language of John the Baptist, "repent, for the Kingdom of Heaven is at hand." If the Kingdom was eighteen hundred years in the future from the days of John, he could see no force or propriety in the phrase, "the Kingdom of Heaven is at hand." Peter says, "But the end of all things is at hand, be ye therefore sober and watch unto prayer." 1 Pet. iv: 7. It was upwards of eighteen hundred years ago that Peter penned the above language, and the end of all things has not come yet. It does not follow that the Kingdom was set up in the days of Christ, because John said it was "at hand," any more than that all things would come to an end within one year, or ten from the time Peter said the end was "at hand." The phrase, *at hand*, simply signifies approaching. The Kingdom was at hand in the days of John, because it was the next great event in order. The same is true with reference to Peter's use of the expression, "the end of all things," the great consummation, to be brought about by the Lord's coming. The resurrection of the dead, and the establishment of the Kingdom, is, when compared with other events, the next great one approaching, and therefore, can be said to be "*at hand*" in this sense. Again, in the days of John, Rome was a universal empire, and according to prophecy, the last universal Kingdom that shall prevail until God's Kingdom shall be set up. The Kingdom of God was therefore at hand, because it was the next great universal Kingdom in order. If Mr. Eby, had considered Peter's use of the expression, "*at hand*," he would have been able perhaps, to see the force and propriety of its use by both John and Peter. That the Kingdom, though at hand, or approaching in the days of John the Baptist, and Jesus, is still future, is evident from the fact that it is still proclaimed by the Gospel as the subject matter of promise and hope. The Gospel is the good news of the Kingdom that God has promised to them who love Him. If, therefore, the Kingdom was set up in the days of Christ and His Apostles, it would no longer be a matter of promise and hope, but a matter of fact. Men do not hope for what they see or possess, but as the Christian of the nineteenth century hopes for the Kingdom, the same as the believer of the first century, we there-

fore conclude that the Kingdom has not come, and that men do not get into it, as asserted by Elder Eby. This point we think is too plain and evident for any candid enquirer after truth to mistake.

We come now to notice Dan. ii. This chapter was referred to, but fortunately for the theory of the speaker, was not read. Daniel, to illustrate the effect that God's Kingdom will have on the nations, or rather governments of earth, when it is established, compares it to a stone cut out of a mountain without hands, which shall smite the metallic image representation of earthly Kingdoms, and grind it to powder; an event, which though yet future, will surely come to pass. Mr. Eby said the stone began to roll in the days of Christ, and had been rolling ever since, and would continue to roll, until the stone became so large as to fill the whole earth. The Prophet, however, says nothing about the stone rolling; it smites the governments of earth, and grinds them to powder, utterly destroying all opposing power, and then becomes a great mountain, filling the whole earth. We understand Mr. Eby to mean by the stone rolling, the progress of Christianity, and that it does not cease to roll until all mankind are converted. But what a wide waste of ages it will require to accomplish a work of such magnitude. The stone has been rolling for nearly two thousand years, and there are not to-day as many genuine Christians on the earth, as when Paul appeared in the court of Cæsar, bound with a chain. The world, notwithstanding all the efforts of missionary societies, is no nearer being converted now, than when Jesus said, "many are called, but few are chosen." If by preaching the Gospel, all the world was to become Christianized—if indeed this was the purpose and order of God, then would we believe it, but such is not His purpose. The Gospel was to be preached not to convert all, but as a witness to all, and to call out from among the nations a people for His name. Acts xv: 14. When this is accomplished, then will the stone fall upon the wicked and Godless governments of earth, and grind them to powder. If the stone had done this work in the days of Christ, as Mr. Eby claims, we should not see the earth filled with violence and blood, as it is this day. It is not necessary to adduce further arguments to prove the absurdity of Mr. Eby's position on this point. All that is necessary is to read the second chapter of Daniel, noticing particularly the conclusion announced in verse 44: "In the days of these Kings, (that is, the ten Kings, or Kingdoms into which the fourth, or Roman Kingdom was to be divided,) shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all other Kingdoms, and it shall stand forever." Such will be the work done when the stone smites the metallic image and breaks it to pieces. The Saints will take the Kingdom and possess it; not mortal and dying as now, but deathless, incorruptible and glorious. Daniel says nothing about a Church Kingdom, or a Kingdom in the heart. Such a kingdom as Mr. Eby preaches, the Prophets are strangers to. Daniel looked far down through the aisle of ages, and saw four great kingdoms, Assyria, Persia, Greece, and Rome. Their history was mapped out before him, their rise, and bloody career of war, together with their deeds of oppression, and final overthrow. But Daniel was not favored thus with a view of future events for himself alone, but that through him God might leave on record words of wisdom and consolation for all His people of after days. Therefore, Daniel was informed that when the fourth, or Roman Kingdom, should be divided, the next great event in order would be the setting up of God's Kingdom, and the deliverance of His people. Hence, it is said, "The Saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even for ever and ever." Dan. vii: 18.

The parables of Jesus constituted in the main the only Scriptures read by Mr. Eby, to prove his position. Because the Kingdom of Heaven is likened to a "sower going out to sow;" a "net cast into the sea," or "leaven in three measures of meal," etc., therefore he claimed that the Kingdom of Heaven must have been set up in the days of Christ. This mode of reasoning we admit is sometimes very convenient, but it will not answer the purpose with those whose minds are not corrupted by human traditions. We would remind Mr. Eby of the necessity of proving his position first by plain declarations of Scripture. Give us the plain texts first, and then introduce parables in illustration of these texts. But as Mr. Eby has resorted to parables, we will endeavor to follow him in this channel, and see what progress he makes. The Word of God is consistent and harmonious with itself. Parabolic illustrations should never be so construed as to contradict the plain and naked statements of Holy Writ. Paul admonished Timothy to "rightly divide the Word of truth." This admonition is worthy of the attention of all those who claim to be Gospel preachers. With these remarks we will now proceed to notice some of the parables.

In Luke xix: 11-13, we read "And as they heard these things, he added and spake a parable, because He was nigh to Jerusalem, and because they thought the Kingdom of God should immediately appear." Now here we have a parable exactly to the point—viz: as to *the time* when the Kingdom should appear. If Mr. Eby had noticed this parable, he would have succeeded much better in his expositions of the rest, for this would have furnished him the key by which to unlock the others, and thus expose to view those hidden truths upon which so many stumble and fall. 'He said therefore," that is, "because they thought the Kingdom of God should immediately appear," "A certain nobleman went into a far country, to receive for himself a kingdom, and to return; and he called his ten servants, and delivered them ten pounds, and said unto them, occupy until I come." By this parable Jesus plainly taught that the Kingdom of God would not appear until He, the nobleman, should return from the far country. There were some at that time who thought the Kingdom would appear immediately, even while He was with them; and there are others, Mr. Eby among them, who now affirm that the Kingdom did appear when Jesus was on the earth. But both these parties are wrong; the Kingdom did not come, and will not until Jesus shall return. This point is too plain and positive for any one to controvert. Why then contend for a Church Kingdom, a Spiritual Kingdom, or any kind of a Kingdom as already established by the Lord, when he, by the above parable, positively teaches that the Kingdom will not appear until he shall return from heaven? Jesus, the nobleman, has gone into a far country to receive the kingdom, or royalty, and when he returns he will come clothed with authority to dispossess his enemies, and gather out of his domain all things that offend or work iniquity. He is to come with great power and glory, and then shall "He sit upon the throne of His glory." He now occupies a position at the right hand of the Father's throne, but when He returns to earth He will occupy His own throne. Hence He says, "He that overcometh will I grant to sit with me in my throne, even as I have overcome and sit down with my Father on His throne." Rev. iii: 21. When Christ establishes His Kingdom, the Saints will be with Him, and participate in the glorious work. They are to be "kings and priests, and reign with Him on the earth." See Rev. v: 10. We might go on and notice all the parables on record, but suffice it to say that none of them teach a doctrine contrary to the one already noticed. The great theme of

Christ's preaching was the "Kingdom of God." It was always the chief topic of His discourses. He made use of parables at different times to illustrate His subject. He proclaimed to the people that He was the Anointed King. He claimed to be the rightful heir to David's throne and Kingdom, which was the Kingdom of God. The disciples therefore asked Him, saying, "wilt thou at this time restore the Kingdom to Israel?" Acts i: 6. They did not ask Him about a Church kingdom, or a kingdom in the sky, or in the heart, nor did they ask Him whether He ever intended to restore the Kingdom to Israel or not, but wilt thou do it "at *this time*." In His reply to this question, He plainly gives the disciples to understand that there are times and seasons when the restoration of the Kingdom to Israel, shall be accomplished. Now the parables of Christ illustrate various features pertaining to this Kingdom. Sometimes He illustrates the relation that men sustain to the Kingdom prospectively, and again, the relation they sustain to it at the time of its establishment. But nowhere does He teach by parable or otherwise, that the Kingdom is now set up, in any sense whatever. There is not a single one of all the parables that can justly be claimed as teaching that Christ's Kingdom is at present a matter of fact. The parable of the mustard seed, as well as that of the "leaven in the three measures of meal," illustrate the nature of the Kingdom, and the effect it will produce when it is set up. Like the mustard seed and the leaven, it will be small and local in its beginning, but universal and glorious in its full development. The parable of the "ten virgins" shows how two classes of persons will be related to the Kingdom when it comes, while the parable of the "sower going out to sow," shows how men are at present related to the Kingdom prospectively, by faith in the Gospel, or the Word of the Kingdom, the seed sown. But we see nothing in any of these parables tending to show that the Kingdom was established in the days of Christ and His Apostles. On the contrary, they plainly and emphatically prove that the Kingdom was future. Had the Kingdom been set up when these parables were uttered, there would have been no force or beauty in their illustrations.

Mr. Eby, after having made the most of his parabolic evidence, quoted the passage, "Except a man be born again he cannot see the Kingdom of God." How this passage can be claimed to prove anything concerning the time of the Kingdom's establishment, we fail to see. That man must be born again, and born as Jesus says, "of water and of Spirit," in order to inherit the Kingdom, we most heartily believe. The passage teaches the necessity of a second or new birth, also the kind of birth requisite; but further than this we see nothing bearing upon the subject for which it was adduced. The theory of Mr. Eby is, that men are born of the Spirit when they are converted or become Christians, and therefore get into the Kingdom when they become obedient to the Gospel. But this is all assumption. Jesus says nothing of the kind. He is speaking of the Spirit birth in contrast with the birth of flesh. He says, "that which is born of flesh is flesh, and that which is born of spirit is spirit." Now we will affirm, and prove, that Mr. Eby never saw a man who had been born of spirit. Men who are born of the flesh are flesh; they are nothing more, nothing higher. They have a fleshly nature, and are therefore subject to death, being mortal and corruptible. But men who are born of the Spirit are spirit; they have spirit bodies, and are therefore incorruptible and immortal. Has Mr. Eby ever seen spiritual and incorruptible men? Nay, verily, for such do not live on earth at the present time. The posterity of Adam are all born of the flesh, and hence are mortal and dying. But when men are born of the Spirit they die no more. Now Paul explains

this point clearly, "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man (Adam) is of the earth, earthy, the second man is the Lord from heaven; and as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this, I say, brethren, flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." Paul declares plainly that flesh and blood cannot inherit the Kingdom of God. Mortal men must be born again before they can inherit an incorruptible Kingdom. Therefore Paul declares that the dead Saints shall be raised incorruptible, and the living ones changed, at the sound of the last trump. This is the time when the new or Spirit birth takes place—"This mortal shall put on immortality, and this corruptible shall put on incorruption." "It is sown a natural body, it is raised a spiritual body." This work of transformation, or being born again, will be accomplished by the Spirit of God as affirmed by the Apostle, "If the Spirit of Him that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you." Rom. vii: 11. The Spirit birth does not take place at conversion, but at the time when the Saints shall become incorruptible and immortal. The Adamic nature is animal, and such are all of Adam's posterity. They have been born of the flesh, and are flesh. But those who shall be quickened, changed, or born of the Spirit, will be spirit. This change, however, men do not experience at the time of conversion, but at the sounding of the last trump, and the resurrection of the dead. Jesus still further illustrated the nature of the Spirit birth in the following language, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." John iii: 1-8. We take this language, not simply as expressive of the manner in which men are changed from the natural to the spiritual, but as significant of what spirit beings are able to do in appearing and disappearing before mortal vision in such a manner that purely corruptible and mortal beings cannot tell from whence they come or whither they go. This is something that pertains to beings born of the Spirit, and not to mortals. When therefore the Saints of God are born of the Spirit, and enter the Kingdom of God, they will possess all the qualities of Spirit beings. They will be like the angels, tangible, but nevertheless spiritual. But the Saints have not yet attained unto the nature of angels, not having been born of the Spirit, and consequently have not entered into the Kingdom of God. They must wait until the Lord comes. It is useless to try to get into the Kingdom before the proper time. Now is the time to make our calling and election sure, by qualifying ourselves for the great day of His coming. Let us therefore, buy the truth, and sell it not, that we may be sanctified and saved by it.

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THE BIBLE.—As far as our species is concerned we may say, one sun, one Bible. Shut that glorious book, blot from the human memory what we have learned from its pages, and you quench the day-spring. The whole world lieth in darkness, and to guilty, miserable man, there remains no Savior, no guide in life, no support in affliction, no victory over death; the grave becomes an unfathomable abyss, and eternity spreads around like the ocean, dark, illimitable, fearful! But open now again that book, and lo! the Sun of Righteousness arises with healing in His wings, and all around us is full of joy and life!

[Communicated for the Herald.]

## The Divine Standard of Character.

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruptions that are in the world through lust." 2 Peter i: 3, 4.

We wish to notice the following points contained in the foregoing passage of Scripture. First, the character developed, viz.: a character like God's. Godliness, signifies Godlikeness. God has not erected an imperfect standard by which to develop character, for then He would endorse imperfection. This He could not do without denying Himself. Had God presented an imperfect model of character, then man might equal the model, and still be unlike God. To unite an imperfect character with a perfect nature, would be an eternal incongruity. Hence, God requires a perfect character before He will bestow upon man a perfect nature. Had God selected as a model the chief of all the holy angels, still man might come up to the model, and yet be comparatively imperfect; for according to Job, God accuses His angels of folly. Had He selected His well-beloved Son as the model, still man would have a relatively imperfect standard of character; for none but God is absolutely perfect. Hence, in presenting a Divine model which all the angels in Heaven, and all the redeemed on earth may imitate forever, and yet never equal, He presents His own infinitely perfect character. From the matchless perfections of this great Original, all intelligences may look with wonder and admiration through the ceaseless ages of eternity, and with reverence bow before His infinite wisdom and almighty power. The character of God is reflected upon the immaculate character of Jesus Christ, as the glory of the sun is reflected upon the pale face of the moon. He was without sin, but not without temptation. He was made perfect through suffering. "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth, and they who are sanctified, are all one, for which cause He is not ashamed to call them brethren." Heb. ii: 10, 11. Jesus, the captain, and the company must all be alike perfect; and made perfect through the same instrumentality, viz.: the ordeal of suffering.

The Father has endorsed the character of His Son, and He hath promised to endorse the characters of all who shall develop a character like His. The Father did not endorse Christ, or call Him His Son, until He had given a visible demonstration of His fidelity to His righteous law. "Then cometh Jesus from Galilee, to Jordan, unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto Him, suffer it to be so now, for thus it becometh us to fulfil all righteousness, (i.e. all righteous requirements.) Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water, and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo! a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased." Matt. iii: 13-17. That we may develop the perfect character of the Son of God, we must not only follow His perfect example, but obey all His righteous precepts. In the midst of the transfiguration, when His face did shine as the sun, and His raiment was white as the light, a voice issued from the mantle of cloud which enveloped Him, saying, "This is my beloved Son in whom I am well pleased; hear ye Him." Matt. xvii: 1-5.

Christ presents His example in keeping His Father's commandments and abiding in His love, as a reason why we should keep His commandments, that we may abide in His love. "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." John xv: 10. Hence, Christ is our pattern and teacher. If, therefore, we shall follow His perfect example, and obey all His commandments, our Heavenly Father will be as well pleased with us, as He was with our Lord, when He said, "This is my beloved Son in whom I am well pleased." Such a character is like God's, and such a character we must all possess, before we shall be accounted worthy to obtain the Divine nature. But it may be affirmed that Christ never had a character *unlike* God's, to have it transformed into His likeness.

In reply, it may be observed that as far as the plan of God was concerned, He had no character until it had been developed by obedience to His Father's commandments. Character is the result of action toward law. Christian character is the result of obedience to the commandments of Christ. This obedience, to be acceptable to God, must be prompted by the same spirit of love, humility, and fidelity to Christ, that His was to His Father. Hence, Paul says, "Now if any man have not the spirit of Christ, he is none of His." Rom. viii: 9. Hence, cold formal obedience is not acceptable worship to God. "Though we speak with the tongues of men and angels, and have not love, we are as sounding brass, or a tinkling cymbal." 1 Cor. xii: 1. None can develop a character like God's who have not the law of God, and who having it do not obey it. This therefore, is a glorious boon, which is not attainable by the whole heathen world. And the Divine character being the only predicate of the Divine nature, not one of the heathen who have ever lived, or will hereafter live shall attain to the Divine nature, which is the immortal and incorruptible nature. Of all who have been enlightened by the Word of God, not one, will ever obtain the Divine nature unless they have first developed the Divine character. And of all who have developed a character like God's, not one will ever obtain the Divine nature, if they shall have marred the beauty and symmetry of the Divine character by unforgiven sins. All the former class have, and all the latter will perish like the brute beasts, in their own corruption. Obadiah 16; 2 Pet. ii: 12. This brings us to notice more definitely the conditions upon which the sinner obtains a character like God's, or having obtained it, by which it may be maintained.

First, the character of no sinner is like God's. Absolution from all his past sins is an essential pre-requisite to a character like God's. The conditions of the remission of all our past sins, are, 1. Faith in the Gospel of the Kingdom. Mark xvii: 15, 16; Matt. xxiv: 14. 2. Repentance. Luke xxiv: 46, 47. 3. Baptism. Acts ii: 38; xxii: 16. Having complied with these conditions, we are just as innocent as was the Son of God, when, having risen from His watery grave, the Father proclaimed Him His "beloved Son in whom He was well pleased." At this point, as regards innocency, our characters are like God's. Now, if from this starting point we go forward in obedience to all the commandments, as enforced by Jesus Christ, and taught by the Apostles, "giving all diligence, to add to our faith, virtue; (courage) and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" (love) 2 Pet. i: 5-7; if we do these things, we shall just as certainly obtain the Divine nature, and with all who shall be delivered from the bondage of corruption, to the glorious liberty of the Sons of God, obtain an



abundant inheritance into the everlasting Kingdom of our Lord and Savior Jesus Christ, as that God shall fulfil the exceeding great and precious promises, which He has held out as inducements for us to overcome the world, and escape its corrupting influences. But even the most eminently pious are fallible, and in great danger of turning from the straight and narrow path marked out by Christ and His Apostles. Should the Christian, in some unguarded moment, transgress the law of God, and thus efface the moral likeness of God, are provisions made in the revelation of the grace of God, whereby his sins may be forgiven? The Apostle John has revealed both the danger and the remedy for the sins of the body of Christ. Hear him, and believe what He says. "My little children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." 1 John ii: 1. Will our advocate succeed in securing our acquittal? Listen again to the inspired Apostle. "If we confess our sins, He (the Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Amen.

J. M. STEPHENSON.

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[Communicated for the Herald.]

### The Second Gathering of Israel.

"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 Shinar, 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."—Isa. xi: 11, 12.

A great many writers have expressed their minds upon the subject of the second gathering of Israel, and yet, a great deal of light may still be thrown upon the subject. The question is, has this language of the Prophet been fulfilled, or is it yet future? Some aver that it has been literally fulfilled. The Prophet says, "the Lord shall set His hand the second time." There must, therefore, have been a *first* time, in order to find place for a second time; let us briefly examine the nature of the first gathering, which, as all know, was from Egyptian bondage. Stephen narrates, (as recorded in Acts vii:) how the children of Israel were delivered. At the 34th verse we read that "God said unto Moses, I have seen the affliction of my people which is in Egypt, and I have heard their groanings, and am come down to deliver them." This language refers us to Exodus the third chapter, where a full account of their deliverance is recorded. Leaving now the first gathering, we will proceed to notice the second. In order to get clearly at the truth upon this subject, we will commence at the time of their deliverance from Egypt, and run briefly over their history up to the time presented in the text under consideration. Moses led them in the wilderness forty years, and then went upon Mount Nebo, viewed the land of Canaan, and died. His successor, Joshua, led them through all the various conflicts, in which they were engaged, while conquering the nations then living in the land. The twelve tribes remained as a united people, and were controlled by Judges for the space of four hundred and fifty years, then they asked God for a King to reign over them. He granted their request, and gave them Saul; David succeeded him, and Solomon reigned in David's stead. He it was who built the Temple, with all its scenery and magnificence, and before his death created great burdens upon the people. He was finally seduced to idolatry, and the Prophet Ahijah told him that the Kingdom should be rended from him, and given

to his servant. During this time, the whole twelve tribes continued as one nation. Rehoboam was anointed King after Solomon, but, inasmuch as he refused to remove the grievous yoke which his father had placed upon the necks of the people, they refused to serve him, (1 Kings xii: 4,) and a division arose in Israel. Ten of the tribes having anointed Jeroboam as King over them, were, from that time, constituted the "Kingdom of Israel," 1 Kings xii: 20. Judah and Benjamin only were left to support Rehoboam. From this time we find *two* Kingdoms existing, Israel and Judah. This division in Israel took place B. C., 956. About 225 years after this, the ten tribes, on account of their Idolatry (2 Kings xvii: 16), were carried into captivity by the Assyrians. 2 Kings xvii: 23. Judah and Benjamin, however, remained in peace under their good King Hezekiah. These two tribes continue as God's people, keeping up the line of genealogy, for Christ was to come from the tribe of Judah. We shall shortly see who went to Babylon, the twelve, or the two tribes. Ten tribes we have seen, were carried into Assyria, B. C., 730. Now, let us see what became of Judah and Benjamin. Remaining as God's people for about 120 years after the captivity of the ten tribes, but finally becoming wicked and rebellious, the Prophet Ezekiel records the sentence upon their **LAST KING** Zedekiah, Ezekiel xxi: 25-27. They were carried captive to Babylon, B. C. 607, by Nebuchadnezzar, remaining there for seventy years. They were not scattered, however, but simply led to Babylon. The seventy years having ended, King Cyrus issued a proclamation, granting them the liberty of returning from Babylon, to rebuild the Temple. "Thus saith Cyrus, King of Persia, the Lord God of Heaven hath given me all the Kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? \* \* \* let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel." Ezra iv. "Then rose up the chief of the fathers of JUDAH AND BENJAMIN." Ezra i: 5. Here we see plainly that Judah and Benjamin *only* were in the Babylonish captivity. How futile then is the effort to limit our text to the return from Babylon.

If the return from Babylon was not the second gathering referred to, the question arises, when will it take place? We have shown that *Israel was divided*. The Prophet Ezekiel was commanded to take two sticks, and they should become one in his hand, he was also commanded to "Prophecy upon these bones" which was "the whole house of Israel." Ezek. xxxvii: 11. The thirty-seventh chapter of Ezekiel is in perfect harmony with our text. At the eleventh verse we read, "Then said He unto me, Son of Man, these bones are the *whole house of Israel*," not a part, or two tribes which came from Babylon! "Behold, they say, our bones are dried, and our hope is lost, we are cut off for our parts." Hear the Prophet's consoling words, "thus saith the Lord God, behold, Oh my people! I will open your graves and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves." When this is fulfilled, Israel will be restored. They are now scattered to the four corners of the earth, just where our text promises to bring them from. The Prophet Jeremiah says, "Behold the days come saith the Lord, that I will perform *that good thing* which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, \* \* \* in those days Judah shall be saved, and Jerusalem shall dwell safely. \* \* \* David shall never want a man to sit on the throne of the house of Israel." The above agrees with Paul's letter to the Hebrews, viii: 9-12. Israel will be gathered when Ezekiel's "two sticks"

become one, when their blindness is removed, when the Gentile times are ended, in short, when the Lord comes to reward His waiting people.

For fear some may say, that the above quotations were written *prior* to the Babylonish captivity, I will quote what the Apostles say on the subject. Paul says, "And now I stand and am judged for the hope of the promise made of God unto the fathers; unto which promise our TWELVE TRIBES instantly serving God, day and night *hope to come.*" Acts xxvi: 6, 7; Acts i: 7. "When they, therefore, were come together, they asked of Him, saying, Lord, wilt thou at *this time*, restore again the *Kingdom to Israel?* And He said unto them, it is not for you to know the times or seasons." The Savior says, "ye shall see my face no more till ye say, Blessed is He that cometh in the name of the Lord." The *ye* referred to were Jews. Yours for the truth, S. HOLLINGSWORTH.

## Miscellaneous.

[SELECTED.]

### Palestine Explorations.

#### WHAT HAS BEEN ACCOMPLISHED—THE EXTRAORDINARY DISCOVERY IN JERUSALEM.

A CORRESPONDENT of the "London Times" of November 23, says: "I have read with the deepest interest, and at the same time with great pain, the letter of Mr. Grove, and the accompanying documents, which appeared in a late number of the "Times."

"The Palestine Exploration Fund is unquestionably the most important agency ever employed for the investigation of the Holy Land. Its object is the accurate and systematic examination of the archæology, topography, geology, physical geography, and natural history of the country, with a special view to Biblical illustration. It commends itself, therefore, to scientific men, to students of God's Word, and to the whole Christian public. Her Majesty's government, recognizing the great importance of the undertaking, placed at the disposal of the society a competent staff of Royal Engineers. The names of Captain Wilson and Lieutenants Anderson and Warren, the leaders of the expeditions, are a sufficient guarantee for the accuracy and thoroughness of the surveys and explorations.

"The two expeditions have been eminently successful. Indeed, the results have been far greater than could have been anticipated, considering the limited resources, and they furnish just such information as was most needed. During the first expedition, no fewer than forty-nine places were fixed astronomically, including the leading cities and sites from Baalbek on the north, to Hebron on the south. An accurate basis was thus laid down for the construction of a map of the Holy Land. In addition, many important points of topography were cleared up, and a large number of the sites of old Bible cities explored.

"The labors of the second expedition have even been more important. Mr. Warren has surveyed the whole plain of Philistia, the mountain region and valley of the Jordan from Jebel Usdum to Jezreez, and a section of Moab and Gilead extending from Heshbon to Jerash. These facts demonstrate the paramount importance of a fully equipped scientific expedition; and I venture to hope that their announcement here will give a new impetus, at the present moment, to the Palestine Exploration Fund.

"But, perhaps, the wonderful discoveries of Mr. Warren, in and around

Jerusalem, will create even a deeper feeling of interest in the minds of the general public. These have already been sketched in the reports published from time to time in your columns. Their importance to the Biblical archæologist can scarcely be over-estimated. He cannot but feel that the great vexed questions of the topography of the Holy City and its sacred monuments are on the eve of solution.

"In common with many others I have been watching with the most intense eagerness every fresh stage in the excavations, as it corroborated some fact in history or illustrated some statement in the Bible. The courses of the three ancient city walls, so minutely described by Josephus, are now being gradually traced. The exact sites of the most hallowed spots on earth—the Holy Sepulchre and the Jewish Temple—are in a fair way of being determined.

"The colossal foundations of the Temple wall, in which are "stones of ten cubits, and stones of eight cubits, laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of ninety feet, and more, beneath the present surface. The bridge that once spanned the ravine between the Palace on Zion and the Temple on Moriah, is now proved to have been upwards of an hundred and fifty feet high. If this be as it seems, the "ascent" to the house of the Lord, which Solomon showed to the Queen of Sheba, we cannot wonder that, on seeing it, "there was no more spirit in her."

"The "pinnacle of the Temple," on which the tempter placed the Savior, has just been uncovered to its base, and is found still to have an elevation of 136 feet. The statement of Josephus is, therefore, no exaggeration: "If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth." Sections of the ancient wall of Ophel, have been exhumed, showing that, as Josephus says, it was joined to the southeast angle of the Temple. Aqueducts, cisterns, and rock-hewn channels and passages, have also been discovered within and around the Haram, throwing new light on the buildings, the arrangements, and the services of the Temple.

"The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up, as they have been, by the energy, the wisdom, and the tact of Lieutenant Warren and his admirable staff, have smoothed down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and explorations such as never occurred before; and besides, large numbers of Arab laborers have been trained to the work and are eager to be employed; and the exact points for successful exploration are now well known.

"Biblical scholars are anticipating with deepest interest fuller discoveries. The attention of the whole Christian world is awakened; and just at this most exciting stage Mr. Groves makes the sad, the humiliating announcement, "the funds of the society are almost exhausted."

"I cannot believe that the Christian public will permit a work so important to be abandoned. There is wealth enough, and liberality enough in England to carry it on to a successful issue. I appeal to you, sir, to employ the powerful influence of the "Times" in behalf of the Palestine Exploration Fund. I appeal to those noblemen, and gentlemen of vast wealth, who have already honored it with their patronage, not to abandon it now, when on the eve of complete success. I appeal to the scientific and literary societies of the country, to give to it a little out of their surplus revenues. I appeal also to the great, and generous, and influential

body of Freemasons, to contribute to an undertaking in which they must feel a very special interest—the complete investigation of the remains of the Jewish Temple. It is, in fact, a work of common interest to Christendom and to science. England, has ever been foremost in the cause of scientific research, and now that scientific is linked to Biblical research on the sacred soil of Palestine, the liberality of our country will surely not fail.”

#### LATER DISCOVERIES.

“Since my last communication (in the “Times” of December 21) I have received two reports from Lieutenant Warren, R. E., dated at Jerusalem, the 12th and 21st of December. He is proceeding vigorously with his researches. They divide themselves under three main heads:

“I. The ancient double passage or tunnel running from the so-called “Huldah-gate,” to the south wall of the Haram, below the mosque of the Aksa, unto the platform itself of the Haram. It has always been an object of anxiety to know whether this was a mere tunnel, or whether it had subsidiary passages branching from it either west or east. Mr. Warren seems to have shown that none such exist. At the northern end of the tunnel he has discovered on the east a vaulted chamber seventeen feet square, and on the west some unimportant waterducts, five feet below the present surface, and probably connected with a tank beneath. These ducts he believes to be older than the Askia mosque. The square chamber, I understand him to say, is later than the mosque. The sides of the tunnel at its lower end are about sixteen feet of solid masonry, very rough on its outer face.

“II. In the Tyropæon Valley, west of the southwest corner of the Haram. Here galleries are being driven to discover the depth and position of the pier which supported the western side of “Robinson’s arch.” The pier seems to have been reached; two courses of stone were *in situ*, and I hope shortly to receive details of its construction, and of the rock of the gully between it and the wall. Mr. Warren, sees ground for believing that this gully will be found to sweep round eastward and descend to the “Virgin’s fount,” and thus divide Moriah from Ophel—a fact never before suspected.

“III. The water supply of the ancient city. In this an advance has been made. Researches at great depth in the upper part of the Tyropæon seem to point to the actual existence of the brook which in the days of the monarchy “overflowed through the midst of the land,” and which Hezekiah stopped or concealed when the city was besieged by Sennacherib (2 Chronicles xxxii: 4.) This stream would appear to be still forcing its ancient way along its old channel, at the prodigious depth of more than sixty feet beneath the present surface. A mile west of the city, between it and the ancient village of Nephtoah, Mr. Warren has explored, at some personal risk, a remarkable cleft which descends into the earth to a depth of more than one hundred and fifty feet, and which may not improbably be one of the sources of the water supply of Jerusalem. On the other hand, in the valley of the Kedron, a mile and a half south of the city, and 500 yards below the “well of Joab,” a well has been excavated, apparently for the first time, which proves to contain passages, staircases, and other contrivances, which, it can hardly be too much to assume, will be found to be connected with the waters of the city itself. Fragmentary as are all these discoveries, they indicate an amount of ancient remains below the surface which cannot but excite the hopes and stimulate the curiosity of all concerned, and incite us to strain every nerve, to lay bare such interesting relics.

"As I read Mr. Warren's accounts, I seem to feel the ancient city within my grasp—to know for a certainty that its very houses and streets and watercourses, all the ancient life of its structures, its hills and its ravines, is lying buried, like some enchanted person, beneath that singular and solemn tomb. The cliff (as the Dean of Westminster said in his sermon the other day) which Joab climbed, the streets which David trod, and along which Athaliah was hurried, the catacomb of the kings of Judah, the very *Via Dolorosa* itself, of which not even the shadow of a likeness can be found in the upper air of the modern city—all these are doubtless there. Wherever Mr. Warren probes, let him but go deep enough, and he comes on some solid substance of curious and ancient kind. They start into view in a truly magical manner, more like the *Arabian Nights* than anything else. A "stone suddenly rolls away" and reveals staircases, passages, subterranean halls in the heart of the rock, leading to, who knows what, repositories of treasure. An almost invisible crevice in the hill turns out to be an enchanted cave one hundred and fifty feet deep, concealing the "skeleton of an infant;" and containing, perhaps, the hidden fountain of the water supply of Jerusalem. The work has been fairly and well begun. An explorer more daring and disinterested, more indefatigable and intelligent than Mr. Warren, seems impossible. Let us back him to the utmost. I am happy to say that the undertaking is relieved from present pecuniary anxieties. But that is no reason for stopping our contributions to a work the extent and importance of which, are daily becoming more obvious.

"The explorations at Jerusalem may be—will be, when the fine weather returns—pushed on simultaneously in more places at once, and a larger force of laborers employed. Mr. Warren seems to have gained the confidence of every one, high and low, Jew and Gentile, and to obtain what laborers he likes, and what permissions he desires. And outside of Jerusalem I hope the public will not forget how much there is to do. There is the natural history of the country to perfect, and geology to examine, the ethnology to discover. The explorers are waiting for the signal to be off. Without diverting a sovereign from those urgent calls nearer home which this inclement season brings so closely before us—without diverting a sovereign from these, there is ample money to be obtained for the grand and interesting object of which I plead.

"I am, sir, your obedient servant,

GEORGE GROVE,

"Hon. Sec. Palestine Exploration Fund."

[SELECTED]

### Conversation.

NOTHING can be less edifying than the every day conversation we hear, and too often unite in, among the idle or busy throngs with whom we mingle in passing through life. There is little or nothing introduced worthy of the consideration of a rational being, nothing from which any great lessons of practical wisdom can be drawn, nothing leading to an enlargement of our moral or intellectual powers, and nothing ennobling, useful or instructive.

Yet men will talk; and, as none troubles himself to edify the rest upon subjects of use, why they must put to sea on trifles, and loiter away the precious moments of life in the barter of notions. A., begins by a sage remark upon the weather, asserting that it is warm or cold, wet or dry, pleasant or disagreeable, as the case may justify. B., readily assents, and

C., perhaps reminds them of yesterday. Thus the door is open. Where are you from? etc., precede the introduction of further commonplaces; and then come those endless trifles, sometimes producing a laugh, sometimes a frown, now a jest, and then an argument, illustrating nothing, disproving nothing, establishing nothing, teaching nothing, and finally, ending in nothing but a waste of time.

The Scriptures forbid conversation of certain kinds, and suggest to us the proper subjects upon which we should speak. Paul not only inhibits, saying, "let no corrupt communication proceed out of your mouth," but commands us to speak of "that which is good to the use of edifying, that it may minister grace unto the hearers." Yet notwithstanding all this, the most careless observer cannot but remark, too often indeed, that professing Christians are as careless of the topics upon which they converse, and of the manner in which they treat them, as the merest out-breaking infidel in the community. The most unprofitable subjects are often called up by them; and not only angry and undignified disputation entered into, but vulgar and corrupt illustrations and anecdotes introduced to tickle the carnalized ears of their gaping and degraded hearers; and even should they abstain from the use of such dirty weapons themselves, they manifest a greedy disposition to catch them from the lips of others, and thus show, at the same time, that they may manifest a shame to utter them, at least *a heart to enjoy them*. Now the righteous soul of Lot was vexed from day to day by the filthy conversation of the wicked; and the inference is but a fair one, that *every righteous soul will be similarly affected now*; and, therefore, that the man who utters, himself, or listens with pleasure to such things, is destitute of righteousness.

Our Savior has gone to the root of this fruitful and mischievous stock, and shown us its deep germ in the fountain of our own feelings, so that by its fruit we cannot fail in judging the tree. He says, "Out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure of the heart bringeth forth evil things." What are we to think, then, when we hear a man, no matter how long he may have been in the church, indulging in filthy language, obscene discourse, vulgar anecdotes, and by his whole conversation indicating a preference for the low and coarse language of the immoral and vicious, but that his heart is of the same nature with his speech, and that he is an impure and unregenerate creature?

Brethren, let us see to it, for "God is not mocked. But whatsoever a man soweth, that also shall he reap." "And now let us put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth, and let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in our hearts to the Lord."

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[Communicated for the Herald.]

### Are You a Christian?

THE term Christian is derived from, and has its origin in the Christ. It pre-supposes a Christ, it confesses or acknowledges Christ as a head or teacher. A Christian is a disciple, pupil or scholar of Christ, a learner in His school, and a follower of His precepts or teachings.

Reader, are you a Christian? Christ says, "I am the Good Shepherd, my sheep hear my voice and they follow me;" and again, "ye are my

friends if ye do whatsoever I command you." Do you thus obey, thus follow him? "Be not deceived, for God is not mocked."

Are you a Christian? Can you bear the reproach of the cross of Christ? Do you suffer willingly, yea, cheerfully for Him? Do you esteem the reproach of the cross of Christ greater riches than all worldly things? Are you in *deed* a Christian? I ask you not if you *talk* the doctrine of Christ, if you defend the faith, if you name the Name of Christ, but have you His Spirit; not occasionally, but does the Spirit of God  *dwell*  in you?

Are you a Christian? Are you crucified with Christ to the world? Are you dead unto sin? Do you live by faith, and walk by faith, and not by sight? Is self lost in Christ, and is it your chief business how to serve Christ?

Are you a Christian? Christ says, "I am the vine, and ye are the branches." Are you a branch of the vine? Do you feel that oneness, that intimate relationship to Him which this figure expresses? Is His life yours; His loving, compassionate disposition, your disposition? Do you bear the same fruit that He bore? Christ is also represented as being the Head of the Church, which Church is His body. Are you a member of this body? When other members suffer, do you suffer with them? Is Christ's prayer that His people might "be one, even as He and His Father was one" answered in your case?

Are you a Christian? The second death will be an entire extinction of being, a destruction for which there is no remedy. It will be a destruction of both soul and body, and there can be no resurrection from the second death. Our Savior says He has set before us life and death. The "soul that sinneth, it shall die." "For behold the day cometh that shall burn as an oven, and all they that do wickedly shall be burned up, both root and branch." For this reason, it is the duty of every one to become a Christian; therefore, I press the subject. Yea, more than this, it is a great honor and privilege to be thus brought into relationship with the Son of God, for "if we are children, then heirs, heirs of God, and joint heirs with Christ" to an inheritance that fadeth not away. So then, all that Christ has, the Christian will share. Is not this a glorious hope? This is the portion of a Christian. A true Christian follows Christ, and partakes of His nature or disposition. Love is the main spring of the Christian life. He lives to love and bless the world. He is not his own; he claims nothing in a selfish sense; but practically carries out the doctrine that all is the Lord's.

Are you a Christian? As it was the work and purpose of Christ to do the will of His Father, so the Christian delighteth to work for Christ, to obey His word, which is "a lamp to his feet, and a light to his path." He seeketh not that honor which is of man, but that honor which is from God only, knowing that the Kingdoms of this world are to become Christ's. Having "his life hid with Christ in God," he looks on all earthly things as vain, using them only as a means to enhance His future glory, while passing his time here as a pilgrim and stranger. He is waiting for "the adoption, to wit: the redemption of his body," which will be a deliverance from death, and the possession of an immortal nature like that of Christ. He feels a strong assurance that "when Christ, who is his life, shall appear, then shall he also appear, with Him in glory," and being made a child of God "by the resurrection from the dead" and having gained the victory over death, he breaks forth in a song of triumph, "O death, where is thy sting, oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gave us the victory through Jesus Christ our Lord." Are you a Christian?

J. N. O.



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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#### Be Consistent.

CONSISTENCY is a jewel of priceless value. It is not literally a precious stone, or a golden ornament, but it is tenfold more rare, and a hundred times more beautiful to behold. A person decked with jewels of gold or precious stones, may attract the eyes of a vulgar crowd: still, if that person be wanting in moral honesty, and is deficient in intellectual worth, there is in him and about him, a kind of deformity, that will, in spite of all his efforts to conceal it, be more conspicuous than his jewels.

So it is in man's religious life. Real devotion and an uncompromising defense of truth, will not atone for, or cover an act of injustice, and dishonesty. A man cannot love God, and yet hate his brother; he cannot be the friend of truth, and yet eat, drink, and be merry with its enemies. There is an inconsistency in such a course, manifestly obvious to all by-standers. The ignorant even are not slow to discover the inconsistency of a man's pretending to be what he is not. Deceitfulness and hypocrisy do not well correspond with honesty and truthfulness, and that man is foolishly deceived who thinks he serves God, by obedience to His Word, and at the same time acts, in some things, like the lawless and disobedient. It will not do for such to excuse themselves by saying, "*it's my way,*" for your way is almost certain to be a wrong and bad way. God's way is the only right one. If a man would please God he must walk in His way, and do things according to His order.

The world is full of maxims, customs and practices of its own making, which need to be tried by the Word of God, before a servant of Deity can adopt them. To be a consistent Christian man or woman, it is necessary to be in harmony with the truth of God, and therefore obedient to His will. You cannot be worldly minded, and toil day and night for earthly treasure, and at the same time be laying up treasures in heaven. If the world once gets possession of you, it makes you selfish, close, illiberal, and covetous. It dries up your sympathies, cools your ardor of love and fervency of spirit, so that you cannot serve God with an eye single to His glory. A man will never be known for doing much good in the world, whose energies are all bent in the direction of enriching and gratifying

himself. The mammon worshipper and covetous person, "dies, as the fool dieth."

The Gospel believer is not a slave to the world. He is in the world but not of it, he lives a life consistent with the faith and hope he cherishes. The world and the fashion thereof, passeth away. The present state is transitory. Let us not, therefore, wear out our lives with the vain hope of enjoying the pleasures of a sinful state like this. Let us be consistent with our professions, and mindful of the promises of God, looking forward to the speedy consummation of our hope in the coming Kingdom and glory of God. Let us not only consecrate ourselves, but all our substance to the service of God. We are not our own, we have been bought with a price, even the precious blood of Jesus. All that we are, and have, belongs to God, and we should never think of keeping back a single thing. We cannot live to ourselves, therefore, because we are not our own. We should think of these things constantly, and seriously, lest at any time we go astray.

There are a thousand things practiced by the world—by men living after the flesh, and under the control of the animal propensities and appetites which the Gospel believer cannot consistently do. We who have been inducted into Christ, have put "off the old man with his deeds," and "put on the new man Christ Jesus." It is our duty, therefore, to walk in the footsteps of Him, who is our leader, and the captain of our salvation.

The Christian man is renewed in his feelings and his mind, and possesses an inward life, a confident, patient, peaceful, and holy aspiration of mind, such as the purely animal or natural man knoweth not. He is not only intelligent and firm in his convictions of truth, but also kind and gentle toward all. He is not self-conceited, proud, vain and hateful, as is the animal, and sinful man, but on the contrary, all the higher and nobler faculties of his nature, such as veneration, benevolence, and love, are aroused into life.

The contrast existing between the character of the carnally minded and spiritually minded man is so obvious that no one pretending to be a brother and imitator of Christ, can live after the flesh without subjecting himself to the charge of inconsistency. Moreover, it is a matter of injury to the cause of truth, and cannot be otherwise than offensive in the sight of God, for a man to profess that he loves God, and still make common cause with His enemies. We should study, therefore, to make our daily actions consistent with what we profess. We must not only preach, but practice the truth, not simply say to our neighbor what is right, but do what is right and just ourselves. "It is not the hearers of the Word that are justified, but the doers thereof." Fair speeches are good, but good works are better. It is good works that we all need. Good works will constitute a sure foundation for us in time to come, and enable us to lay hold upon eternal life. The best evidence of piety and holiness of character is good works. Nothing will determine what a man is, so well as what he does. Says Jesus, "why do ye call me Lord, and do not the things which I say?" Let us, brethren, who claim to be the imitators of Christ, be consistent. Whatsoever we do in word or deed, let us do it to the glory of God, and prove ourselves worthy of the high and holy calling which is in Christ Jesus our Lord. Amen. M.

BRETHREN who have occasion to address Brother Moyer personally, will do so at Waterloo, Iowa, until further notice. All articles intended for the HERALD however, must be forwarded to Drawer 6164, Chicago.

## Is it Right for Believers to Marry Unbelievers?

FEELING the importance of this subject, and knowing that there is a certain degree of indifference manifested relative to it by some of our brethren, we have concluded to introduce the subject before our readers, so that they may reflect upon it, and act in harmony with what we feel sure is the Scripture teaching concerning it. In doing this, we have concluded to reprint, with some few changes, an article which we wrote several years ago, believing that it expresses our ideas to-day as clearly as when we first penned it.

W.

WHEN God separated a people for the glory of His Name, He purposed that the separation should be *complete*, hence, witness the laws He gave to Israel. He had called them forth from bondage, and given unto them a code of righteous laws, the observance of which, would insure life and happiness to those who had received them. But although He is "plenteous in mercy," yet He also tells them that He is a "jealous God," and warns them that He alone must have their affections and worship. Seeing the dangers that beset their path in going amongst worshippers of strange Gods, He interposes barriers, in the shape of positive commandment against any unions being formed between the sons and daughters of Israel, and those of the *non-separated* people or nations. He foresaw that such unions would inevitably tend to lead astray His chosen people from that *undivided worship* of Himself, that alone can please Him. Listen to the words of His covenant: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images and cut down their groves; for thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God; lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou do eat of his sacrifice; and *thou take of their daughters unto thy sons*, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." Exod. xxxiv: 12-16. It is plain that the Lord would not consent to a division of the affections of His people, and in order to guard them against taking this fatal step, He warned them not to intermarry with aliens.

As a result of the departure from this law to Israel, witness the case of their noble and wise King: "Solomon loved many *strange women*, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, Hittites, \* \* \* It came to pass when Solomon was old, that *HIS WIVES TURNED AWAY HIS HEART AFTER OTHER GODS*, and his heart was not perfect with the Lord his God as was the heart of David his father." 1 Kings ix: 4.

But perhaps an objector remarks that he does not dispute the fact of the nation of Israel being bound by such a law, and that the wisdom of it in their case is apparent, but that the followers of Christ are not bound by law in this respect. We reply that we are just as much a separated people as was Israel of old. God has chosen us out of the nations, for the high destiny of rulers in the coming age; and in order that we may perfect ourselves in this trial-state, He has given us laws for our observance, which are equally as stringent as those given to Israel. In proof of our being equally separated with Israel, read the following testimony:

**Separation of Israel.**

"If ye will obey my voice indeed, and keep my covenant, then ye shall be indeed a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Exodus xix: 5, 6.

"Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. vii: 6.

It must be apparent even to a casual reader, that in both these cases, there was first existing an alienship, when neither were a people, but God chose Israel, and called them from the bondage of Egypt, to the liberty and high honors that were promised on obedience. In like manner He has called us from the bondage of sin, and separated us from the world, giving us the promises of liberty and glorious honors, if obedient to His laws. "We were not a people," when in the world, but having come out of the world in obedience to His call, we are now "*God's people*." He says Israel was to Him a "holy nation," and Peter declares that we too are a "holy nation." They were to be "a kingdom of priests," and we also, are styled "a royal priesthood." Israel was "a special people" unto the Lord, whilst we are designated as a "peculiar," or "special" people.

Seeing that we are as much a separated people as Israel was, the query now presents itself, can we with impunity, and at pleasure, mix up again with that from which we have been separated? Can we take to our bosoms, and love and cherish that from which we are cut off?

But perhaps an objector may say, that Israel cannot be introduced as a sample, inasmuch as they were God's people in a *national* capacity, whilst we are yet mixed up among all nations. True, but we are none the less a separated people. We are cut off from the world, as effectually as Israel was cut off from foreign nations. They were frequently mixed amongst these nations, but were none the less a separated people. It was by coming in contact with these nations, that they were put to the test. If the sons of Israel had not beheld the beauty of the daughters of alien birth, how could they have been proven whether or not they were true to God? When we become "*God's people*" we are under God's laws, and can no longer consult *our own expediency*, or likes and dislikes, but regardless of all consequences, however severe, we are bound to *consult what the law requires, and do it*. Let us then see what is required of us, and at the same time we will present the commandment of like import given to Israel.

**The Law to Israel.**

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them: THOU SHALT MAKE NO COVENANT WITH THEM, nor show mercy unto them; NEITHER SHALT THOU MAKE MARRIAGES WITH THEM; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods." Deut. vii: 1-4.

**Separation of Christians.**

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." 1 Pet. ii: 9, 10.

**The Law to Christians.**

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi: 14-18.

If language can be framed, that will more effectually exclude the people

of God, (whether of ancient times or the present,) from forming a re-union with that from which the Lord has separated them, then we would like to see the task undertaken. On the part of Israel, the law says, "thou shalt make no covenant with them," "neither shalt thou make marriages with them." On the part of Christians, the law is equally imperative: "Be ye not unequally yoked together with unbelievers." But perhaps an objector says, that it does not mean marriages, whilst the law to Israel does. We reply that although it does not specify marriages, or any other special method of yoking, yet the law is none the less comprehensive, but equally broad, or even more so, than that given to Israel. The law is sufficiently broad to cover all illegitimate unions. No believer, male or female, has a right to unequally yoke with an unbeliever. The inequality of the yoke is set forth clearly by the Apostle, and we cannot do better than classify the same under different headings in order that they may become perfectly apparent:

**The Believer's Yoke.**

Righteousness.  
Light.  
Christ.  
A believer of God's Word.  
"Ye are the temple of the living God."

**The Unbeliever's Yoke.**

Unrighteousness.  
Darkness.  
Bellial, (or Satan.)  
An infidel.  
Idolators.

Brethren, we must not forget that we have ceased to exercise our own wills as guided by our fleshly inclinations. This mode of action belongs to the past, when we wore the unbeliever's yoke, but now having heard the invitation of the Lord: "Take *my* yoke upon you, and learn of me," we have obeyed, and in doing so, we yield up our own wills, and make them entirely subservient to the will of our Master. His "yoke is easy," and "His burden is light," and if we desire that "rest," that He says He will give unto us, we must be very cautious in our conduct, and not foolishly undertake to put our necks under *both yokes at the same time*. Let our past experience under the heavy yoke of sin and darkness, when we were unbelievers, suffice for all time to come, and depend upon it there can be *nothing gained* by an attempted union of Christ's light and easy yoke, with the Devil's iron yoke.

In order to place the matter beyond all dispute, as to whether the Lord's people are bound by the law as quoted from 2 Cor. vi: 14-18, we will refer to another portion of the Word where Paul makes an application of the law in the case of marriages. This is found in 1 Cor. vii: 39, 40, and reads as follows:

"The wife is bound by law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, ONLY IN THE LORD."

Here is a clear case. It is that of a believer who has lost her husband by death. The query arose: Is she at liberty to marry a stranger, or alien? Under the law they were forbidden to do this; but how are we to act under the Christian order? Paul, the great expounder, settles the question by saying that "she is at liberty to be married to whom she will, ONLY IN THE LORD." She can choose any one out of the Lord's company,—the called-out ones,—but not from the alien camp, who are not in the Lord. It is a matter about which no true disciple will dispute for a moment, as to who are IN THE LORD? None but those who have taken upon them His name in the appointed way. Query: If a widow who is "in the Lord" cannot marry any one except such as are "in the Lord," is it likely that an exception will be made in favor of virgins, or those who have never been married? Not at all. God's laws are not of that loose character in

their application. They are founded on principle, and the principle on which they are founded is applicable to all cases. We have seen that this principle, as applied to Israel, was one that had for its object the preservation of His people from idolatry. The same principle is applicable still, seeing that men and women are yet governed by their fleshly inclinations, and are apt to be led astray by temptations thrown in their path. No tempter is more insidious, nor any so dangerous, as that of a life companion who has our affections. As a holy and a special people, therefore, we are forbidden to become at one again with the world from which we have been separated. No worldly man or woman is to find a place in our affections, so as to induce a union, and thus introduce strange flesh into the Lord's holy camp. Remember what trouble was caused in the days of Ezra and Nehemiah, when the people sought reconciliation with God. He would not receive them until they had put away the strange wives and their offspring. Ezra x: 3, 10, 11. Nehemiah says, "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spoke half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon, King of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" Nehemiah xiii: 23-27.

In order to place the matter beyond dispute, as to how believers understood the matter in Paul's day, we refer to 1 Cor. vii: 12-14. "If any brother *hath a wife that believeth not*, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases." The Apostle here provides, we see, for those cases where believers at the time of their conversion were already united with unbelievers, and they, doubtless knowing the law, both as given to Israel and to followers of Christ, were at a loss what to do in such a dilemma. They knew that there was no fellowship between righteousness and unrighteousness, nor any communion between light and darkness; they were sure also that a believer had no portion with an infidel, and in this position, the question of *separation* had arisen. The Apostle provides for such cases as we have read above, and from this we learn that it was a *settled point* with believers in those days that no one who was called out from the world, being unmarried, had a right to unite themselves with worldlings in this most binding of all social ties. No doubt, in the cases above provided for, the believers seeing that they had been separated from the world, looked back to the days of Ezra, and Nehemiah, already referred to, and, reasoning from this, they evidently thought that they too had a duty to perform in this respect. But in the case of Israel, it was a direct violation of God's command, whilst in their case, it was an emergency resulting from their adoption into the new system that had supplanted the Mosaic system, which was vanishing away. But it goes clearly to establish the

law in relation to marriage at least, as understood in those days. There was no such thing as yoking of believers with unbelievers, or marrying out of the Lord then. Why should there be now? Is it because the same law is not in force? or is it because believers now are less mindful of the law? We think it must be the latter.

It is a lamentable fact that the believers of to-day in many instances consult their own fleshly inclinations more than they do the law of Christ. If they do find some law that conflicts with the course they desire to pursue, we are pained to know that they attempt to spiritualize away the plain testimony, and thus quiet their consciences in the matter. We are free to confess, for our part, that we cannot see what reason a person can give for seeking a union with an unbeliever, even apart from the positive prohibitory laws given for their government in such cases. It surely is a mistaken idea, for there cannot exist that sweetest of all fruits which the marriage relationship should yield, viz.: a *perfect union* of sentiment and purpose. The aim of a Christian, in this life, is to so live as to perfect a character for the age to come; to work out our salvation with fear and trembling, and in order to do this, we need all the assistance possible. Is this to be obtained by marrying a Methodist, a Spiritualist, or a worldly-minded individual? Can the time of their union, the long evenings of winter, or the other opportunities of converse, be pleasantly and profitably spent in talking of the glorious hope of the coming age, with the share that each is to possess in its glories? No, alas, no. One has a hope, whilst the other has none. One is in Christ, but the other not. "One shall be taken, but the other left." One expects to sit down in God's Kingdom, but the other not. What a prospect to look forward to, to say nothing of the great and insurmountable difficulties such unfortunate unions produce in this life. It is a poor excuse for brethren to say, that their partner is interested in the truth, and they will marry them, feeling confident that afterwards they will come to a full knowledge of the truth and obey it. As well might Israel have conjured up excuses for violating the law of God in their cases.

Allow us, then, to lift the voice of warning to our brethren and sisters, especially those who are yet young. To such we say, be very careful where you place your affections, and never entertain for a moment, the thought of setting aside the commandments of God for the sake of gratifying your fleshly inclinations. If you consult your highest happiness in this life, and your certainty of title to that which is to come, obey the commandment, and keep your necks under the yoke of Christ, but never join yokes with an unbeliever. W.

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### Rensselaer, Indiana.

WE SPENT the third and fourth Sundays in February, with the Congregation of God, in Rensselaer, Jasper County, Indiana. The brethren are united in the Faith, and living in peace one with another.

Brother D. T. Halstead is doing a good work in Rensselaer, and the surrounding country, by calling the attention of the people to the things God has spoken by the mouth of Prophets, Apostles, and His Son Jesus Christ. Brethren in other parts of the State, or in fact out of the State, would do well to secure the labors of brother Halstead, if they desire to have the Gospel preached in their communities. Having been recently relieved from active business, and expecting to remain so during the coming season, he intends devoting a good share of his time to preaching the

Gospel. We hope, however, that he will not confine his efforts, as heretofore, to the vicinity of Rensselaer, as there are other places where the people are desirous of hearing the Word of Life. There never was a time since we began the work of proclaiming the Gospel, when the people were more willing to investigate Bible truth. During the four years of bloody war that raged so excitingly and fiercely, in this country, it was almost impossible to get the people to think of anything else but war and its fearful results. But now that the war is over, and the excitement of the times passed away, the public ear is more willing to listen to the preaching of the Gospel. Now is the time to labor. Let the living voice be heard preaching the truth as far as possible; and where that cannot be, send printed matter, in the form of papers, tracts, and books. We have but little time to labor, let us work while the day lasts. M.

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## Correspondence.

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"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."  
—Mar. III. 16.

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### A Prosperous Church.

*Dear Brethren:* We have received the HERALD OF THE COMING KINGDOM, and are very much pleased with the Christian spirit that pervades its writings. We believe if it is characterized by the same spirit during the entire year, it will be an efficient instrument in the promulgation of truth. Believing that unity of sentiment will be promoted, and the bonds of brotherly love strengthened, by the Church at different points corresponding with each other through the HERALD, we wish to communicate a few thoughts with regard to the Church at Rensselaer, Indiana. We number between seventy and eighty members; who believe in the restoration of the Kingdom of Israel at the second coming of Christ, whose hope of eternal life is predicated on faith and obedience to the Gospel, and a resurrection from the dead, through Jesus Christ. And the majority of these (we feel a Christian pride in saying,) sustain the reputation before the world, of being honest, upright Christian men and women.

Philosophy, science and spiritualism, have become so interwoven with the Christian religion, that the great mass of the community, have very little relish for the plain old fashioned truths of the Bible, nevertheless, we think truth is making some progress. The meetings on Sunday are well attended, and the congregations are made up of the intelligent part of the community. Brother D. T. Halstead, has been holding a series of meetings, and his efforts have not been without some success. A few, that is eight, souls, "have been baptized into Christ." Many more, we are confident, are convinced of the truth of "the things concerning the Kingdom of God, and the name of Jesus Christ," but are unwilling to take on themselves the Christ name; some through the weakness of the flesh, but more, from fear of popular sentiment. They want to be Christians, but are not willing to come in Christ's appointed way. "They choose death rather than life." "He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the door" says Christ, "by me if any man enter in he shall be saved." They persuade themselves that it is sufficient that they acknowledge Christ as the Savior of sinners. Oh, that men and women would be honest



with themselves. "Ye are all the children of God by faith in Christ," "for as many of you as have been *baptized into Christ*, have put on Jesus." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Understanding, as we do, that there is no way of coming into covenant relationship with Christ, except through obedience to His commands, and *out of* covenant relationship with Him we have no advocate with the Father, if we had not already rendered obedience to the faith, we think how willingly, yea, how gladly we would descend into the liquid element, and be planted together in the likeness of His death.

Ignorance is the principal cause of prejudice, and opposition to the faith which we profess. How frequently do we hear the remark, when conversing with persons on the subject, "I know very little about the Bible, I have never studied the Scriptures much." *Shame* on the professed Christian to boast his ignorance of God's will to man. Would you treat an earthly friend so? Do you think it will avail you anything in the day of judgment, that your gilt bound Bible, with its golden clasps, has laid on your parlor table covered with dust? I fear not my friend. "Search the Scriptures, (says the great teacher,) in them ye think ye have eternal life, and they are they which testify of me." Many persons regard the Old Testament Scriptures as a good historical work, but having no bearing on our salvation. Many of us, no doubt, can remember when we looked upon the Psalms of David as sweet effusions of a poetic brain, having no connection with our eternal interests. What a mistaken idea. How shall we know anything of the promises made of God to the fathers, except through the Old Testament writers. Let us therefore, study *all* of God's Word, knowing *it* is able to make us wise unto salvation. Yours, in hope of eternal life,  
B. M.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### The Motive Presented for the Development of Character.

"WHEREBY are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." 2 Pet. i: 4.

According to God's plan, a perfect character must precede a perfect nature. As has been shown, God presents His own character as the model of that character which He can approve. With no other character will He ally His own immortal and incorruptible nature. To place an *immortal* being upon trial, must be for a *condition* of life, and not life itself. Such an issue would involve endless happiness or misery as the destiny of man. God could not, in harmony with His infinite goodness, suffer man to inflict an everlasting curse upon his own head, and upon the heads of unborn millions issuing from him. He could not, in harmony with His justice, permit man to inaugurate everlasting rebellion in His Empire. Hence, He required man to prove himself worthy of the glorious boon of immortality, before He would bestow it upon him. He made it necessary for him to develop the Divine character ere he could receive the Divine nature. Upon all who develop His character, He will bestow His nature. Then Father and children will be identical in character and nature. The eternal fitness of things demands this glorious consummation. Then there will be perfect consonance between the character and nature of the only begotten Son of God, and all the younger brothers of the same great

family; also between the family of God in heaven, and upon earth. If we comply faithfully with the conditions on our part, He will be faithful on His part. But that we may have no excuse for neglecting this great salvation, He has given us all things that pertain to godliness and eternal life.

The instrumentalities by which God proposes to develop a character like His own, are clearly and forcibly expressed in the verse at the head of this article. "Whereby are given unto us exceeding great and precious promises; that by *these* we might be partakers of the Divine nature." Paul gives us the culmination of these exceeding great and precious promises, in Rom. i: 16; "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth." The Gospel is projected upon the principle of saving men by the power of moral suasion, and not by physical force. It is the goodness of God that leadeth the sinner to repentance, (Rom. ii: 4,) and not terror or wrath. All the benevolence of God contained in the plan of salvation, is involved in these "great and precious promises."

Before looking at the nature and adaptation of these promises, let us glance at the principle involved in the plan of salvation, viz.: to save men through the power of motive, intelligently understood and appreciated. We have often heard the irrational idea advanced, that a person must be perfectly *disinterested* in his salvation, before he can hope to be accepted of God, as though a person could read these great and precious promises, and not feel a thrilling interest in them, and a longing desire to share in their glorious fruition. The love of reward, is the mainspring of all intelligent action. Christ made the most potent appeals to the motive powers of His Apostle's minds. The many glowing descriptions of the glory to be revealed, and the many precious promises He had held out before their minds, had kindled these desires into a flame. Peter could no longer restrain his feelings, hence, addressing himself to Jesus, he says: "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix: 27, 28. When Moses had reached the glory of manhood, he mocked the might of empire, and tarnished the wealth of a kingdom, when he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; *for he had respect unto the recompense of reward.*" He chose the everlasting Kingdom of God, which loomed up in the dim distant future, to the transient glories of the Kingdom of Egypt. Moses was selfish in the noblest sense of the word. He was willing to sacrifice present gratification for future good. Paltry and groveling selfishness is to sacrifice future good for present gratification. The pleasures of sense influence the mass of mankind. The Kingdom of God is an exception to the maxim, that "distance lends enchantment to the view." The greatest moral hero, and the purest philanthropist the world has ever known, was influenced by the love of reward, in all His wonderful achievements, and stupendous victories over His enemies. When upon the lofty mountain He stood, and all the kingdoms of the world, with their crowns, and glories, and honors, were marshalled at His feet, and He was offered them all, if He would renounce His allegiance to His Father, what great motive enabled Him to triumph over the adversary? Or, after this, what power sustained Him in the midst of the overwhelming sufferings

in the garden, when the intolerable pressure wrung, as it were, blood instead of sweat from every pore? What sustained Him in the midst of the tragic scenes of the cross, when the powers of darkness were arrayed against Him; when surrounded by the waters of affliction, and all the agonies of death; when, for the time being, He was forsaken by heaven and earth; when the sun could not look upon the mournful scene, but veiled his face; when the unconscious earth could not sustain such horrible indignities without trembling to its centre; when the purple veil of the temple was rent from top to bottom, and the bright cloud, the symbol of Deity, returned to God; and when the solid rocks were torn to pieces? Oh! what power could sustain a mortal man under such trying scenes as these? "Who for the joy (the glory of the Kingdom) that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." Heb. xii: 2. As the result of these unparalleled sufferings, He developed the most perfect character of all the sons of men. See Heb. ii. As the grand result of having triumphed over the strongest temptations which have ever tested a mortal man, He became the greatest moral hero, inscribed upon the roll of fame. But the moral influence of these great and precious promises, was the power by which these grand and glorious results were produced. This brings to notice, the *nature* and adaptation of these promises.

In their relative position, they are great; and in their intrinsic worth they are *precious*; and in their relation to man, they are perfectly adapted to all his laudable desires, wants, and necessities. Is man a sinner? Provisions are made in the Gospel by which all his sin may be forgiven. Is he poor? Exhaustless riches are promised. Is he despised and persecuted, and bereft of all hopes of reward in the present life? Christ tells him to rejoice and be exceeding glad, for great is his reward. Does he feel that he is tempted above what he is able to bear? He will find an antidote in the glorious promises of the Gospel, which is the power of God unto the salvation (deliverance from temptation, and every other difficulty) of every one who believes. Is he mortal? The Gospel offers him immortality, an existence which shall run commensurate with the existence of God and angels. Is he corruptible? The Gospel offers him an incorruptible constitution, which shall bloom in fadeless and immortal youth. Is he worn down with sickness and disease? The Gospel promises unalloyed health in that blessed city, where there is no pain, and whose inhabitants never say, "I am sick;" and where the pale visage of death shall never be seen. Is he a lonely pilgrim, forsaken by his former friends, houseless and homeless? The Kingdom of God will furnish the choicest society in the universe—Patriarchs, Prophets, Apostles, and martyrs, with the Great God for our Heavenly Father, and Jesus Christ for our Elder Brother, in "the land of the free, and the home of the blest."

"We have heard from the bright, tho' holy land,  
We have heard, and our hearts are glad,  
For we are a lonely pilgrim band,  
Weary, and worn, and sad."

Do the great, the mighty and influential intimidate us by their threats, or appeals to fear? Are numbers, power, prestige, and everything, except God and truth against us? Christ says, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom." Are we obscure and unpopular, being unnoticed and unknown by the great ones of earth? James says, "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which He has promised to them that love Him." Are we called upon to suffer with Christ,

by sharing the stigma of His cross, and crown of thorns, and a felon's grave? Paul has said, "If we suffer, we shall also reign with Him." Do we desire glory and honor? The Gospel of Christ offers us crowns, scepters, thrones, glory, honor, kingdoms, empires, and dominions. In one word, "His Divine power hath given unto us all things that pertain to life and godliness." And beside these "exceeding great and precious promises," let us give all diligence to add the noble virtues enumerated in the fifth, sixth, and seventh verses. "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Therefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an inheritance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." Your Brother striving for the Kingdom, J. M. STEPHENSON.

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## Instruction for Unbelievers.

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"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
 JESUS. "They received the Word with all readiness of mind, and searched the Scriptures  
 daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

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[SELECTED.]

### Life and Death.

OF ALL words none are so pregnant with solemnly interesting meaning as those little monosyllables, *Life* and *Death*. Few words are of more common occurrence in the Bible, and certainly none sustain a more significant relation to the human race. They are the Scripture terms which express the respective future destinies of the righteous and the wicked—the term *Life* designating the reward awaiting the faithful in Christ; and its correlative *Death*, the desert of every sinful and unpardoned creature. Has it ever been suggested to the reader, that the meaning which is put upon these words, as used in the Bible, is altogether *different* from the meaning which is attached to them in common converse? He has only to reflect a few moments, to be reminded that the Bible is supposed to employ these words in a singularly *technical sense*. *Life*, in the theology of the churches means *Eternal Happiness*, and *Death* means *Eternal Misery*. Such is not however, their meaning in conventional usage. Without attempting any scientific definition, it will suffice to say, that the meaning of the term *Life*, is that condition of active existence, which is proper to its subject; and the meaning of the term *Death*, is the opposite, or the suspension or destruction of all that is peculiar and proper to the living being. This definition, will generally be allowed in regard to the inferior animals, although an exception is claimed in behalf of man. But on what ground and authority is this exception claimed? It was the custom until very recently, to claim a two-fold authority for the assertion that *death* in its relation to the human being, is not what it is in relation to the rest of the animal creation; that while it *destroyed* the latter, it served to *perpetuate* the former, by introducing him to a new and imperishable condition of existence. This two-fold authority was the independent reason and Scripture revelation. But the former is now discarded by the learned, as insufficient to establish this assumption, by proving too much, and the latter therefore, being the only authority in this question, the appeal is exclu-

sively to it. Standard theological writers admit that there is no distinct declaration in the Bible, that man's condition in death, is different from that of a brute—that although the brute perishes in death, the man lives still in a disembodied condition of being; but some among them maintain that it is inferable from certain passages of Scripture—and others, who are not satisfied with accepting this important doctrine as a mere *inference*, and which is therefore, disputable, content themselves with the summary method of boldly affirming that *it is taken for granted in the Bible*, and that the Bible should be studied with the clear recognition of man's constituted deathlessness or immortality, as a being capable of an existence apart from his present material organization or body.

Now it is this belief that man is an immortal being by natural constitution—a being whose essential personality lies in an indestructible soul or spirit, that leads the mind so pre-occupied to *qualify and pervert the language* of the Bible. The Scripture terms, *perish, consume, destroy*, have a qualified or Biblical sense put upon them, and so have the terms, *Life and Death*. It is easy to see how this qualification is brought about. If man is an essentially *deathless* being by natural constitution, then he cannot *literally perish, be consumed, destroyed, neither can he literally die*. And as the term *Life* is used to express the future *reward, a boon to be bestowed upon the righteous*, it must be understood not in a *literal*, but in a *figurative* sense, because literally it cannot be needed by man who, it is assumed, has an inextinguishable *life* within him.

It is one of our chief objects in the establishment of this journal, to expose the mischievous presumption that man *is* immortal; and to develop the Bible doctrine that he *may be* on certain well-defined conditions. We essay to prove, by explicit Scripture testimony, that man is constitutionally a *mortal* being, and that immortality is not possible to the present human constitution—that he needs to be “born again,” to be divested of the *natural*, and *created a spiritual being*, otherwise he has no life that can resist and triumph over death, much more that he will live by natural constitution forever. And, as we have positive proof of this, express verbal testimony, we challenge the right of tampering with the terminology of the Bible, on the bare authority of a presumption. We ask, very emphatically, for the *authority* for the extraordinary conversion of the most plain and familiar words from their common to a peculiar and non-natural sense. If there be authority, then let it be produced from the *Bible* itself. If the Biblical sense of the word *Life* is *Happiness*, and of *Death* the meaning is *Misery*, then we need to be so informed, because, as the Bible is written in the language of men, it is necessary that it should employ words in the sense in which they are universally accepted. When its words have a metaphorical sense, they will be *natural and obvious metaphors*, otherwise the language of the Bible, which we would presume was designed to be the vehicle for communicating its truths, would be a vesture to conceal them. The extraordinary sense put on the simplest and most common place words of the Bible, by its professional expounders, obliges every earnest and intelligent man to demand their authority for this strange conversion of language. If the Bible be accompanied by a glossary of equal authority to itself, let it be produced. Nothing short of an inspired glossary ought to satisfy an intelligent Bible student, that to *perish* means to *preserve*, to *destroy* means to *keep alive in misery*, that *eternal life* means *eternal happiness*, and that *death* means *a perpetual existence in torment*. Custom has reconciled people to these obvious absurdities! When Christ said, “I am the Bread of Life,” surely He could not mean that He was the Bread of *happiness*. Had He meant this, He could have expressed His meaning in

suitable language. When He said, "as the Father hath *life* in Himself, so hath He given to the Son to have *life* in Himself," etc., are we to substitute *happiness* for the word "*life*" here? When He said, "I am come that ye might have *life*," etc., did He mean that He had come only that we might have *happiness*? Paul says, "Godliness is profitable unto all things, having promise of the *life* that now is, and of *that (life)* which is to come." Here he evidently compares the present with the future life. If, therefore, the future *life* is to be understood as if written "*eternal happiness*" then consistency demands that the present *life* shall have the same meaning; and thus we make the Apostle to say, "Godliness" has the "promise of the *eternal happiness* that now is, and of that *eternal happiness* which is to come." Why not accept the term *life* in its natural and obvious signification? According to the popular mode of interpreting Scripture, we ought to read the Apostle's words as if written thus: "If ye *live* [*be eternally happy*] after the flesh, ye shall *die* [*be eternally miserable*], but if ye mortify the deeds of the body ye shall *live*," [*be eternally happy*.] If we must understand the word "*live*" at the end of this verse in the strangely figurative sense expressed in the brackets, consistency of interpretation requires that it should have the same meaning at the beginning of the verse. The sheer nonsense which such a consistent interpretation makes, is apparent enough. Again, "For to be carnally minded is *death* [*eternal misery*], but to be spiritually minded is *life* [*eternal happiness*], and peace." In this last quotation, we have a tautology through substituting the word *happiness* for *life*, viz.: "*happiness* and *peace*." The word "*peace*" contains the idea of *happiness*, why then should the word "*life*" be deprived of its natural meaning, for a meaning which does not properly belong to it, especially when that substituted meaning is conveyed by another word conjoined? We urge our readers to be very jealous for the integrity of the Word of God. They ought to be suspicious of that scheme of theology which is obliged to vindicate itself by tampering with the terms of revealed truth, and we trust they will be. Here is a plain and most important declaration, "He that hath the Son hath *Life*, and he that hath not the Son of God hath not *Life*." Let our readers seriously propose to themselves why these words should not be *literally* accepted. We put it to them to show cause to themselves *why* that the Apostle John here meant that *only* the faithful disciples of Christ shall *live for ever*, and that they who refuse to believe in, and follow Christ shall be *cut off from life*, or be *everlastingly obliterated from being*? By accepting these words in their *literal* sense, we are taught by the passage, a doctrine in obvious harmony with the Christian revelation, which declares that "he that soweth to the flesh, shall of the flesh reap *corruption*"; but he that soweth to the Spirit, shall of the Spirit reap *life everlasting*." The portion of the wicked is to reap *corruption*—to be *destroyed*—to *perish*—to *die*! this is their future punishment; the portion of the righteous is to have an *eternal life* in a glorified state, which is the gracious *gift* of God, through the Lord Jesus Christ, "THE RESURRECTION AND THE LIFE." "This is the record that God hath given to us *eternal life*, and this *Life* is in *His Son*. He that hath the Son HATH LIFE; and he that hath not the Son of God HATH NOT LIFE." 1 John v: 11, 12.

WHAT man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.

[SELECTED.]

## What is a Christian?

IT SEEMS impossible to over-estimate the importance of this question in the present day, when such a Babel of tongues are loose on the noisy platform of religious profession. If the devotion and beneficence of a Cornelius did not suffice to obviate the necessity for him to hear words whereby he should be saved, ought we not to beware lest we tamper with the highest interests of men by the least approach to overlooking the plain testimony of Scripture on the subject. "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?"

What then, is a Christian? The simplest answer is, a disciple of Christ. The process of making disciples may be learned from Christ's commission to the Apostles: "Go ye therefore, and teach (or margin, make disciples among) all nations, baptizing them," etc., Matt. xxviii: 19. In Mark's account of the commission, the process is more fully described, "Go ye into the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Mark xvi: 15, 16. This passage shows that the object of faith, or thing to be believed, on the part of such as wished to become disciples, was "*the Gospel*." The Gospel, then, forms a very important element in the answer to the question in hand. Now, Christ and the Apostles had been engaged for some years in preaching the Gospel. Thus, "now Jesus came into Galilee, preaching the Gospel of the *Kingdom of God*." Mark i: 14. This exactly corresponds with his own account of the commission with which he was charged. His words are, "the Spirit of the Lord is upon me because he hath anointed me to preach the Gospel," etc. Luke iv: 18. Being shortly afterwards at Capernaum, and being stayed by the people to remain, he said, "I must preach the *Kingdom of God* to other cities also; for therefore am I sent," verse 43. Again, "he went throughout every city and village, preaching and showing the glad tidings of the *Kingdom of God*," Luke viii: 1. When he sent out the twelve it was, "to preach the Kingdom of God, and to heal the sick;" and the evangelist in describing what they did says, "they went through the towns preaching the Gospel, and healing everywhere." Luke ix: 2-6. That the Kingdom of God formed an essential element in the Gospel as preached after Pentecost, let one instance out of many suffice to show: "when they believed Philip preaching the Gospel (*εὐαγγελίζομεθα, euaggelizomeno*.) of the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii: 12.

It appears evident from these passages, that the "*Kingdom of God*," whatever that phrase means, constitutes a very important element in the Gospel preached by Christ and the Apostles, in order to the salvation of men; and consequently essential to be known and believed to constitute a disciple of Christ or a Christian.

What then, is the Kingdom of God? It is worthy of notice here that the language "*the Kingdom of God*" has become obsolete in modern preaching as a description of the truth to be believed in order to salvation. The language is employed by some, to denote the church; by others a kingdom of grace in the hearts of men; and again, a kingdom of glory beyond the skies; but in none of these senses is it considered necessary to preach the "*Kingdom of God*" as the Gospel of salvation. Without attempting to account for this discrepancy between ancient and modern Gospel-preaching, let us rather inquire, what saith the Scripture respecting the Kingdom

of God. It is universally admitted, that at the first appearing of the Messiah, the Jews expected the re-establishment of their own Kingdom under a son of David, who should free them from the yoke of Rome, and raise them as a nation to a position of supremacy over the nations of the earth. This was the national hope, and was substantially much nearer the truth than is generally supposed. This expectation was excited to such a degree on one occasion, when Jesus was approaching Jerusalem, that the Jews thought the *Kingdom of God* would *immediately* appear. This led Jesus to speak a parable, not, as modern teachers would desiderate, to correct their carnal ideas and teach them the true nature of His spiritual kingdom, but simply to rectify the real error into which they had fallen, viz.: that Jesus should *at His first appearing*, restore again the Kingdom to Israel. This will be evident on examining the passage referred to. "He spake a parable, because He was nigh to Jerusalem, and because they thought that the *Kingdom of God* should *immediately* appear." Luke xix: 2. Observe, the historian uses the expression, "the Kingdom of God" to describe the object of the people's expectation. Observe, also, that the parable contains not a hint that they were in error as to the nature of the Kingdom, or that the phrase, "the Kingdom of God" was more appropriately applicable to something essentially distinct from that which constituted the people's hope, viz.: the Kingdom of Israel. Observe, again, the real point positively taught in the parable, viz.: that the Kingdom of God should *not only not immediately* appear, but that it should be postponed till the return of the Son of Man from the far country.

That the subject-matter of the hope of the Jewish nation, was the Kingdom of God in the Scripture sense of the phrase, may be further seen by a reference to Paul's defence before Agrippa, and His subsequent conference with the Jews at Rome. In the former, he says, "And I now stand and am judged for the hope of the promise \* made of God unto our fathers, unto which promise, our twelve tribes, instantly serving God, day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews." Acts xxvi: 6, 7. Paul was not judged for believing that the promise was fulfilled, but for the *hope* of its fulfilment. Moreover, it was the identical promise unto which the twelve tribes also hoped to come. And as if to prevent the merest possibility of a doubt, as to whether it was the fulfilment or the hope of the promise for which Paul was to be judged, he says, "for which *hope's* sake, King Agrippa, I am accused of the Jews." Should it be asked, why it was that Paul was accused of the Jews for the identical hope they themselves cherished, the reason is, that he proclaimed the realization of the national hope through a Messiah whom the nation had crucified, and whom God had *raised from the dead*. Hence, he asks King Agrippa, "why should it be thought a thing incredible with you, that God should raise the dead?" This explains his statement when before the Jewish council, "of the *hope and resurrection* of the dead I am called in question." Acts xxiii: 6. Having appealed to Cæsar, Paul was taken to Rome; and when the chief of the Jews had come together, he said, "for this cause have I called for you to see you and to speak with you, because that for the *hope of Israel* I am bound with this chain. And they said unto him, \* \* \* we desire to hear of thee what thou thinkest; for concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day, there came

\* The promise—"In thee shall all the families of the earth be blessed." Gen. xii: 3. This national blessedness to be effected through an arrangement based on the gift of the land of Canaan, to Abraham, and his seed the Messiah. Gen. xiii: 14, 15; Gal. iii: 8-10.



many to him into his lodging; to whom he expounded and testified *the Kingdom of God*, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets." Acts xxviii: 20, 22, 23.

The passages above cited appear to show,

I. That the Kingdom of Israel, was the Kingdom of God, preached as the Gospel by Jesus and the Apostles before Pentecost.

II. That the restoration of the Kingdom of Israel, was the national hope of the Jews.

III. Paul was accused before Agrippa for preaching the realization of the national hope through a king whom the Jews had crucified.

In view of these things, it appears to me, that a Christian is one who (as far as faith is concerned) believes intelligently the things concerning the Kingdom of God, and the name of Jesus, as the Messiah, or Anointed King, whom God had raised up to sit upon David's throne when the kingdoms of this world, shall have become the Kingdom of our Lord and of His Christ.

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[SELECTED.]

### Expositions of Texts.

"To die is gain." Philippians 1: 21.

THE above expression is *one* of the main pillars if not *the* main one, that is relied upon to disprove the doctrine that "*the dead know not anything.*" I shall now suggest an interpretation of this phrase, differing from any of my previous thoughts.

Begin at the twelfth verse of the first chapter of Philippians. "I would ye should understand, brethren, that the things which happened unto me have fallen out rather *unto the furtherance of the Gospel*; so that my BONDS in [margin—"for"] *Christ are manifest* in all the palace [Caesar's court] and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are MUCH MORE BOLD to speak the Word without fear. Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add *affliction to my bonds*; but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding every way, whether in pretence or in truth, *CHRIST is preached*; and I therein do rejoice, yea and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ, according to my earnest expectation and my hope, that *in nothing I shall be ashamed*, but that with all boldness, as always, so now also, *Christ shall be MAGNIFIED* in my body, *whether it be by LIFE OR DEATH*. For me to live, is Christ, [is to "*magnify*" Christ,] and to die is gain," to Christ and His Gospel; as *hitherto* "the things which have happened unto me have fallen out unto the *furtherance of the Gospel*," so I shall "*magnify*" Christ still, even if I "*die*" for Him.

In the previous verses, the Apostle had declared that all which had befallen him hitherto had only tended to *further the Gospel*; and at the twentieth verse, he expresses his strong confidence that still, "*Christ shall be magnified*" in him, "*whether it be by life, or by death.*" Thus he expresses his purpose to *magnify* his Master at all events—whether it was by living to labor and suffer for Christ, or by dying for His cause; either way he was determined Christ should be *magnified*. In the next verse, he expresses the same confidence, that *whichever* it should be, that such would be the result—his Lord would get glory to Himself; hence, he says, "for

me to live is Christ, [to magnify Christ,] and to die is gain." "Gain" for whom? I answer *for Christ*; for, thereby Christ will be magnified even more than by my life, or He will not suffer me to die; for He has the keys of death; and so long as He sees He can be more magnified by my life than by my death, so long my life will be continued; but when He sees that it would be "*gain*" to His cause for me to die, a martyr, then I shall magnify Him by death. "But if I live in the flesh, [a mortal state,] this is the fruit of my labor, [what is the fruit of His labor? suffering and pain,] yet what I shall choose I wot [know] not. For I am in a strait betwixt two, ["betwixt two" what? Do you say, whether to *live or die*? I think not, but] having a desire to depart and be with Christ; which is far better," than either to live in the flesh or die. The contrast, I apprehend, was not between life and death, but between *life and death* on the one hand, and *being with Christ* on the other. If he could have his choice, he would desire that "mortality might be swallowed up of life," when he should "be with Christ," in preference to living in this mortal state, or dying. It was, in other words, "*immortality*" that Paul desired, a perfect deliverance from corruption and death both; knowing that when He "who is our life shall appear, then" he should "appear with Him in glory." Hence, he was looking for the Lord Jesus from heaven, to *change his vile body*, as he says in the third chapter of the same Epistle. And he further says, that at present, while in this mortal state, he labors and suffers. "*If by any means* I might attain unto the resurrection of the dead." This shows that Paul was looking, not to death for deliverance, or to be with Christ, but to the resurrection, or a *change* of the vile body, which would be equivalent.

I think the meaning of the twenty-first verse is expressed in the above paraphrase, and is, as if the Apostle had said:

"If I live, I shall magnify Christ; and if I die Christ shall *gain* still greater glory in me, or by me." It expresses the perfect confidence Paul had in leaving himself entirely in the hand of his Lord and Savior; whatever befell him, Christ would be *magnified*, "whether by life, or by death;" and such was his entire devotion and consecration to his Redeemer, that he should be perfectly satisfied, whether it was ordered that he should die or live, and he knew not which to choose; but he had a *desire* to depart from this mortal state, or have his vile body changed, and be *with Christ*, which was better than *either to live here or die*.

"I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John xi: 25, 26.

This text has sometimes been quoted to prove that there is a life for man immediately after dissolution, in a separate or disembodied soul-state. Now, it should be observed, that whatever this text teaches, concerns only him "*that believeth in me*," so that if it teaches that there is a disembodied soul-state between the time of death and resurrection—it implies that the *believer* will have such an intermediate state of life, and the *believer only*; and that the state of unbelievers in this interval, is one of unconsciousness and absolute decease. This text can be no support, on the contrary, it is an implied denial, of the popular doctrines of the soul's constitutional immortality, and separate state between death and resurrection.

We submit the following, as the true exposition of this text.

I. Our Lord makes a statement concerning *the believer who is DEAD*, and the statement is, that *he shall live, or rise again*—"he that believeth in me, though he were dead, yet shall he live."

II. Our Lord makes a statement concerning *every believer who may not be dead*, but may be *living at the time of His coming*, and the statement is, that all such shall *never die at all*; "whosoever *liveth*, and believeth in me, shall *never die*."

Here are two distinct statements, which are briefly as follows:

I. The *dead* in Christ at the time of Christ's coming shall *rise again*.

II. The *living* in Christ, at the time of Christ's coming, shall *never die*. And these two statements correspond respectively with the introductory declarations, "I am the Resurrection and the Life." This is not to be regarded as the repetition of one idea, but as two distinct ideas. If our Lord had said only, "I am the Resurrection," or only, "I am the Life," He would not have expressed His full adaptation to the necessities of His Church—for some will be *asleep* "in the dust of the earth," and will need a *resurrection*; and some will not be dead, but *alive* on the earth, and will need, not a resurrection, but to be immortalized or made partakers of the *everlasting life*. "I am the Resurrection" says our Lord, and therefore, "he that believeth in me, *though he were dead*, yet shall he live" by resurrection. And "I am the Life" also, therefore, "whosoever, *liveth* and believeth in me shall *never die*," but being alive at the time of my coming, shall undergo that change which is necessary, to be made a possessor of immortal life.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. vi: 12.

Some read this passage as if it affirmed that the departed Saints, or disembodied spirits, were in the enjoyment of their heavenly rewards. But this cannot be its meaning, for such an exposition is plainly forbidden by a comparison with a subsequent place in this epistle. What this text asserts is, that there are those whose faith and patience have placed them in the company of them who inherit the *promises*, not the *fulfilment* of the promises—but the *promises to us at a future time fulfilled*. And hence, this same epistle informs us, "These all died in faith, *not having received the promises*," that is, the *fulfilment* of them. Heb. ix: 13. And again, "these all having obtained a good report through faith, *received not the promise*: God having provided some better thing for us, *that they without us should not be made perfect*." Heb. xi: 39, 40.

"For what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew xvi: 26.

On what authority many have translated the word ψυχη, *psukee*, in the twenty-fifth verse, *life*, and this verse, *soul*, I know not, but am certain it means *life* in *both* places. If a man should gain the whole world, its riches, honors, and pleasures, and *lose his life*, what would all these profit him, seeing they can only be enjoyed during *life*?

FOR MANY years there prevailed in China, an extraordinary superstition and belief that the secret sect of Tao had discovered an elixir, which bestowed immortality. No less than three Emperors died after swallowing a drink presented to them by the eunuchs of the palace, as the draught that was to confer never ending life. "The best method of prolonging life, and of making life happy," said a wise mandarin to one of these infatuated princes, "is to control your appetites, subdue your passions, and practice virtue. Most of your predecessors, O Emperor, would have lived to a good old age, had they followed the advice I give you!"

## Miscellaneous.

[Communicated for the Herald.]  
**Thurman's Chronology.**

"THE sealed book of Daniel," by Wm. C. Thurman, is a book of no mean pretensions, as the following extract will show :

"Behold! every prophetic date occupies its place, thus declaring the solemn truth that the sealed book of Daniel is now indeed opened. When the light first broke over the soul of the author, he, like Daniel, 'fainted, and was sick certain days.' For knowing that the learned had for eighteen hundred years been vainly employing every effort of the intellect to pry into the mystery of this volume, he saw this could be no fanciful dream, as it was clearly demonstrated that this book which had been sealed, was now opened, turning wise men backward, and making their knowledge foolish."

This is but one specimen. Are these pretensions justified by the contents of the book? We are afraid not. We fear that the author resembles Daniel in more respects than those cited. He might have quoted Daniel viii: 27, the last clause, "*none understood it.*" This book, coming as it does, claiming to be infallible, we have been tempted to look into it. It also appears to be rapidly taking its place as an authority, to which we have no objections, providing it will stand the ordeal of close investigation.

Thurman, professes to establish his chronology in seven different ways as follows: By the Bible; by astronomy; by the Parian chronicle; by the annals of the Kings of Tyre; by the recent discoveries among the ruins of Nineveh; by the Olympic games; and by the various historians. We are not in the least dismayed at this array of proof. If the first point is blundered, the combined testimony of all the other points, and as many more, are futile to establish it. Some may be overawed by the astronomical *demonstrations* as they are called. When we come to find that these demonstrations are fallacious, the astronomical point will not continue to have undue influence over us. Indeed, the first thing we have to do is to examine one of these "*unerring astronomical demonstrations,*" so-called.

Speaking of the "beginning of creation" B. C., 4126, which is an error, he says that "at the time our Bible *was written*, the word month meant moon." Because month meant moon at the time the Bible *was written*, it does not follow that month meant moon *at the beginning of creation*, so that one part of the astronomical demonstration is already disposed of. The distribution of time into years, seasons, months, etc., was no doubt the work of time, observation, and the *experience* of man after the fall. There is no foundation for the belief that God ever taught the sciences by inspiration. Be this as it may, we take up the next point of the "*demonstration*," viz.: "He who made the moon calls the month Abib *the first month* (Lev. xxiii: 5,) *it follows that this was the first month of creation.*" In an earlier part of the Bible than Lev. xxiii: 5, we are instructed at what point of time Abib became the *first month* of the year, and that was not at the creation. From the creation down to the institution of the Passover, the year began with some other month than Abib. At the Passover, the beginning of the year was *changed* in commemoration of that event, to the month Abib. "This month *shall be unto you the beginning of months*, it shall be the first month of the year to you." Ex. xii: 2. "Remember this day \* \* \* this day came ye out in the month Abib." Ex. xiii: 3, 4. Abib then was not associated with the Creation, but with the deliverance out of Egypt. The world had had some other beginning of the year, but UNTO THE ISRAELITES was given a new beginning of the year. If the

month is any clue to the age of the world. Thurman will have to find out what month the year began with, before the institution of the Passover.

Now for the "demonstration" "From Gen. i: 5, we learn that creation began on the first day of the week, and by calculation, we find that the first day of the month Abib, in the year before Christ, 4126, fell on the first day of the week, that is, Sunday, April 30, O. S., or March 29, N. S., Thus we prove by astronomical demonstration, that creation began on Sunday, March 29, B. C., 4126." This is strange reasoning to be entitled as an "astronomical demonstration." We submit that if Thurman has succeeded in proving anything by his astronomy, it is, that whenever creation did begin, it did not begin on Sunday March 29, B. C., 4126, for it certainly did not begin with the first day of Abib.

But again, if the age of the world, and consequently the time of the coming of Christ can be arrived at by astronomy, in so simple a manner as this, on what principle could the book of Daniel be said to be "closed up and sealed to the time of the end?" What has the time of the end to do with it? it is all about the *beginning*. Again, if this astronomical demonstration settles anything, what was the use of making so elaborate a book on the subject? The author might have stopped here, because there really is no use of going any farther, for if this demonstration be final and infallible, Christ will come precisely "on the 15th day of the seventh month, in the year A. D., 1875." Furthermore, what was to hinder Daniel and all the Prophets, Apostles, and the Church in every age from knowing as much? So much for our author's first error, and as we design carrying our reader along with us down the stream, rectifying and adjusting Thurman's errors, we will close this paper by inviting our reader to take his stand with us alongside of Adam at his creation. Provided with a sounding line we scan the deep dark vista of the future. Our weak vision is powerless to descry an object. Cast forth your plumb line into the abyss, and see if we can find the bottom. Now draw it in and measure it. It measures 1656 fathoms. Now read Gen. v: vii: 6, and almost any school boy can tell that the flood was 1656 years after the creation, as follows:

YEAR OF THE WORLD.	INDIVIDUAL AGE.	SCRIPTURAL REFERENCE.
130	Adam's age at the birth of Seth.....	Genesis v: 3.
235	Seth's age at the birth of Enos.....	" v: 6.
325	Enos' age at the birth of Cainan.....	" v: 9.
395	Cainan's age at the birth of Mahalaleel.....	" v: 12.
460	Mahalaleel's age at the birth of Jared.....	" v: 15.
622	Jared's age at the birth of Enoch.....	" v: 18.
687	Enoch's age at the birth of Methuselah.....	" v: 21.
874	Methuselah's age at the birth of Lamech.....	" v: 25.
1056	Lamech's age at the birth of Noah.....	" v: 28.
1656	Noah's age at THE FLOOD.....	" vii: 6.

From the foregoing table we deduce the fact that Methuselah died the very year of the flood, for Lamech was born A. M. 874, and Methuselah lived after he begat Lamech, 782 years, 874+782=1656. Another curious fact the above table shows, is worthy of mention. Adam and Methuselah lived *together* for 243 years, for Adam lived 930 years, and Methuselah 969, which added together is more than the entire period from the creation to the flood, so that their lives must have over-lapped each other 243 years.

NOBODY.

[Communicated for the Herald.]

## The Coming King.

MORE than eighteen long centuries have past, with their wonderful events, of revolutions, famines, earthquakes, pestilences, the fall and rise of thrones, and the upheaval and overthrow of mighty empires, since a young man of humble and obscure Jewish parentage, but nevertheless announced as the Son of the Highest, finished His ministry, and ascended to the right hand of the Father, leaving with His Galilean disciples the consoling promise of His return.

At the time of His birth, wise men of the east, and shepherds who kept watch over their flocks by night raised the inquiry, "where is He who is born King of the Jews?" Herod's throne trembled at the proclamation of the advent of the infant King, and in order to accomplish the destruction of this heir to the throne of David, this haughty ruler issued a decree, which for cruelty and inhuman barbarity, is not equaled in the history of the bloodiest times. The young child escaped the vengeance of the heartless King, and grew up to manhood among His countrymen, was known as the carpenter's son, and the brother of James. At about the age of thirty years, He was baptized in Jordan, and miraculously declared to be the Son of God, and commenced bearing before His own people the message of His approaching Kingdom. He gathered to Himself from among the common people a few followers and faithful adherents, but the great body of that nation rejected Him, and for His claim to the throne of David, He was put to death. But God raised His martyred Son from the tomb, and seated Him at His own right hand, in anticipation of the time when His enemies shall be made His footstool.

In view of this time, Peter says: "and He shall send Jesus." Do the popular churches believe it? Do the rulers of this world know that the poor, despised, rejected and martyred Nazarene, whose life from Bethlehem to Olivet, was one of toil, hardship and suffering, is the destined monarch of the world, whose throne is to be on Mount Zion, in Jerusalem, from which point the law and the Word of the Lord shall go forth to the nations? That kings and judges of the earth shall be called upon to submit to Him who is to sway a universal sceptre? That the Kingdoms of this world are to become the Kingdom of the Lord? Proud monarchism of the old world, and boasting Democracy of the new, must bow to the authority of the Great King, and yield up their power peaceably, or meet with a terrible overthrow. The decree which has gone forth, as recorded in the second Psalm, embraces *the nations* and the uttermost parts of the earth for His inheritance and possession. "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel."

*That same Jesus* shall come again; not as the lowly babe of Bethlehem, not as the man of sorrows who walked pensively by the shores of Genesaret, not as the agonizing supplicant in the garden of Gethsemane, nor the world's dying Redeemer on a Roman cross; but as the Lord of glory, with an escort of angels shall He come; and from the point of *gathering* in the mid air, the raptured Saints of ages shall bear Him company, and swell the host of the mighty ones. Behold in the descending Lord the man of war, the conquering King, the treader of the winepress of the wrath of God, the messenger of the covenant coming suddenly to His temple, whose reign shall be "from sea to sea, and from the river unto the ends of the earth."

Let us, brethren, who are instructed in the Word of the Kingdom, unite by every lawful means, to proclaim to the world the message of the coming King.

J. L. WINCK.

[Communicated for the Herald.]

### Taking away the Sin of the World.

“BEHOLD the Lamb of God which taketh away the sin of the world.” John 1: 29.”

Did John comprehend the true character of the personage before him, when he uttered the words of our text? We think he did. How did he obtain such knowledge? First, by being educated, or well instructed in the Hebrew Scriptures; second, by being filled with the Holy Spirit. John was a Jew, the son of Zacharias, who was a priest, of the course of Abia, and his wife of the daughters of Aaron. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Luke 1: 5, 6. John being well read in the Hebrew Scriptures, was familiar with the many glowing predictions of the Holy Spirit through the Prophets. Add to these the declaration of the angel, in verse fifteen, “for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother’s womb.” From this, and much more that might be said, we affirm that John spoke understandingly, when he said: “Behold the Lamb of God, which taketh away the sin of the world.”

The expression, “behold,” implies more than an ordinary look or passing glance. What pen or tongue can set forth or expound His true character, and the work assigned Him by God the Father, in the great scheme of redemption, or restitution, or the taking away the sin of the world? What is the sin of the world? “Whereas by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” Rom. v: 12. “Sin is the transgression of law,” 1 John iii: 4. Death is the most unnatural thing in the world; it is the penalty of the law, the infliction of punishment, an enemy, a dreaded foe. But, says orthodoxy, death is the gate to endless joy. This is hymn book scripture, and contradicts every declaration and principle of the Word of God, from Genesis to Revelation. “The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” Rom. vi: 23. The last enemy that is to be destroyed is death. Death and hades are to be cast into the lake of fire which is the second death. This is at the completion of the great work of restitution.

Reasoning from cause to effect, destroying the devil and all his works, or the restoring of the all things spoken by the mouth of God’s holy Prophets since the world began, is equivalent to taking away the sin of the world. The precise manner of removing the cause of the sin of the world, we cannot in one short article give in detail. All that has been done since the promise, “that the seed of the woman shall bruise the serpent’s head,” is but the means to the end. The great work of restoring, or bringing back, or of making all things new, is reserved for the future age, which is just before us. We are in the time of “taking out a people for His name.” Acts xv: 14-17. After this, will begin the work of subjugation, in fulfilment of the antitype of David’s reign, when the Kingdom will be established in Jerusalem, and the Lamb will appear “on Mount Zion, with the 144,000, who are redeemed from amongst men, these are blessed and holy, being the first fruits unto God and the Lamb.” Then the “law will go forth from Zion, and the Word of the Lord from Jerusalem. Here is the commencement of the great work which will take one thousand years to accomplish. Then all things will be made new; all things restored. The cause being removed, the effect will cease. The sin of the world will be taken away. Then will be sung the song of Moses and the Lamb: “And I beheld and I heard the voice of many angels

round about the throne, and the living creatures, and the elders; the number of them was ten thousand times ten thousand of thousands, saying, with a loud voice, worthy is the Lamb who was slain, to receive power and riches and wisdom, and strength and honor and glory and blessing, and every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. v: 11-14. When this song is sung by the redeemed, where will be located the orthodox hell of endless sin and suffering?

N. BOND.

## Poetry.

[SELECTED.]

### SPEAK NOT HARSHLY.

Speak not harshly—much of care  
Every human heart must bear;  
Enough of shadows darkly lie  
Voiled within the sunniest eye.  
By the girlhood's gushing tears,  
By the griefs of after years,  
By the anguish thou dost know,  
Add not to another's woe.

Speak not harshly—much of sin  
Dwelloth every heart within;  
In its closely-covered cells  
Many a wayward passion dwells;  
By the many hours misspent,  
By the gifts to errors lent,  
By the wrong thou didst not shun,  
By the good thou hast not done,  
With a lenient spirit scan  
The weakness of thy fellow-man.

### DIED,

Of dropsy and heart disease, aged seventy-eight years, our much beloved Brother JOHN S. JOHNSON, at the residence of Mr. Ross, LaPorte, Indiana, where he made it his home for a number of years. He was a native of England, and died in a land of strangers, save those Christian friends who kindly cared for him through all of his sufferings. He was a firm believer in the Gospel of the Kingdom of God, and the near coming of our Lord and Savior. He often said, during his sickness, "O Lord, thy rod and thy staff shall comfort me." He often said that if he was not permitted to live to see Christ coming in His glory, that his sleep in death, would be but a moment to him. When he awoke at the resurrection, it would seem to him as though he had but just awoke from a quiet rest. And thanks be to God, when our Brother awakes with all the redeemed of earth, it will be to sleep the sleep of death no more.

His funeral discourse was preached by Brother Albertson, from Job xiv: "If a man die shall he live again?"



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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#### Stand Fast.

In the ever changeful scenes of this transitory life how appropriate is the Apostle's admonition to his brethren, to "stand fast in the faith." There was danger, as he well knew, that some might depart from it, hence he frequently guards them in this respect. It may seem strange to a person who is young in the faith, one who is filled with the first love and zeal of a cause he has just espoused, that any one can give heed to that which will lead them astray from the faith; but to one who has been long in the conflict it does not appear so strange.

Men love something new. There is an ambition in the human breast for power, and leadership of some sort or other; hence we find men, who are not wholly sanctified to the truth, frequently address themselves to those of their acquaintance with some new idea or other, which they claim to be of great importance. Gradually gaining hearers and believers through their power of language, or sophistical arguments, they soon acquire an influence over the minds of their followers that acts in a great measure like the charm of a serpent, until their admirers at last may be said to be fairly within their power. Prepared in this way, they readily receive what comes from the lips of their human teacher, because they, in a measure, fall down before his superior fund of knowledge and great intellectual powers, and worship them. Of course, they claim to be free agents, and disclaim all this influence of others upon them, yet it is none the less true that they are led and taught, and, we may truthfully add, deceived, by men of cunning minds.

"The faith," in which the Apostle warns us to "stand fast," is simple, and elementary. The difficulty seems to be that it is too simple for many persons; hence, men of learning, men who are "wise in their own conceits," seem to get tired of this milk, and in their ambition to procure and digest strong food, they devour foreign substances, food that God has never provided for His children—poisonous food. The difficulty is increased, however, from the fact that these same persons contend that this food—this strong and almost indigestible meat—is all milk. The consequence is, that they cannot receive any child as a member of the

family of God, unless its digestive organs possess sufficient vitality to dispose readily of this strong food. And those whom they had esteemed as members heretofore, they reject as being yet in the *factus* stage—not yet born. A strange state of things, truly.

As we have before remarked, “the faith” is elementary. It is synonymous with other definitions which we find in various parts of the Scriptures, such as “the Word,” “the Gospel,” “the things concerning the Kingdom of God, and the name of Jesus Christ,” etc. In short, it is a simple and easily comprehended proposition concerning the Kingdom of God, and the way that men and women can obtain an inheritance in it. After hearing, believing, and obeying it in baptism, they are in a saved condition, providing they continue in all the things appointed for them to observe and to do. They are then born into God’s family, and as faithful children they are expected to do their Father’s will in all things, like their elder brother, who has set us an example. When he was first introduced into the family by baptism, he said, “Lo, I come to do Thy will, O God.” Heb. x: 9. And on another occasion he said, “Not my will, but Thine, be done.” Luke xxii: 42. So, every child of God and brother of Jesus, is expected to submit his will in all things to the will of his Father.

Having been introduced into the family, we are then to “stand fast in the faith.” Not that we are to stop learning. The Apostle Peter says we are to “add to our faith, courage, and to our courage, knowledge.” 2 Pet. i: 5. Therefore, we are introduced into a school, as it were, and our school-books are Moses, the Prophets, and the sayings and doings of Christ and His Apostles, as recorded in the New Testament. A diligent student will become skilled in the knowledge therein revealed, and be able as a good workman to “rightly divide the word of truth.” He will discover constantly new and important truths, all tending to illustrate and amplify in detail the glorious and elementary truths of “the Faith.” For instance, one great leading truth of “the Faith,” is that the Kingdom of Israel will be restored, and the people of Israel brought back to the land of their fathers. The student discovers how this is to be accomplished by the conversion of the people, the purging out of the dross from among them, and the strengthening of their weak arms by Almighty aid, so that they shall become a terror to all opponents. He traces out the details of that future restoration and its effect upon the nations. These are, as it were, the branches which grow out of the parent stem. The stem is “the Faith,”—the outline of God’s plan of salvation—an outline that can be comprehended readily by any man of honest heart, be he ever so poor and unlearned in the wisdom of the world. He needs not to be a collegiate in education in order to understand “the Faith.” It was so simple in early days that we read of thousands being converted to it, and obeying it, in one day, from the plain teaching of Peter and his associates.

In our subsequent investigations for truth, however, we must ever keep our feet firmly planted on “the Faith.” Whatever new discovery we make, we must first try it by this standard, and if it is out of harmony with it, we must cast it aside as untrue. If, after trying to graft it on to the parent stem, we find that it will not readily unite, depend upon it that there is no affinity, and we must reject it as unfit for our use.

Having been introduced into “the Faith,” we are also introduced into the liberty of Christ, and Paul exhorts his brethren to “stand fast in the liberty wherewith Christ has made us free.” Gal. v: 1. Not a liberty to serve the flesh, as he himself observes in the 13th verse, “For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.” As a band of brethren, we are

to fulfill the law of love toward each other, for this is well pleasing unto our Father. We are to "stand fast in one spirit, with one mind, striving together for the faith of the gospel." Phil. i: 27. What a glorious sight is this:

"How sweet, how heavenly is the sight,  
When those that love the Lord,  
In one another's peace delight,  
And thus fulfill His word.

"When each can feel his brother's sigh,  
And with him bear a part,  
When sorrow flows from eye to eye,  
And joy from heart to heart."

If, instead of this oneness of spirit, we find a band of brethren in discord, "biting and devouring one another," the probability is that they will "be consumed one of another." Gal. v: 15. Let those who are so situated take warning, if any there be.

"Christ is a son over His own house, whose house," says Paul, "are we, if we hold fast the confidence and the rejoicing of the hope, firm unto the end," Heb. iii: 6. We see, therefore, the importance of holding fast to the end, "for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. iii: 14. And are we not all aiming at this very result—to be made "partakers with Christ?" Do we not labor diligently that we may share in the glorious things given to Him by His Father? Do we not "suffer with Him that we may reign with Him?" 2 Tim. ii: 12.

Let us never "grow weary in well doing, for in due season we shall reap if we faint not." Gal. vi: 9; 2 Thess. iii: 13. Do not let us become disheartened if temptations overtake us, for it is by these that we are to be proved. Our beloved brother James says, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the *trying of your faith* worketh patience." Therefore, he says, "Blessed is the man that *endureth* temptation, [or withstandeth these divers temptations by which his faith is being tried,] for, when he is tried, [or, when this trying of his faith by temptations is ended,] he shall receive the crown of life, which the Lord hath promised to them that love Him." James i: 2, 3, 12. It is the victor that will receive the crown: not the one who yields to temptations, and thus fails to "endure." In the words of our Lord, it is "to him that *overcometh, and keepeth my works to the end,*" that "I will give power over the nations." Rev. ii: 26.

Brethren, let us one and all unite as a band of brethren should, to put away from us "all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice," and let us "be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us." Eph. iv: 31, 32. Amen and amen. W.

## Was Jesus in Paradise when in Hell?

OCCASIONALLY we find individuals who are possessed of inquiring minds, and having no light but that of tradition to guide their wandering feet, we often see them running against stumbling blocks which they are unable to surmount. One of this class, who is perhaps honest in his convictions, and desirous of harmonizing God's Word, found a difficulty in relation to the declaration of our Lord that the thief should

be with Him in Paradise, and the quotation in Acts ii: 27; "Thou wilt not leave my soul in hell." He holds the popular, but erroneous idea, that Jesus and the thief were both wafted on angel's wings to the elysian fields of Paradise on the same day that they died. But inasmuch as he also reads that between the death and resurrection of Jesus, He is said to be in hell, he is led to the conclusion that hell and paradise must be one and the same place, as He could not be in two places at the same time. In order to gain light on the question, he writes to B. Franklin, Editor of the "Christian Review", a Campbellite paper. We give the letter and reply.

"BROTHER FRANKLIN, permit me to call your attention to the following Scriptures: Luke xxiii: 43. Acts ii: 27. Now, I believe that wherever our Savior went after He died, the thief went also. It appears to me that the word "paradise," in Luke, and the word "hell," in Acts, refer to the same place. JOHN WILLIAMSON."

## REPLY.

"Paradise and hell, in the two passages above referred to, do not mean the same. Yet the Savior and the thief were in the same place. The word "hell" (Acts ii: 27) is from *hades*, and means the invisible state, or "under world," as the Bible Union have it. But *hades*, the repository of all the dead between death and the resurrection, has two apartments, one called "paradise" or Abraham's bosom, and the other *tartaros*. All the dead, good and bad, are in *hades*, but the righteous in *paradise* and the wicked in *tartaros*. *Hades* ought never to be rendered "hell." *Gehenna* is "hell," and is so translated in every instance, by both Anderson, and the Bible Union."

The editor in replying, correctly states that "paradise and hell above referred to, do not mean the same." "Yet," he says, "the Savior and the thief were in the same place." Now, if paradise means one thing, and hell another, and if the Savior and the thief were both in one place, (paradise) how could the Savior be in another place, (hell) at the same time? If He was in hell, He certainly could not be in Paradise also. Where was our Lord then, after His death, and before His resurrection on the third day? The record says He was in the tomb of Joseph of Arimathea. We believe it. But if He was in the sepulchre, how could He be in hell? This is very easily answered, when we understand that hell, *ἀδης*, *hadees*, signifies "the nether world, the grave, death." The word hell occurring in Acts xi: 27, is given as the equivalent for the Hebrew word שְׁאוֹל *sheol*, *hell*, in Psa. xvi: 10; from which Peter quoted the words. The Savior then was in *hadees* or *sheol*, when He was in the grave, inasmuch as the two are synonymous. This is confirmed by the remainder of the verse. After declaring that He "would not leave His soul (or Himself) in hell," (the grave), He adds, "neither wilt thou suffer thine Holy One to see corruption," in *hadees*, or the grave. This statement of the Psalmist was verified by the resurrection of Jesus, or the deliverance of His soul from the grave, (*hadees*) on the third day.

But perhaps it may be objected that His soul was not in the grave. Hence, could not be delivered from it. In proof however, that the grave can hold souls, we will quote from the Psalmist. He says, "God will redeem, (or deliver) my soul from the power of the grave." Psa. xlix: 15. It would be folly to talk of delivering a soul from the power of the grave unless the grave had dominion or power over it. Again, He seems to deem it a matter of impossibility that any man living can deliver his soul from the hand of the grave, or prevent its going there; hence he asks the question, "what man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Psa. lxxxix: 48. It is evident from these quotations that the Psalmist meant that no man could deliver himself, (or soul) from the grave's embrace, which is true. Is there any inconsistency in applying the same rule of interpretation to another part of his writings? If not, then we understand him to mean when he

says, (Psa. xvi: 10,) "thou wilt not leave my soul in hell," that He would not leave Him, (the person spoken of) in hell or the grave, no, not even long enough "to see corruption." Neither did He.

In further proof that the word here rendered hell, signifies the grave in many instances, we will give a few brief Scripture quotations. The Psalmist in referring to certain characters says, "Like sheep they are laid in the grave, (*sheol* or *hadees*,) death shall feed on them." Psa. xlix: 14. The word here rendered grave, is the same as that rendered hell in Psalm xvi. Now if we know how sheep are laid away, in *sheol*, or hell, we know how these were laid away. It was in the grave, as the translators have given it. Jonah, when hid in the fish's belly, was in *sheol*, hence, he says, "out of the belly of hell, (*sheol*—the grave) cried I, and thou heardest my voice." Jonah ii: 2. David in praying for the destruction of his enemies says: "Let death seize upon them, and let them go down quickly into hell," (*sheol*—margin, the grave." Psa. lv: 15. From these testimonies it is clear that the grave is often given as the proper meaning of the word hell, as found in King James translation.

"The learned George Campbell, observes that the word *sheol* in the Old Testament, means no more than *kever*, the *grave*, or *sepulchre*." "The learned Tremellius, a Jew by birth, in translating the Syriac version of the Bible into Latin, uniformly rendered the Syriac synonym for *sheol* into Latin, by the word *sepulchre*."

From these testimonies it is clear, that when our Lord was laid away in Joseph's tomb, He was laid away in hell, like the sheep were laid away, that David refers to. The only difference is that in the case of sheep they see corruption in hell or the grave, whereas, our Lord did not.

But the Editor, in his reply assumes, without a particle of proof, that *hadees* "has two apartments, one called *paradise*, and the other *tartaros*." How there can be two apartments in the grave we cannot see. How does he reconcile this assumption with the case of Jonah, when he was in *hadees*? If his statement is correct, there must have been a *paradise* and a *tartaros* in the fish's belly. Which apartment was Jonah in, for he cannot deny that he was in *hadees*? Again, sheep as well as men go to *hadees*, according to the Psalmist. What apartment do they occupy there? But let us come to the text quoted by his correspondent. "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell, (*hadees*) neither wilt thou suffer thine Holy One to see corruption." Psa. xvi: 9, 10. What force is there in this great rejoicing and gladness of tongue; this assurance of hope concerning the deliverance of our Lord from *hadees*, if it was simply a deliverance from *paradise*, one of the apartments of *hadees*? Is *paradise* a place so undesirable, that the Psalmist should go into ecstasies as it were, in view of our Lord's deliverance from it? So it would seem if we accept the Editor's statement as to the meaning of the word *hadees*. But if we allow the Scriptures to be their own interpreter, we find that the grave is meant, hence, it harmonizes the Psalmist's rejoicing in view of deliverance therefrom, by a resurrection from the dead.

The Editor assumes also, that the thief was with Christ in this *Paradise* apartment of *hadees*. This is done for the purpose, doubtless, of harmonizing our Lord's statement, "Verily I say unto thee, to-day shalt thou be with me in *Paradise*." Luke xxiii: 53. But let us look at this a moment. The thief made a request. It was "remember me when thou comest in thy Kingdom." Now what Kingdom was it he was alluding to? He speaks of it as the Kingdom of Christ, or "thy Kingdom." What was this Kingdom? It was the one alluded to by God's angel, when

addressing Mary. Referring to her son Jesus, he said, "He shall be great, and shall be called the Son of the Highest; and the Lord God will give unto Him the throne of David His father, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." Luke i: 32, 33. The house of Jacob, is the "house of Israel." David once ruled over this house, and God has determined that this overthrown Kingdom shall be established on the earth again, ere long. At that time, Jesus, according to Gabriel's word, will sit upon the restored throne of David His father, and rule over Israel forever. The restoration of this Kingdom was the hope of Israel's people in the days of our Lord, and it was the hope of His disciples. Our Lord Himself fanned this hope into a flame by His teaching and promises. He told His disciples when they asked Him what they should have, seeing they had forsaken all, that "in the regeneration, when the Son of Man should sit in the throne of His glory, (David's throne restored) they should also sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix; 28. When this time comes, the "times of restitution" will have come, and the restorer, Christ, will reproduce that Edenic state of blessedness which once existed on the earth. Then will the "wilderness be like Eden, and the desert like the garden of the Lord," Isa. li: 3. Paradise will again be upon the earth, and the nations will be blessed under the peaceful reign of Messiah. This was the Kingdom the penitent thief had in mind. When Jesus should come to set it up, he wished to be remembered. Jesus told him that he should be with Him in that Paradise state. But he cannot be there until he has returned to the earth. Jesus is yet at His Father's right hand, and consequently the thief has not yet been remembered. But he will be at the proper time. When Paradise is restored, the thief will be there. It will not be in the skies above, nor in hell, or *hadces* beneath, but it will be on this earth, in its renewed and beautified state. The meaning of the word Paradise, is a garden of delights, and is used by our Lord in reply to the thief as synonymous with His Kingdom, because when His Kingdom is fully established, this Paradise, or garden of delights will be realized by the redeemed.

But it is claimed that the Lord promised the thief he should enjoy it on that same day. Not so. He said "I say unto thee to-day, or to-day I say unto thee, thou shalt be with me in Paradise. The thief had no idea of being there until he should come again. Neither did the Lord promise him he should.

Supposing the Editor's theory to be correct, that the Paradise Jesus alluded to was one of the apartments of *hadces*, was the petition of the thief granted, when he arrived there? If so, then this Paradise, or apartment, is also the Kingdom of Jesus, which the thief referred to when he said, "Remember me when thou comest in thy Kingdom." If this is so, and the Psalmist was glad because the Lord should not be left there, it must have been a source of but little comfort to the thief to be there either. When the Lord was raised from the dead, then He was delivered from this paradise apartment, and the Psalmist was glad in hope of it. But what of the thief? Was he left there when the Lord came to earth again and stayed awhile with His disciples? If it was desirable, and a matter of rejoicing because the Lord was delivered from this paradise, would it not be equally so for the thief? Most assuredly

To sum up then, we have shown:

I. That Jesus between His death and resurrection, was in *hadces*, *sheol*, or the grave.

II. That the thief, as well as all mankind go to hell, or *hadces* also.

III. That the Lord was not in Paradise, at the time He was in *hadecs*.

IV. That the term *hadecs*, signifies death and the grave, whilst Paradise is of Persian origin, and signifies a garden of delights.

V. That this Paradise which the thief will enjoy, is the Edenic state of blessedness that will be brought about when Jesus comes again.

VI. That then the Kingdom of Christ will be upon the earth, and that the thief did not ask to be remembered until Jesus came to establish the Kingdom.

W.

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## Instruction for Unbelievers.

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"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—**JESUS.** \* \* \* "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

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### The Spirit of Man—What is it?

THAT man has a spirit, is conceded by all parties. We shall not therefore attempt to prove what is universally admitted and believed; but we shall put forth an effort to disprove what is almost universally taught a true, viz.: that the *spirit* in man is immortal. We wish to have it distinctly understood, in the outset, that while we believe that man has spirit, we are bold to question its immortality, and consciousness between death and the resurrection. In our investigation of this subject, the Bible shall be our text book. The Word of God is to our mind the only safe guide we can follow, and the very best authority to which we can appeal for evidence. If the Word of the Lord does not sustain us, we are willing to fall.

Some may ask, why investigate this question at all? Or, what difference does it make, whether it be true or not? Now it may appear to some to be an unimportant question, but to our mind, it is a question full of interest, and of very great importance. Whatever vitally affects the great plan of salvation, must be important, and worthy of our serious attention. And again, whatever is contrary to the Word of God, and destructive to the harmony of Bible teaching, is by no means bereft of interest and importance. It is the truth that enlightens, sanctifies and saves. It is the truth that purifies, and makes us free from sin. Whatever, therefore, is opposed to the truth, must be corrupt, and injurious upon all those who believe it.

The popular teaching that man has an immortal spirit, is equivalent to saying, that man is an immortal being, and therefore, not subject to death, which is a proposition directly contrary to the teachings of God's Book. The Word of God teaches that man is unconscious between death and the resurrection. David says, "man's breath goeth forth, and in that very day his thoughts perish. Psalms. cxlvi: 4. But if man has an immortal spirit that leaves the body at death, as an intelligent being, then the declaration of David is not true, for man's thinkings do not perish at death, if he has an intelligent spirit that lives on in a state of consciousness. Again, Job says, that when "man dies, his sons come to honor and he knoweth it not." Job xiv: 21. This declaration is incompatible with what is popularly taught and believed at the present day. A great many people think that when their friends die, they can come back as immortal spirits, or angels, and converse with them. If when men die, they know more than all the living, or, if they can see, as many affirm, all that is

transpiring on earth, then Job must have been mistaken when he affirmed that after man dies "his sons come to honor and he knoweth it not." Men teach one thing, and the Word of God another. Which shall we believe? We should be able to decide in our own mind which is true, the Word of God, or the word of man. Job says, "if I wait the grave is my house," and again, "O that thou wouldst hide me in the grave until thy wrath be over past." Job xiv: 13. Clergymen tell us that good men go to heaven when they die, but Job says nothing of the kind. In all his writings he never utters a word about going to heaven, nor does he say anything about going to a celestial paradise, or spirit land, of which we hear so much. Now if Job had believed that when he died, his spirit would move away to heaven, is it not strange that he never so much as makes mention of it? He speaks very positively as to his hope of a future life, through a resurrection from the dead, but concerning his immortal spirit, or soul, he says not a word. He did most emphatically teach the resurrection of the dead. He knew "that in the later day his Redeemer should stand on the earth, and that though worms should destroy his body, yet in his flesh he should see God." Job xix: 25, 26. But no where does he affirm that his spirit would survive his death as an intelligent immortal being.

Solomon affirms that "the dead know not anything, their love, their envy and their hatred" he says "is now perished." Eccl. ix: 5, 6. David says "the dead praise not the Lord, neither any that go down into silence." Psa. cxv: 17. From the foregoing it will be seen how we look at this question. If the dead are unconscious, "know not anything," as the Word of God emphatically teaches, then the popular doctrine that man is in possession of an intelligent, immortal spirit entity, is not true. Who then will have the hardihood and effrontery to say that a question involving so much, is of no importance. We are confident that all who will investigate this subject candidly, will come to see that the popular doctrine of man's immortality is not taught in the Scriptures of truth.

#### ETERNAL LIFE.

The importance of this question is seen in the teachings of Christ concerning the subject of eternal life. He represents Himself as coming into the world to rescue men from death. But this cannot be true of Him, if the popular doctrine of man's innate immortality is true. If man is immortal, he cannot die. How then can Christ save him from death? He says, "that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not *perish but have everlasting life.*" John iii: 16. If man is in possession of an undying spirit, how can Christ give him everlasting life? If mankind are immortal, they cannot perish. How then can it be said that Christ saves them from perishing? The Christian is said to hope for eternal life, but how can he hope for it, if he is immortal—deathless? Men do not hope for what they see and possess.

The teaching of modern theology concerning immortal souls, and deathless spirits, ignores the mission and work of Christ as our Savior, entirely. He comes to save us from death, and yet one cannot die. He comes to give us eternal life; and yet we already possess it, because we are all immortal. If the teaching of theology is true, then the sayings of Christ are false, and His mission a farce.

#### RESURRECTION OF THE DEAD.

Christ taught that whosoever believed on Him should have everlasting life, and that He would raise him up in the last day," John vi: 40. "Though he were dead, yet shall he live." John xi: 25. This resurrection



to life, is not necessary at all, if men move away to the spirit land, or heaven, as soon as they die. If men are happy in heaven after they die, why raise up their bodies? If they are happy without bodies, why not continue on thus? If men can live out of their bodies, we can see no need of a resurrection at all. The resurrection of old decayed bodies, or the reorganization of new ones, is an unnecessary and superfluous work, if man is in possession of an intelligent and immortal spirit, which can live and be happy out of the body, as well as in it. In the fifteenth chapter of first Corinthians, Paul teaches that if the dead rise not, then they which have fallen asleep in Christ are PERISHED." No resurrection, no life, is the argument of Paul. Facts, sound philosophy, and the Bible, are all in harmony upon this question. No resurrection from the dead, no future life, is the testimony of all.

The reader having followed us thus far in our argument, is doubtless prepared to admit that this question is vitally related to the great plan of salvation, and therefore of no little importance. If we are dependent upon Christ, the Son of God, for eternal life, we ought to know it, and cheerfully give Him the honor of being the Great Life-giver, instead of vainly trying to persuade ourselves to believe a lie, viz: that we are immortal and deathless, when we are not. "Immortality was brought to light through the Gospel." 2 Tim. i: 10. It is the gift of God through Jesus Christ our Lord." Rom. vi: 23. We are to SEEK for it by "patient continuance in well-doing." Rom. ii. 7. And if faithful, we shall obtain it at the resurrection of the just, when "this mortal shall put on immortality, and this corruptible shall put on incorruptibility," 1 Cor. xv: 53.

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### The Kingdom of God.

THE attentive reader of the New Testament, especially of the Gospels and Acts of the Apostles, cannot fail to have observed the frequent occurrence of the phrases *Kingdom of Heaven*, and *Kingdom of God*. These terms are used interchangeably by Matthew, and the latter one by Mark, Luke, and John. It makes little difference which word is made use of, as but one Kingdom is alluded to. It may very appropriately be called the Kingdom of Heaven, because the God of Heaven will set it up; and the Kingdom of God, because it belongs to God. But it has other titles. Jesus claims it as His. He alluded to it when He said, "*My Kingdom* is not of this world," John xviii: 36; and to His Apostles, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke xxii: 29, 30. The Apostle Peter styles it the everlasting Kingdom of our Lord and Savior Jesus Christ, 2 Pet. i: 11; and Paul, the Kingdom of Christ and God, Eph. v: 5. It is also called the Kingdom of David, Mark xi: 10; and is connected with Israel, who are the children of the Kingdom. Acts i: 6; Matt xxi: 43; viii: 11, 12.

Now the Gospel or good news proclaimed by John the Baptist, Jesus, and the Apostles, were made up of the things concerning this Kingdom and its Anointed King. John the Baptist called the people to reformation, saying, "Repent ye, for the Kingdom of Heaven is at hand," Matt. iii: 2; and when he was imprisoned, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, the time is fulfilled, and the

Kingdom of God is at hand; repent yet, and believe the Gospel, Mark i: 14, 15; and on another occasion He said, I must preach the Kingdom of God; for therefore am I sent, Luke iv: 43. His teachings were imbued with this doctrine, His parables beautifully illustrated it. He taught His disciples to pray, thy Kingdom come; thy will be done on earth, as it is in heaven; and instructed men how to obtain an inheritance in it. But the men of that generation were not ready for the establishment of that Kingdom—hence they crucified its King, and by that act rejected His glorious reign. But God raised Him from the dead, to sit on David's throne, Acts ii: 30; and He is now at God's right hand in the heavens, waiting until His foes be made His footstool, and until the times of the restitution of all things arrive, when He shall be visibly installed in His Kingdom. Luke xix: 12, 15; Dan. vii: 13, 14; Acts ii: 34; iii: 21.

There is one point in connection with this subject worthy of note, namely, that the Gospel of the Kingdom of God was first proclaimed to the Jews. And although they killed the Prince of Life, yet to them were made the first offers of salvation, and the heirship of the Kingdom. The nation of Israel was a rebellious people, "stiff-necked and uncircumcised in heart and ears." They were the children of Abraham according to the flesh, but his disposition had no place in them. When Jehovah brought them up out of Egypt, He promised to make them a kingdom of priests, if they would be willing and obedient, but present advantage was preferred to future reward. They are the children of the kingdom, and of the covenant which God made with Abraham, and therefore are beloved for the father's sake. It is in connection with this people, that the Kingdom of God is promised, and will be developed in the future.

Though God has no kingdom on earth now, yet there was once a time when He had. Jacob was the lot of His inheritance, Deut. xxxii: 9; and Jehovah was their King, 1 Sam. xii: 12. He ruled the people by the hand of Moses, who was God's King in Jeshurum; by Joshua, the Captain of the Lord's hosts; and by Judges, until the time of Samuel the Prophet. Then the people desired a king to go in and out before them, like other nations. By this act they rejected the Lord; hence He said to Samuel, they have rejected me, that I should not reign over them; 1 Sam. viii: 7. Nevertheless, He chose their King, and sent Samuel to anoint Saul. But when Saul disobeyed the commandment of the Lord He rejected him from reigning over Israel, and provided Himself a king among the sons of Jesse, 1 Sam. xvi: 1, even David, a man according to His own heart. He anointed him as *His King*, chosen from amongst the people, and made an everlasting covenant with him, saying, thy seed will I establish for ever, and build up thy throne to all generations, Psa. lxxxix: 4. This covenant is called by Isaiah and Paul, the sure mercies of David, Isa. iv: 3; Acts xiii: 34; and was esteemed much by David himself, when he said, "although my house be not so with God, yet He hath made with me an everlasting covenant ordered in all things and sure; for this is all my salvation, and all my desire, although He make it not to grow, 2 Sam. xxiii: 5. And Jehovah has respected His promise to David, and declared by Jeremiah, that if His covenant with day and night could be broken, and they should not appear in their season, then His covenant might be broken with David His servant, Jer. xxxiii: 17-26; but seeing that this is impossible, then it follows that His covenant with David cannot fail. David pleased the Lord, because he fulfilled all His will. He acted as God's vicegerent. He acknowledged Jehovah in all His ways. He knew that the kingdom was not his own, but had been given into his hand to rule—hence he says, "Thine is the Kingdom O Lord, and thou art exalted as head over all,"

1 Chron. xxix: 11. And David declared to an assembly of the princes of Israel, that the Lord had chosen Solomon his son to sit upon the throne of the *Kingdom of the Lord*, over Israel, 1 Chron. xxviii: 5. Then the historian adds in chapter xxix: 23, "Then Solomon sat on the *throne of the Lord* as King, instead of David his father, and prospered; and all Israel obeyed him."

It is evident, then, from the above statements, that the God of heaven had a kingdom on earth in the days of David and Solomon; that it was established over Israel; and that the kingly power was attached to the house of David for ever. This was perfectly understood by the people. When the ten tribes revolted under Rehoboam, the son of Solomon, it is said, that Israel rebelled against the house of David; and when Jeroboam, the King chosen by the rebels came against Judah with an army of eight hundred thousand men, King Abijah remonstrated, saying, "Hear me, thou Jeroboam and all Israel; ought ye not to know that the Lord God of Israel gave the *Kingdom of Israel over to David for ever*, even to him and his sons by a covenant of salt? \* \* \* And now ye think to withstand the *Kingdom of the Lord* in the hand of the sons of David." 2 Chronicles xiii: 4-12.

While Judah and the house of David obeyed the voice of the Lord they prospered, and their enemies could not stand before them; but when they brake His covenant, forsook His worship, and rebelled against His authority, they fell into the hands of their enemies. God removed the kingdom in His wrath, and said concerning Zedekiah, the last of Judah's wicked kings, "Remove the diadem, take off the crown; this shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn it; and it (the Kingdom) shall be no more, until He (Jesus) come, whose right it is; and I will give it Him," Ezek. xxi: 26, 27. From that day to this, the tabernacle of David has been in ruins, and his throne unoccupied. David foresaw this, when he said, "Thou hast been wroth with thine anointed; thou hast made void the covenant with thy servant; thou hast profaned his crown by casting it to the ground.

\* \* \* Thou hast made his glory to cease, and cast his throne down to the ground." Psa. lxxxix: 38-44.

The ten tribes of Israel were taken captive by the kings of Assyria, from one to two hundred years before Judah and Benjamin were taken away by the king of Babylon. After seventy years, these two tribes returned to Jerusalem, and rebuilt the city and temple, but the throne of the Kingdom was not established. They were a dependent people, ruled over by other nations, until they had filled up the measure of their iniquity by killing God's Son, then they were finally dispersed among all nations.

But has God's covenant failed, because He has seen fit to punish His people for their sins? Will He cast off for ever? By no means. The Prophet Hosea has declared, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days, chap. iii: 4, 5. Then will Jehovah be found of them, when they seek Him with their whole heart. The Lord shall yet comfort Zion, and shall yet choose Jerusalem; for He has declared, "There will I make the horn (power) of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Psa. cxxxii: 17, 18. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and

shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, the Lord our Righteousness. Jer. xxiii: 5, 6; xxxiii: 16; Isa. xi: Zech. iii: 8; vi: 12. And this King will raise up the tribes of Jacob, and restore the preserved of Israel; will establish the earth, and cause to inherit the desolate heritages; will be a light to the Gentiles, and for salvation to the ends of the earth; and will reign on the throne of David, to order and to establish His Kingdom for ever, Isa. ix: 6, 7; xlix: 1-12. Thus shall the Kingdom come to the daughter of Jerusalem, through the agency of Him who shall be Ruler in Israel." Micah iv: 8; v: 2.

The Kingdom will not be restored to Israel, until it shall be established in righteousness. It has a great work to perform amongst the nations, through its chief Executor, and His associate Kings. The kingdoms, empires, and republics of this world are all essentially earthly, sensual, and devilish, and in their practical working oppress the people. But this Kingdom will be established in righteousness, and will demonstrate to the nations, that he that ruleth over men must be just, ruling in the fear of God. And because men have not acted thus, but have made use of their authority for self aggrandizement, God hath decreed that His Kingdom shall absorb their power, disperse their governments, abrogate their unrighteous laws, and make His will be done on earth, even as it is in heaven.

For the accomplishment of this glorious purpose, it was necessary to have a righteous King, who should gather around him as Moses did, able men, such as fear God, men of truth, hating covetousness, to assist in the government. And in order that God's covenants might be fulfilled, it was also necessary that the King should be both of the seed of Abraham and of David, according to the flesh; that He should be tried and put to the proof, to test His qualifications for this great work; that He should pass through suffering and death to the possession of the Kingdom and throne of His father David; and that His associates should also suffer with Him, in order to reign with Him.

When the time was fulfilled, foretold by the Prophet Daniel, the Seed Royal appeared in the line of David. Of this man's seed hath God, according to His promise, raised unto Israel, a Savior, but as Peter said to the Jews, "God hath made that same Jesus whom ye have crucified, both Lord and Christ." He has thus become the "horn of salvation to Israel, in the house of His servant David;" the Lion of the tribe of Judah, the Root of David, and the Root and Offspring of David, and upon whose shoulders should rest the government. For God hath highly exalted Him, and given Him a name which is above every name, and His hand is upon the man of His right hand, the Son of Man whom He hath made strong for Himself; and He shall put down all rule, and all authority, and power; for He must reign till He has put all enemies under His feet. God's King, then, is ready to assume the Government, at the appointed time; and is, in the mean time, by His Gospel, taking out from the nations a people for His name. This people, whether composed of Jew or Gentile, are constituted the seed of Abraham, and consequently are joint-heirs with "THE SEED to whom the promises were made." They are the poor of this world, rich in faith, and heirs of the Kingdom which God hath promised to them that love Him. They will share with God's Anointed One in the government of the world, and shine as the sun in the Kingdom of their Father.

From what has already been brought forward, we think the following truths are evident:

- I. That God once had a Kingdom on earth.
- II. That it was established over Israel.
- III. That Jehovah their God was King, until rejected by the people.
- IV. That after Saul was rejected, David was chosen as God's Anointed, and by covenant the royalty was attached to his house for ever.
- V. That on account of some of the royal seed forsaking the Lord their God, and not walking in the steps of David their father, the Kingdom was broken up, the throne and crown cast down, and the nation removed.
- VI. That the Prophets foretold the restoration of the Kingdom of God at some future time, when He would re-gather the nation, raise up the house of David, and establish the Kingdom.
- VII. That the Kingdom has not yet come, but is in course of preparation, the heir to David's throne having appeared, and is gathering together a royal priesthood, to aid Him in the Government, when the time shall fully arrive.

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### Can You Believe?

- I. CAN you believe that all men are immortal, when God positively declares that *man is mortal*? Job iv: 17.
- II. Can you believe that all men are immortal, when Paul says, "God only hath immortality?" 1 Tim. vi: 15, 16.
- III. Can you believe that all men are immortal, when Paul tells us that we must *seek for immortality*? Rom. ii: 6, 7. What need of seeking what we already possess? Rom. viii:
- IV. Can you believe that the heathen Socrates brought immortality to light, when God's Word says it was brought to light by the Gospel?" 2 Tim. i: 10.
- V. Can you believe that the soul will never die, when God declares "the soul that sinneth *it shall die*?" Ezek. xviii: 4.
- VI. Can you believe this to be simply a spiritual death to the soul, when God's Word shows that souls were cut in pieces with the sword and **UTTERLY DESTROYED**. Josh. x: 35, 37, 39; xi: 11.
- VII. Can you believe that Samson believed in the undying nature of the soul, when he exclaimed, "let my soul (margin) die with the Philistines?" Judges xvi: 30.
- VIII. Can you believe that Balaam believed in the endless existence of the soul, when he said, "Let my soul die the death of the righteous?" (marginal reading, which is correct.) Numb. xxiii: 10.
- IX. Can you believe that David taught the undying nature of the soul, when he says, "God spared not their (the people's) soul *from death!*" Psa. lxxviii: 50. And again when he said, "none can keep alive his own soul?" Psa. xxii: 29.
- X. Can you believe that the soul is immortal, when such an expression is not to be found in the whole Book of God, but which teaches so positively that it dies?
- XI. Can you believe that God made the man's body and put a soul into it, when Paul says the *first man was made* a living soul? He *did not* make a soul and put it into him.
- XII. Can you believe that the dead know more than the living, when God's Word plainly says, "the dead know not anything?" Eccl. ix: 5, 6.

XIII. Can you believe that man's thoughts live on when the body dies, and the breath goes forth, when David says, "they perish in that very day?" Psa. cxlvi: 3, 4.

XIV. Can you believe the dead are praising God in heaven, when David says, "the dead praise not the Lord?" Psa. cxv: 17.

XV. Can you believe that dead folks know more about the Lord than the living, when the Psalmist says, "in death there is no remembrance of thee?" Psa. vi: 5.

XVI. Can you believe that David is now in heaven, when Peter says he is both dead and buried, and that he is not ascended to the heavens? Acts ii: 29, 34.

XVII. Can you believe that there is any necessity for a future judgment and resurrection, if men are now in heaven and hell, receiving their rewards? If so, what is the use of bringing them out, judging them, and sending them back to the same place again?

XVIII. Can you believe that Paul believed in and taught the doctrine that all the good of all ages past, are now in heaven, receiving their reward, when he said, "if the dead rise not, then they also which are fallen asleep in Christ, are perished?" 1 Cor. xv: 18.

XIX. Can you believe that Paul esteemed the resurrection of as little worth as men now do, when he said, "what advantageth it me if the dead rise not, let us eat and drink, for to-morrow we die?" 1 Cor. xv: 32.

XX. Can you believe that "death is the gate to endless joy," when Paul says it is an enemy? 1 Cor. xv: 26.

XXI. Can you believe that Paul expected his crown at death, when he says the Lord will give it him at His coming? 2 Tim. iv: 8.

XXII. Can you believe that murderers will live forever, when John declares that no murderer hath eternal life abiding in him?" John iii: 15.

XXIII. Can you believe that the wicked will never cease to be, when "God's Word declares that "they will be as though they had not been?" Obad.: 16.

XXIV. Can you believe that the wicked will live forever and never die, when God positively declares that "all the wicked will He destroy?" Psa. cxlv: 20.

XXV. Can you believe that wicked men will suffer eternal pain, when God says, "They shall be burned up both root and branch," and be destroyed, shall perish, be consumed, die, lose life, and come to an end, and shall not live out half their days? These terms are applied to the punishment of the wicked in about two hundred texts; 1. the wicked will be punished. 2. This punishment will be eternal. 3. It will consist in destruction. Matt. xxv: 46; 2 Thess. i: 7-10.

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### Immortal Soul.

#### FOURTEEN OBJECTIONS TO THAT NOTION.

I. It introduces into the Christian world, the mischievous practice of spiritualizing God's plain words.

II. It involves its subjects in almost impenetrable darkness or fog.

III. It brings into existence from this system of spiritualism and mysticism, a multiplicity of conflicting creeds.

IV. It is the origin of the Roman Catholic purgatory; a system of speculation.

- V. It substantially sustains and disseminates the serpent's first lie.
- VI. It runs its adherents into the inhuman, irrational, inconsistent, and monstrous dogma of eternal torture.
- VII. It is the very bone, sinew, and foundation of the doctrine of Universalism, and all going home to heaven above at death.
- VIII. It sustains Swedenborgianism—the theory of the great clairvoyant, A. J. Davis, and the spirit-rappings, or manifestations.
- IX. It is a very prolific source of infidelity, bigotry and superstition.
- X. It robs the blessed Christ of the honor due Him, of giving the Saints the rich reward of the kingdom, immortality, the unfading crown, the eternal weight of glory, and every other blessing connected with the coming of Christ.
- XI. It subverts the Gospel plan of salvation given to us by the Son of God, who is its author.
- XII. It supersedes the necessity of the coming of Christ to raise the dead, to sit on David's throne, to judge the world in righteousness, and restore all things spoken of by the holy Prophets.
- XIII. It makes God and His Son Jesus Christ, the most cruel, hard-hearted, vindictive, tyrannical beings in the universe.
- XIV. It obliges its advocates to wrest the Scriptures, and array themselves against the Patriarchs, Prophets, Apostles, and Jesus Christ, who are the foundation of the whole Christian superstructure.

## Miscellaneous.

[Communicated for the Herald.]  
**Thurman's Chronology.**

In our last, we brought the reader down to the flood, A. M. 1656, Noah aged six hundred, Gen. vii : 6. The first error we have to point out in this paper, is, that of allowing a full year for the flood, when the Scripture reads as plain as it can read, that the earth was dry *the first day of the first month of Noah's six hundred and first year.* Gen. viii : 13. Now it is plain from this, that the flood, as well as beginning in Noah's six hundredth year, ended in it also. So that to allot a year for the flood, is a manifest error, which no amount of astronomical demonstrations can justify, and the fact that these demonstrations are demonstrations of palpable error, makes them of very little account. We will expunge then from the scheme, the one year of the flood. Now, let the reader cast forth his sounding line again. It touches bottom at 427 fathoms. Now read the eleventh chapter of Genesis for the explanation, as follows :

YEAR OF THE WORLD.	INDIVIDUAL AGE.	SCRIPTURAL REFERENCE.
1658	2 Shem begat Arphaxad two years after the flood.....	Genesis xi: 10.
1693	35 Arphaxad's ago at the birth of Salah.....	" xi: 12.
1723	30 Salah's ago at the birth of Eber.....	" xi: 14.
1757	34 Eber's ago at the birth of Peleg.....	" xi: 16.
1787	30 Peleg's ago at the birth of Rue.....	" xi: 18.
1819	32 Rue's ago at the birth of Serug.....	" xi: 20.
1849	30 Serug's ago at the birth of Nahor.....	" xi: 22.
1878	29 Nahor's ago at the birth of Terah.....	" xi: 24.
2083	205 Terah's ago at his death, and at the time that Abraham went to Canaan.....	" xi: 32. Acts vii: 4

Scripture chronology is not so difficult as it is generally supposed to be.

Here we have with two measurements, 2083 years infallibly correct, that is to say, if the Bible is true. Now then, as the law was four hundred and thirty years after the promise, and as the sojourning of the Hebrews was also four hundred and thirty years, and as both periods ended with the law, they must have had a common beginning, viz.: the departure of Abraham for Canaan in the seventy-fifth year of his age, after the death of his father Terah, aged two hundred and five, A. M., 2083. Abraham was a pilgrim and a stranger, so the sojourning of Exodus xii: 40, dates from, and includes Abraham's journey from Mesopotamia. We are not to understand that all the "four hundred and thirty year's sojourn" was spent in Egypt. The *sojourning* was four hundred and thirty years. Here again our author stumbles by allotting a whole year for Abraham's journey to Canaan, and then after that, gives the whole four hundred and thirty years for the sojourning, when it is plain that Abraham's journey was a part of the sojourning, and is included in the four hundred and thirty years. A. M., 2083 and the above four hundred and thirty years added together, make 2513, and forty more in the wilderness, (Josh. v: 6,) lands us in the year of the world 2553.

#### SEVEN TIMES OF MOSES.

Where we have A. M. 2553, Thurman has 2555. The difference arises from the insertion of a year for the flood, and a year for Abraham's journey, both of which are palpable errors, and yet these errors are said to be "demonstrated" by Moses' seven times. Having shown the figures to be wrong, we will now test the "demonstration."

Jehovah says to Israel, (Lev. xxvi: 18,) "If ye will not hearken to me, then I will punish you seven times *more* for your sins." Thurman argues that from the word "*more*" they must have been punished *one seven times before*. The second point of the "demonstration" is that these are *Chaldean times*, or years of three hundred and sixty-five days, and a day for a year, gives three hundred and sixty-five years. "*Seven times*" would therefore be 2555 years, which are his figures for the age of the world at the end of the forty years in the wilderness. His Chaldean times are based upon Daniel. Now let us test this "demonstration." The Jews were given a law A. M., 2555, according to Thurman's figures. If the Jews did not obey this law, they were to be punished "*seven times more*" for their sins, therefore, the Jews had been punished already at least one seven times. Seven times is 2555 years, therefore Adam, and all his posterity were Jews, and they had been punished for not obeying the law from Mount Sinai!! Again, he has failed to prove that a Chaldean time was three hundred and sixty-five days, and if he had proved it, what sense is there in making Jehovah borrow the "times" from Chaldea? Our author has not even thought whether the Chaldean Kingdom was in existence at this time. Altogether this is a singular "demonstration" of the age of the world, being 2555, at the giving of the law, these figures being the required number of years for a period of "seven times" of Jewish punishment prior to the threatened "seven times more." Having uprooted Thurman's interpretation of Moses' "seven times more," let us see what Moses himself says, or rather what Jehovah said.

It is a very remarkable thing, that people will not take the natural easy meaning of Scripture. They must ever be adopting the complex, the strange, and the far-fetched, often rendering the Scriptures unintelligible. We venture to say that any sensible school boy who had learned to read so as to know the meanings of words, would correctly interpret this twenty-sixth chapter of Leviticus, whilst our learned men, the wise men after the flesh, who write books on chronology, assume that the *seven times*



of Leviticus is a definite period, and then they disagree about the length of the period, when it begins, and when it ends. They write books about it, when the fact is, like the mystical forty years of Micalah. There is no such thing as they are quareling about. There is no "seven times" at all, only a simple harmless seven-fold. Read verse fourteen: "If ye will not hearken unto me \* \* \* I will appoint over you terror, consumption, and the burning ague, etc., (verse 18,) and if ye will not *yet for all this* (the evils before enumerated) hearken unto me, I will punish you seven times (or fold) more." What will seven times more punishment be? Verse nineteen, "I will break the pride of your power, and I will make your heaven as iron, and your earth as brass," etc., etc. This is not all, but if they still walk contrary, another seven times more plagues is in store for them, and wild beasts that would rob them of their children, etc. This is not yet all. If still they walk contrary, another seven times; and after this, still another seven times. Read the chapter, and you will find that they are threatened with this seven-fold punishment four times in all. If one time is 2555 years, these four times is 10,220 years; add to this the one time from the fall of Adam to the law, and we have twelve thousand seven hundred and seventy-five years punishment upon the Jews. Six thousand of this sum have not yet expired. What kind of demonstration is this dear reader? and yet we find it adopted by scores of very learned and talented authors. Should they not empty themselves of their wisdom, and read their Bibles like children? Verily the Bible is the most scandalously used of all books. "NOBODY."

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[SELECTED.]

### Deception.

THAT men are deceiving and being deceived, we think no one will deny, if they will compare the popular preaching of these days, with the Bible.

A speaker to a large audience in Chicago, a few weeks since, was relating our Savior's suffering, death, burial, resurrection, and ascension. He then remarked that the men of Galilee, looking up beheld Him as He arose in the air, saw Him go into heaven, and sit down on the right hand of God; "and now," said he, "the way is open." Sinners were exhorted to come to Christ, to prepare for death, and gain an admittance to heaven.

As we turn over the sacred pages, in vain do we look for any such exhortation as this. But find, on the contrary, that while they looked up after the Master who was taken from them, a cloud received Him out of their sight; and two men told them that He would come again in the same manner He had been taken from them. They did not see Him sit down on the right hand of God. But we are told of this part of the matter, many long years before the babe was born in Bethlehem. Says David: "The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool." Then He would return according to promise and ultimately destroy the last enemy, death. So that instead of exhorting men to seek an entrance to heaven we should exhort them to "seek for glory, honor, and immortality." Jesus said, "I go to prepare a place for you, and *will come again*, and receive you unto myself, that where I am there you may be also."

Men who expect to go to Jesus, before He returns to the earth, are certainly deceiving themselves. There is no such hope held out in the Scriptures, and those who teach it, have no proof with which to sustain it.

[Communicated for the Herald.]

**Trine Immersion.**

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii : 19.

It is claimed that the word baptize is an elliptical sentence, according to the grammatical construction of the above, which might be the case if the three above named had three different names, and were engaged in three different enterprises, but the reverse of this is true. They are all engaged in one enterprise, and are therefore one name; to be baptized in the name of the Father is to be baptized in the name of the Son and Holy Ghost, because these three are one—one in purpose, one in the great plan of salvation. As the Apostle says, Acts iv: 12, "there is none other name under heaven given among men, whereby we must be saved," than the name of Jesus Christ, of Nazareth. This is the one name which God's children all take on themselves when baptized.

In order to illustrate the above we will make the following comparison. I purchase a farm of Smith & Co., the firm being composed of father, son and son-in-law. I bought this farm of the father, and of the son, and of the son-in-law, as the three were all parties to the contract. Now, if we supply the ellipsis in this case, the same as it is claimed should be done in the verse in question, we should say, "I bought a farm of the father, and I bought a farm of the son, and I bought a farm of the son-in-law." In that case we should have purchased three farms instead of one.

Just so if we supply the ellipsis, as it is claimed by some should be done in the above text. It would then read, "baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." In that case we should be baptized three times in one name, as there is none other name given whereby we must be saved, than the name of Christ. Again, it would be three baptisms in place of one. The Scriptures teach that there is "one body, one Spirit, one hope, one Lord, one Faith, ONE BAPTISM, one God and Father."

DAVID GANS.

[SELECTED.]

**Popular Literature.**

MODERN popular literature consists almost wholly of works of fiction. The ideal and fanciful seem to be the only outlets left for the bright genius of the nineteenth century to display itself. It is a truth well known to those who have examined into this matter, that there is a deep-seated conviction in the minds of the youth of the present age, that the very shortest and easiest route to the pinnacle of modern ambition is through the pages of a popular novel.

The powerful patronage which this class of literature has from all classes, and the avidity with which it is studied, have resulted in an organized plan to supply with its exciting food all minds of all ages. The infant can hardly stammer forth broken words and thoughts, ere his young imagination is excited by the wonderful nursery tale, in which ghosts and goblins take a prominent part. The school boy, thus prepared, is ready to read with delight, hundreds of "moral tales" (?) put into his hands by parents and teachers. When his intellect expands a little, there is no lack of food to supply his excited appetite.

*The excitement of passion and feeling must be the basis of all popular*

romance. The most transcendent powers, without this, would be condemned as dull and flat. The writers of the present day, are well acquainted with the truth that the secret of literary success, is not so much in the abstract merit of their works, as in their power to strike some sympathetic chord in the bosom of their readers; and so the more power a writer displays in working up the soul to the excess of trembling passion, through the scenes he pictures so vividly to the imagination, the more will his genius be extolled, and his influence felt. Now, the fact that this class of literature addresses itself almost wholly to the passions, must condemn it before any thinking judge. Where is the man who understands human nature, who does not know that any principle whose basis is mere passion, must become in time a licentious one? I would ask him who has not pondered well on this point, are not the love and power of excitement powerfully progressive in their nature? Does it not take more potent draughts of the poisonous opium or alcohol to excite the old toper than the more sensitive nerves of the young beginner? Now, why is this so? For two reasons—the passion for the stimulant becomes stronger, and the powers of the frame get weaker, and always require a louder call to arouse them the second time than the first. Now look at the analogy. The refined and elegant description of the most powerful passion of the human soul—*love*—will excite gentle and pleasing emotions in the youthful mind. But suppose the mind continues to call for this stimulant, will the same weak nectar which at first so delightfully pleased, continue to impart the pleasure? No. The passion becomes stronger, and its demands for strength in the intoxicating potion is progressive. Thus we find that the delicate and poetical insinuation degenerates into the broad remark; and this, again, to the vulgar description, and so the mind becomes impure.

These are the influences under which the present generation is growing up. Hundreds of thousands of these works, so cheap as to be accessible to the poorest, are floating through the country, and like a poisonous miasma, leaving the plague behind them. The evil too is on the increase. The most infamous works are translated from the French and German, to satisfy a depraved public taste. These works, I care not how splendid the talent that edited them, are base beyond description, and most profligate and ruinous in their tendency. Parents who have any regard for the future welfare of their children, should look well to the class of literature from which their minds are being fed.

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[SELECTED]

### Religious Machinery.

WE LIVE in the midst of religious machinery. Many mechanics at piety, often only apprentices and slow to learn, are turning the various ecclesiastical mills, and the creak of the motion is thought "the voice of God." You put into the hopper a crowd of persons, young and old, and soon they are ground out into the common run of Christians, sacked up, and stowed away for safe keeping in the appropriate bins of the great ecclesiastical establishment, and labeled with their party names. You look about in what is drily called "the religious world." What a mass of machinery is there, of dead timber, not green trees! what a jar and discord of iron clattering upon iron! Action is of machinery, not of life, and it is green new life that you want.

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## Poetry.

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[SELECTED.]

## LET IT PASS.

Be not too swift to take offense ;

Let it pass !

Anger is a foe to senso ;

Let it pass !

Brood not darkly o'er a wrong

Which will disappear ere long ;

Rather sing this cheery song—

Let it pass !

Let it pass !

Strife corrodes the purest mind ;

Let it pass !

As the unregarded wind ;

Let it pass !

Any vulgar souls that live

May condemn without reprove ;

'Tis the noble who forgive.

Let it pass !

Let it pass !

Echo not an angry word ;

Let it pass !

Think how often you have erred ;

Let it pass !

Since our days must pass away

Like the dew-drops on the spray,

Wherefore should our sorrows stay ?

Let them pass !

Let them pass !

If for good you've taken ill ;

Let it pass !

Oh ! be kind and gentle still ;

Let it pass !

Time at last makes all things straight ;

Let us not resent, but wait,

And our triumph shall be great ;

Let it pass !

Let it pass !

Bid your anger to depart ;

Let it pass !

Lay these homely words to heart ;

Let it pass !

Follow not the giddy throng ;

Better to be wronged than wrong ;

Therefore sing the cheery song—

Let it pass !

Let it pass !

## The Political Heavens.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. iv: 17. "And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them, for fear, and for looking after those things which are coming on the Earth, for the powers of Heaven shall be shaken."—Luke xxi: 25, 26.

### The Recall of Israel.

THE political world is at present in a comparative state of quiet, so far as any great outbreak is concerned; nevertheless, we have no faith in the hollow professions of peace that are sounding forth from some of the leading powers of Europe. The governments themselves have no confidence in a lasting peace either, as is manifest by the immense and unceasing preparations constantly being made for war.

The Cretan difficulty is still unsettled, and there is no telling what will yet arise even from this small beginning. It keeps the Turkish Government in a ferment, and the great powers of Europe having already spoken their minds concerning it, may yet be induced to take active steps in the matter towards a solution of the controversy.

Matters in the East are constantly growing more interesting to the Bible student. The wearing out of the Euphratean power, preparatory to the return of the Jews to the land of Israel, is a sight that must bring a loud amen from every one possessing Israel's Hope. As we see their power diminishing, we see signs of life increasing amongst the Jews, with a view to their speedy restoration to the Promised Land. This is, to our mind, an indication that the "times of the Gentiles" are nearly at an end, and that the "times of Israel" are about to commence again. Our Lord, in predicting the downfall and captivity of this people, said, "They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi: 24. How truly has this prophecy been fulfilled, and yet we see there is to be an end to this captivity, this treading down of the Gentiles. The treading power at present is the Turkish power, as they have possession of the land, but we see that the way is being speedily prepared for the ending of this supremacy of Gentile rule over Israel and their land.

The prophet Hosea also declared that the children of Israel should "abide many days without a King, and without a prince, and without a sacrifice, and without an image, and without an ephod and teraphim," yet he says, "afterwards shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord, and His goodness, in the latter days." Hosea iii: 4, 5. Those days are upon us. We shall soon witness the fulfillment of this prophecy in all its details. Already we find political and mercantile journals are treating the subject

in a serious manner, looking at it from a commercial stand-point. We subjoin an article of this character, clipped from a New York paper:

W.

THE restoration of the Jews to their ancient city, and to the homes of their fathers, is a subject that begins to excite earnest attention, not only among the Israelites themselves, but in the minds of statesmen everywhere. Direct European settlement *not* of Jewish origin has been tried on a limited scale in Judea, and Syria, two or three times without much success, and very recently an attempt on the part of a New England colony to establish itself in the same regions nearly came to an end, owing to divers defects of temper and organization. That such would be the fate of a serious enterprise of the same kind on the part of the "chosen people," there is not the least reason to fear. In fact, the Jews are already exceeding numerous in Syria, and their returning outposts push farther and farther every year, toward the Holy City, where the few remnants of their once teeming numbers still crouch under the Ottoman scimitar. In Damascus alone there are 65,000 Israelites, a thrifty, energetic and intelligent race. The present aspect of the Eastern question, indicates that a tremendous crisis impends in the fate of the Turkish Empire, and that, willingly or unwillingly, the western nations of Europe, and the advancing Russians, are about to accelerate the possibility of a return of the Jews to Palestine, where the establishment of a civil polity in consonance with the spirit of the age, and the religious feeling of mankind, would render the restoration of a people that has toiled in all lands, and acquired all arts, o the proprietorship of the soil, a comparatively easy thing.

The financial management, and, consequently, the mutual intercourse, the diplomacy, the external commerce and internal trade of many powerful modern nations, are profoundly influenced by Jewish wealth and intellect, as every one knows who is at all familiar with the names and history of the great bankers and statesmen of the day. They often have it in their power to make or unmake political combinations, and the actual numbers of their recognized brethren standing together in all lands, does not fall below 7,000,000 souls. Of the Lost Tribes, their locality, their numerical strength, and their dormant might, to-day, who may correctly speak? Shall they re-appear in a few years from the inner depths of Asia, by scores of millions after modern arts and arms shall have enabled them to break the bonds of Tartar despotism, and pour westward over the Euphrates, to the pleasant land of their inheritance?

A voice was raised in appeal to the Jews scattered throughout the world years ago, and first in German, and afterward in all languages, it uttered sentences like these:

"We have a country, the inheritance of our fathers, finer, more fruitful, and better situated for commerce than many of the most celebrated portions of the globe. Environed by the deep delled Taurus, the lovely banks of the Euphrates, the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks which spread fruitfulness over shady dales and confer wealth on the contented inhabitants. A glorious land, situated at the farthest extremity of the sea, which connects three-quarters of the globe, over which the Phœnicians, our brethren, sent their numerous fleets to the shores of Albion, and the rich coasts of Lithuania—near to both the Red Sea and the Persian Gulf—the perpetual courses of the traffic of the world on the way from Persia and India, to the Caspian and Black Seas; the central country of the commerce between the East and the West."

Farther on, alluding to the confusion that has become chronic in the Councils of Mohammedan nations, the same voice exclaims:

"The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness."

The reproach of the last line quoted above, seems now no longer fully applicable. In many countries a strong under-current, not merely of thought, feeling, yearning, has set in toward the banks of the Jordan, but there is a positive stir of enterprise and capital in that direction.

The excavations now going on under the auspices of the French Government at Jerusalem, and the remarkable confirmation of their disclosures yield at every step of the Biblical descriptions of Solomon's temple, the walls, tombs, fortifications, etc., of the ancient city, are quickening the interest everywhere felt in the topic of our remarks. Political events, too, are conspiring to render the significance of the subject in our day more profound. A Congress of Nations is suggested. The Italian *imbroglio* is but one of the questions that would necessarily arise for discussion in so august a conclave. In fact, it was the hinging of the whole affair upon that delicate issue which has thus far delayed the assembling of the desired Congress. But the definite settlement of Judean occupancy, the diplomatic rescue of the Holy Land from the grasp of the Moslem, and its absolute freedom to ownership and cultivation by men from all quarters, best adapted by descent, usages and traditions to its useful possession, would be points upon which all Christendom could agree. The apparent anomaly of Mount Calvary and the Holy Sepulchre in the wardenship of the enlightened descendants of the seed of David, would scarcely be so striking as their custody by the half barbarous followers of Mahmoud. In our city, Jewish synagogues arise in the sight of Christian cathedrals; in most Catholic Austria, a full blooded Israelite, Herr Winterstein, has just taken his seat in the Imperial Cabinet. During his time, too, most orthodox and most thoroughly Irish Daniel O'Connell, the Samson of repeal, from first to last, was an eloquent advocate of justice to the Israelite race—remembering, perhaps, the Phœnician fraternity of ancient days above alluded to, as well as yielding to the impulses of a great heart and a clear intellect. Need we, in this connection, recall the name of England's greatest statesman at the present hour—Benjamin Disraeli?

But it is to the highest in worldly position that the secret thoughts, no doubt, of millions interested in this matter, naturally concentrate—and among them who could so fully command the question as Napoleon III., Emperor of the French? Whether he has or has not the Judean elements ascribed to him, he is so peculiarly placed that in his hands the problem, hitherto half mystic, would soon glow with the light of a grand practical modern fact. With the Mediterranean occupied by friendly fleets; the Isthmus of Suez thrown open to commerce; Turkey and Egypt both overawed yet consolidated, why should either Great Britain or Russia object to a Judean Government in Judea, where they harmonize with a Turkish control there to-day?

The results to commerce and to the rapid civilization of Western Asia, could not fail to be speedily magnificent, since the Jews even now, possess all that we know in art, science, literature, manufacture, construction, and are very masters in organization and finance. We shall not be told, assuredly, that the Muscovite Colossus, France, with 1,200,000 soldiers under a Napoleon, and England with her shoals of iron-clads, and conquered India on the other, would be afraid of 7,000,000 Israelites, that in a decade might be gathered into the fold of yore, or that the invasion of

telegraphs, railroads and wide-spread cultivation in the East, would alarm their populations at home, who now look distractedly for some sufficient granary at their doors to swiftly supply them with cheap and abundant food? We know not whether to the restored Jews themselves such splendor would soon come, that, while they could not, in our time, at least, endow their city with the 21,000,000 pounds of gold that David left in the temple, along with 3,150,000 pounds of silver; or make, as Solomon did, 3,250,000 pounds of gold by a single voyage to Ohpir, where he found silver so plentiful, "that it was nothing accounted of," but we do believe that a magnificent Oriental trade would be flourishing early enough to realize countless benefits to them and the commonwealth of nations.

Here, then, appears to be a chance for Napoleon III., to retrieve all his imperiled glory, if the United States be too far from the scene to take the initiative, and without rhapsody, we can really imagine some head man of Israel, repeating the words of the enthusiastic writer from whom we have taken a paragraph nearer to the head of the article:

"People of Jehovah, raise yourselves from your thousand years' slumber. Rally around, leaders, have a will—a Moses will not be wanting. The rights of nations never grow old: take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord who has led you safely through the land of misery thousands of years. He also will not forsake you in the last conflict!"

The first Napoleon, whose mental grasp of the relations of mankind, seems almost supernaturally intuitive, once said, that he who should control with the hand of enlightened empire, the city of Constantinople, would be the virtual master of the Eastern world. Who doubts that in his very thought of thoughts, he saw behind the ramparts of the temporal power, the ineffable spiritual influence of the Ark of the Covenant, side by side with the Holy Sepulchre, radiating from within, from the summit of Mount Zion, over all the races of men?

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### Martin Luther's Belief.

In an old work printed in 1772, entitled "Historical View of the Intermediate State," on page 348, when speaking of Luther's belief in relation to the state of the dead between death and the resurrection, it is said he held, "that they lay in a profound sleep, in which opinion he followed many of the fathers of the ancient Church." He thus ironically responded to the decree of the Council of the Lateran, held during the Pontificate of Pope Leo X.: "I permit the Pope to make articles of faith for himself and his faithful, such as: \* \* \* The soul is the substantial form of the human body, \* \* \* THE SOUL IS IMMORTAL, with all those MONSTROUS OPINIONS to be found in the Roman dunghill of decretals, that such as his faith is, such may be his gospel, such his disciples, and such his church; that the mouth may have meat suitable for it, and the dish a cover worthy of it."—*Luther's Works*. Vol. II., fol. 107. WITTEMBERG. 1562.

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### DIED,

BROTHER LEANDER FOSTER, of Middlebury, Indiana, after a severe sickness with lung fever, of four days; fell asleep on March 3. In his death the family, the Church, and the neighborhood, have met with an irreparable loss.



# THE HERALD

OF

## THE COMING KINGDOM.

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VOL. I.

### Editorial.

#### What are the Talents we Receive?

A BROTHER writes us for an explanation of Matt. xxv: 14; and asks: what are the talents given to the ability that a man has?

It is admitted that a parable is nothing more than "a kind of allegory which consists of a continued narration of fictitious or accommodated events applied to the illustration of some important truth." In the one under consideration, the truth which our Lord tried to impress upon the minds of His disciples, seems to have been that of the relationship they would sustain to Him during His long absence, in the sense of being responsible to Him for a right use of His wealth.

In the first place, we must understand the proper meaning of the words used. The word here rendered servant, is *δουλος*, *doulos*, and signifies a slave, bondman. This same word is frequently used by the New Testament writers in speaking of the Lord's disciples. Paul styles himself a slave of God, and of the Lord Jesus Christ, (Rom. i: 1,) so does Jude, (i: 1.) James also says he is a "slave of God and of the Lord Jesus Christ. (James i: 1.) Peter also declares himself to be a slave and an Apostle of Jesus Christ," (2 Pet. i: 1.) Our Lord in teaching the humility which those must possess, who desire prominent positions, says, "whosoever of you will be the chiefest shall be slave of all." Mark x: 44. The brethren who were assembled at Jerusalem, after Peter and John had been released from their imprisonment, praying to God said, "Now, Lord, behold their threatenings, and grant unto thy slaves that with all boldness, they may speak thy Word." Acts iv: 29. Our Lord, in giving His revelation, it is said, did so in order to shew unto His slaves things which must shortly come to pass." Rev. i: 1. The sense of subjection, therefore, is clearly taught. We have no right as bondmen to exercise our own wills in anything, but serve Him in all things whose slaves we are.

It may seem obnoxious to some that we should be denominated as slaves, yet, when we remember that we are not slaves of a tyrant, but of a friend, the stigma is removed at once. Our Lord said to His disciples, "Henceforth, I call you not slaves, for the slave knoweth not what His

Lord doeth, but I have called you friends, for all things that I have learned of my Father, I have made known unto you." Again, He says, "Ye are my friends if ye do whatsoever I command you," John xv: 14, 15. We are not slaves in the sense of being ignorant of our Master's affairs, but He has taken us into His confidence as friends. Nevertheless, in the sense of complete subjection in all things, we are slaves.

How has Jesus obtained this right over us? By purchase. The Apostle Paul says, "Ye are bought with a price." 1 Cor. vi: 20. Again he says, "He that is called in the Lord being a slave is the Lord's freeman, likewise also, he that is called being free, is Christ's slave. Ye are bought with a price; be not ye slaves of men," 1 Cor. vii: 22, 23. We were formerly "the slaves of sin," but we have been redeemed from that bondage, not "with corruptible things as silver and gold," but "with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. i: 18, 19.

Whatever we possessed control over when we subjected ourselves to Christ is transferred to Him. Consequently we possess nothing—are sole masters of nothing. All belongs to Christ. "Ye are not your own, for ye are bought with a price, therefore glorify God in your *body* and in your *spirit* WHICH ARE GOD'S." 1 Cor. vi: 19, 20. An absolute transfer takes place. If we have no title to our bodies, we cannot possess a title to worldly wealth, without our Master's consent. But our Master has gone on a journey into a far country, and left His goods with us. What goods has He left? Evidently those He came in possession of by our transfer of title, viz.: our bodies and spirits, and our worldly possessions. Then it seems that at baptism we transfer all our interests and ourselves, to Him for His uses, and He gives all back to us *in trust*, with directions as to the use we are to make of this treasure. It is to be so used, that when He comes again, He can receive His own with interest.

Inasmuch as we have voluntarily subjected ourselves thus to Him, and the price has been paid, we are now under bonds to our purchaser, and He will not allow any one to assume His position in the body, that of the Head. There can be but one head to a body, and the head of the Church is Christ. As the head wills and directs the movements of the body, so Christ wills and directs the members of His body. Formerly we were the "slaves of sin," but Paul says, "being made free from sin, we became the slaves of righteousness, \* \* \* when ye were the slaves of sin, ye were free from righteousness, what fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become slaves to God, ye have your fruit unto holiness, and the end, everlasting life. We see, therefore, one of the changes that takes place under the new order of things. The members of our bodies are under the new headship, and they are to be used for righteous purposes. This shows that our bodies are brought into subjection to the will of our Lord, as well as our minds. Previously, our mind was fleshly, and the result of its guidance of the members of our body was unrighteousness. Under Christ's direction the result is changed to righteousness.

And in proof that He has control over our worldly goods as well as our bodies, remember His reply to the rich young man, "One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up thy cross, and follow me." Mark x: 21. This was a practical application of that portion of the Sermon of the Mount, where He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, for where your treasure is, there will

your heart be also." Matt. vi: 19-21. The young man's heart was on his worldly possessions, and when called upon to transfer his interest in them to Jesus, by giving to the poor, he could not do it. Therefore, he demonstrated the fact that he loved houses and lands more than Jesus, and consequently he was not worthy of Him.

We argue from this, therefore, that while it may be proper for the slave to increase his Master's possessions, yet he must do it with one object in view, viz.: *the Master's use*. As soon as he loses sight of this, and makes money from the love of it, or for the service of fleshly lusts, he is on very dangerous ground. He must remember what our Lord said relative to the extreme difficulty of rich men entering the Kingdom, and what James said, "Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you." Such, neglect to lay up their treasure in heaven, by distributing to the Lord's poor. These forgotten ones are left to perish, while the rich follower of Christ adds acre to acre, and house to house. Such a use of the Lord's talents is highly displeasing to Him, and will receive His mark of displeasure when He comes to reckon with His slaves.

Every man will be responsible in proportion to the capacity he has. This capacity is not confined to his ability to preach the truth orally, but extends to every part of the trust imposed upon him, whether it be in the shape of brain power, good language, or worldly possessions. All are the Lord's, and the Lord will hold each servant responsible according to the amount he is entrusted with. If a man has the faculty of making money rapidly, and thinks, therefore, that he is licensed to spend it freely on his own lusts, or for purposes which he could just as well dispense with, he is squandering his Master's wealth, for which there are a thousand uses otherwise. It is not a sufficient excuse to say, "I have made it quickly, and can easily replace it." He is simply the trustee, and has no right to use a single cent of the sum entrusted to him for increase, excepting for uses whereby the Lord will be glorified. His love of self, or relatives may be so great, that he can scarcely resist the temptation to expend the Lord's money freely upon them, in many cases unnecessarily, but he must remember that he is responsible to the owner for *every outlay*. If it is so spent as to produce interest, or is laid up in heaven by distributing to the poor, etc., then he will receive a hundred fold and life eternal.

Having said this much relative to worldly possessions, we will now consider the use we are to make of our bodies, which are also entrusted to us for righteous uses. Some people think that they have a right to abuse their bodies as they please. This is not so, seeing we are responsible to God for a right use of them. The body belongs to Him as well as the spirit or mind. Therefore, Paul says, "glorify God in your body, and in your spirit, WHICH ARE HIS." In referring to unmarried women also, he says, "the unmarried woman careth for the things of the Lord, that she may be HOLY both in BODY and in SPIRIT." 1 Cor. vii: 35. In harmony with this holy consecration of the *body*, to the Lord's uses, he also exhorts the Romans that they "present their BODIES a *living sacrifice*, holy, acceptable unto God." Rom. xii: 1. Paul did not enjoin this holy use of the body upon others, and neglect to attend to it himself, for he says, "I KEEP UNDER MY BODY, and bring it into SUBJECTION, lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix: 27. Thus, we see what he means by glorifying God in our bodies, and by making a holy sacrifice of them, which would be acceptable to God. It is by bringing them into subjection. Not allowing them free action, as when they were subject only to the law of sin and death. Can a man destroy his body, or impair its God-like structure, by gratifying his animal desires, and yet be

free from sin in the sight of God? If it can be demonstrated that by pursuing such a course he is glorifying God in his body, and is bringing it into SUBJECTION, then we may be able to see the reasonableness of such a course. In such a case it seems to us, however, as though the body was bringing him into subjection to its passions and evil desires, instead of itself being subjected to the holy uses of the Lord.

In conclusion, then, we remark that our bodies, minds, and earthly possessions all belong to the Lord, by right of purchase. He has entrusted them to us for use until He returns from His journey. We are directed to use them so as to produce increase, but this increase is to be heavenly treasure, and not such as moths and rust corrupt. This is reasonable, seeing that "the whole earth is the Lord's and the fullness thereof," therefore we must have something besides eighty acre farms, and fine houses to present as a result of our labors when He comes. We must have the increase of thankful hearts of widows and orphans, and the grateful praises of those who have been saved into God's Kingdom by reason of a just outlay of our Master's wealth. This is treasure that will endure through all eternity. In short, dear brethren, we urge the daily application of one rule, given by the Apostle, which will cover the ground of our practice so as to produce the required fruit. It is this, "Whether therefore ye eat or drink, or WHATSOEVER YE DO, do all to the glory of God." 1 Cor. x: 31. Amen. W.

### Waterloo, Iowa.

Two years ago this spring, we visited this place, for the purpose of preaching the Word of Life. At that time a few became interested in the things preached, and believed them, while others conceived hatred for what we taught, and denounced us as an infidel, and an atheist. We are somewhat accustomed, however, to the hard speeches of those who array themselves in opposition to the Word of God, and cannot easily be intimidated by what men say. They may call us a "soul-sleeper," "no-soul-ite," or "infidel," still we care not, so long as we are confident that the Word of the Lord sustains us. There is sweet consolation and joy in knowing that we have the truth of God, as revealed in His Word, and that if we hold fast whereunto we have attained, we shall reap the reward of righteousness.

During the *interim* since the visit referred to, Brother Brayton, of Cedar Falls, has spoken to the people occasionally. Brother J. M. Stephenson, also spent a week here last January, preaching the Word of the Kingdom acceptably.

Although there has been from the first a manifest disposition upon the part of some to speak evil of what they understand not, nevertheless, a few have come out and taken a bold stand for the truth. Last Sunday morning, at the close of our meeting, we repaired to the water's edge and immersed five intelligent believers into the Christ for the remission of sins. Others also are investigating, and we trust will, ere long, yield obedience to the Gospel, and go with us for the Kingdom and glory of God.

There are in various localities, honest-hearted ones who are willing to study the Word and believe it, could they only have it properly introduced to their minds. "The harvest is ripe, but the laborers are few." From various parts of the country we receive invitations to go and proclaim the Word of Life. Some who are just beginning to read and investigate, are

anxious to hear the Word preached. Preachers, such as they are, abound plentifully, but the truth in its simplicity they speak not. Intelligent, and brave-hearted men, who are willing to bear the scoffs and ridicule of the world, and go forth and advocate boldly, the Gospel of the Kingdom of God, are the kind wanted. The truth needs to be spoken to the public, and the walls of ignorance and prejudice battered down. This is necessary, in order to create a spirit of inquiry, and arouse to life the dormant minds of many who under other circumstances would never be able to see the beauty and harmony of God's Word. The preaching of the Gospel irritates the public mind, and brings to the surface the honest-hearted, who, after comprehending the things of God, identify themselves with the truth and walk accordingly. It is true we cannot get the multitude to see and appreciate the promises of God, nor can we get the wealthy and noble ones of earth to hear the words of His Spirit. It is not the wise, the great, and the noble among men, that are first to receive the truth, nevertheless, God's people are wise, and noble, and rich, though esteemed by the world as poor and obscure. "It is the poor of the world, rich in faith, whom God has made heirs of the Kingdom which He hath promised to them that love Him." We are content to get the ear of the common people to hear us, and with such we are willing to be identified now, and in a future time with them be exalted to the glory and honor of Christ's Kingdom. May the time speedily come when we shall behold the wonders of the Coming Age, and participate with Jesus in the great work of blessing the world. In the meantime let us see to ourselves, that we walk as the children of light, keeping our garments unspotted from the world.

M.

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## Instruction for Unbelievers.

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"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—**JESUS.** "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

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### The Spirit of Man—What is it? No. 2.

HAVING briefly shown the reader how we look at the subject, thereby giving the reasons why we regard it as one of importance, and worthy of our study, we shall proceed to answer in as plain and brief a manner as possible, the question,

#### WHAT IS THE SPIRIT IN MAN?

In doing this we shall determine in the first place the meaning of the word. There are four words in the original Hebrew and Greek translated spirit. נְשָׁמָה *n'sha-mah*, and רוּחַ *roo-agh*, in the Old Testament πνεῦμα, *pneuma*, and φαντάσμα, *phantasma*, in the New Testament. *N'sha-mah* in the Old Testament is only rendered spirit twice, although it occurs twenty-four times in the original, and is usually rendered *breath*. It occurs in Gen. ii: 7; where it is said, "The Lord formed man of the dust of the ground, and breathed into his nostrils the (*n'sha-mah*) *breath* of life." The same word is also found in Isa. ii: 22. "Cease ye from man whose (*n'shah-mah*) *breath* is in his nostrils." In Job xxvi: 4, the Lord says: "To whom hast thou uttered words? and whose (*n'shah-mah*) spirit came from thee." In this text, *n'shah-mah* undoubtedly has the same meaning as in Gen. ii: 7; where it is rendered *breath* of life. Job is asked to whom he had given the (*n'shah-mah*) *spirit*, *breath* of

life? This is something that Job could not do; God alone is able to give the breath of life. The only other passage in which this word is rendered spirit, is Prov. xx: 27. "The (*n'shah-mah*) spirit of man is the candle of the Lord." An able writer comments on this text thus: "When this is taken away from the man, he is like a lamp blown out, all circulation stops, his thoughts perish, and he is no further use in society. His lamp is put out, or in other words his breath is taken away." The above is sufficient to show the significance of the Hebrew word *n'shah-mah*. No evidence can be derived from the use of this word to show that it means an immortal spirit in man. The word signifies the breath of life which God gave man at his creation, and though it may be translated into the English by the words breath, or spirit, its meaning is the same.

## רוּחַ ROO-AGH.

The other Hebrew word rendered spirit in the Old Testament, is *roo-agh*. This word occurs in the Hebrew Scriptures about four hundred times. It has twenty-two different renderings, and is rendered spirit two hundred and forty times. It is rendered *breath* twenty-eight times, *wind* twenty-five times, *whirlwind* once, *blast* four times, *anger* once, and *mind* six times. *Roo-agh* has other renderings which we might give. We will now introduce examples of its use, by quoting a few passages where the word is rendered as indicated above.

I. It is rendered breath in the following: "And behold I, even I do bring a flood of waters upon the earth to destroy all flesh, wherein is the (*roo-agh*) breath of life," Gen. vi: 17. And they went in unto Noah, into the ark, two and two of all flesh wherein is the *breath* of life." Gen. vii: 15. "All in whose nostrils was the (*roo-agh*) breath of life, of all that was in the dry land died." Gen. vii: 22. The blast of the breath of his nostrils." 2 Sam. xxii: 16. "In whose hand is the soul of every living thing, and the (*roo-agh*) breath of all mankind." Job xii: 10. "My *breath* is corrupt," Job xvii: 1. "The blast of the *breath* of thy nostrils." Psa. xviii: 15. "Thou hidest thy face, they are troubled, thou takest away their BREATH, they die and return to their dust," Psa. civ: 29. "His BREATH goeth forth, he returneth to earth, in that very day his thoughts perish," Psa. cxlvi: 4. "That which befalleth beasts, even one thing befalleth them, as the one dieth, so dieth the other, yea, they have all one BREATH." Eccl. iii: 19. "Thus saith the Lord God unto these bones, behold I will cause BREATH to enter into you, and ye shall live," Ezek. xxxvii: 5. "There was no breath in them," Ezek. xxxvii: 8. "Come from the four winds Oh BREATH and breathe upon these slain that they may live." Ezek. xxxvii: 9. From the above passages, the reader will perceive that the original word (*roo-agh*) translated spirit and breath is common to both man and beast. It is not something peculiar to man. There is no word in the Bible, the meaning of which is more easily determined than this one. In no passage does it have the technical meaning, which theologians give the word spirit. Now if *roo-agh* when translated spirit, means an immortal entity in man, then we ask, what does it mean when applied to the ox, the horse, the lion and the dog? for they are said to have "all one *roo-agh, breath or spirit.*" Eccl. iii: 19. It is plain to our mind that the word spirit, as used in the Scriptures of truth, has no such signification as is commonly taught. Hence it is that the words used by the Holy Spirit cannot be made to sustain the heathen dogma that there is in man an intelligent immortal entity called spirit.

II. *Roo-agh* is rendered *wind* in the following passages: "And God made a *wind* to pass over the earth," Gen. viii: "Ye shall not see *wind,*

neither shall ye see rain," 2 Kings iii: 17. "The heaven was black with clouds and *wind*, and there was a great rain," 1 Kings xviii: 45. "The *wind* passeth and cleanseth them," Job xxxvii: 31. "The *wind* passeth over it and is gone," Psa. ciii: 16. "Let them be as chaff before the *wind*," Psa. xxxv: 6. "Who walketh on the wings of the *wind*," Psa. civ: 8. "He bringeth the *wind* out of His treasures," Psa. cxxxv: 7. He that troubleth his own house shall inherit the *wind*," Prov. xi: 29. "He maketh lightning with rain, and bringeth forth the *wind* out of His treasures." Jer. x: 13. "They snuffed up the *wind* like dragons," Jer. xiv: 6.

Many more passages where *roo-agh* is rendered wind, whirlwind, windy, etc., could be given, but we think a sufficient number have been adduced to illustrate to some extent how the word is used.

*Roo-agh* is rendered mind six times. See examples in Gen. xxvi: 35; Prov. xxix: 11; Ezek. xi: 6; xx: 32; also rendered *courage* in Josh. ii: 11; also *vain* once, Job xvi: 3; it is rendered *side* six times, Jer. lii: 23; Ezek. xlii: 16, -20. The word has also various other renderings, but we do not deem it necessary to give every passage where the word occurs. The foregoing list is sufficient to show the reader that this word *roo-agh*, the only word (except two passages before noticed,) translated spirit in the Old Testament, is susceptible of being rendered in a variety of ways, and cannot therefore be taken to signify or mean more than the general use of the word will warrant. Our object in examining it is no simply to show that it has a variety of renderings, but to find, if we can, one single text where the word signifies an immortal spirit in man.

*Roo-agh* as we have previously stated, is translated spirit two hundred and forty times. Now if in any of these passages it signifies an immortal spirit entity in man, then we will forthwith yield the point, and admit that man, as orthodoxy and spiritualism contends, is immortal and therefore cannot die. But we are confident that the Bible does not directly or indirectly teach the immortality of the soul or spirit, consequently we have nothing to fear in opening God's Book and looking at this question critically and candidly. The word spirit in the Bible has four general significations. The word is used,

I. To represent an intelligent being, as for example, "God is a Spirit," angels are said to be "ministering spirits, sent forth to minister to all those who shall be heirs of salvation." Heb. i: 14. False prophets and other wicked designing men are sometimes termed evil spirits, 1 John iv: 1. And in the days of Christ, human beings afflicted with mental diseases, in contrast with physical ailments, according to superstition, supposed to be under the influence of invisible demons or wicked spirits. Hence, when Jesus healed their mental derangements, it is called casting out demons, or evil spirits. It is true, that he relieved them of an evil disposition, and in this sense cast out a bad spirit, but not a real, intelligent invisible personal devil, as many suppose. Jesus healed the sick and cast out demons, that is, he cured both body and mind of their diseases. We sometimes term an insane man a lunatic, but the word lunatic means moon-stricken; do we therefore mean that a man is moon-stricken, as the heathen superstitiously supposed, because he is not "*compos mentis*," of a sound mind? Certainly not. So we say, concerning the word *demon*, the word is used to express the idea of a mental disorder or derangement of mind, which according to the Pagan notion, was caused by an invisible evil spirit called a demon. Because the word is used in the New Testament with reference to the mental diseases which afflicted the people in the days of Christ, it does not therefore follow that Jesus accepted the

heathen notion that these mental disorders were produced by personal devils getting into or controlling men, any more than we believe that lunacy or insanity is caused in these days by the moon. We do not, however, feel disposed to discuss in this place, the question of demonology at length, hence we pass to remark that the word *spirit*, when used to represent a being, always signifies a literal and tangible one. Spirit beings are equally as material and tangible as mortal men. This is evident from the fact, that angels who are spirit beings, appeared unto men as men, and did eat and drink as men, see Gen. xviii: 2-8; also Gen. xix: 1-3. The Saints of God when raised from the dead, incorruptible and will be spiritual beings, but nevertheless they will have real and material bodies. It is altogether a mistaken idea that a spirit being is an immaterial, indefinable something without body or parts. The Word of God is plain and explicit upon this point, and no one relying upon his Bible will ever be in doubt as to the materiality and tangibility of all beings, be they mortal or immortal. We have no faith whatever in phantoms or ghosts, hence we discard ghostology in all its forms.

The word *spirit* is used to represent a disposition of mind, good or bad. We often see persons whom we recognize as having a proud and haughty *spirit*. Again, there are those whom we say are possessed of a meek *spirit*, a lowly *spirit*, and a contrite *spirit*. We mean by these expressions, that such persons have and exhibit a certain disposition of mind. There is the *spirit* of envy, hatred, anger, and of disobedience, and lawlessness, also the *spirit* of love, joy and peace.

IV. The word *spirit* is used to represent the "breath of life," or the atmosphere we breathe. At creation, God breathed into man's nostrils the breath or spirit of life, which had the effect to set the whole machinery of the human organism into operation. Take away this breath, and what is the result? Let David answer, "Thou takest away their breath, they die and return to their dust," Psa. civ: 29. Take away man's breath and the machinery of life will stop. The organs of respiration, digestion, circulation and thought, will at once cease to perform their functions. The atmosphere we breathe is therefore in the Scriptures of truth termed the breath, or spirit of life, because it is that life sustaining element, which taken into the lungs, vitalizes and purifies the blood, and thereby enables all the organs of the human body to perform their functions healthfully and vigorously.

Corresponding with the foregoing four definitions of the word *spirit*, are the four classes of Scripture passages in which the word *spirit* occurs. M.

THERE would be less of trial and contention, if all would avoid inflaming their passions and getting into a state of nervous excitement, in which state many things are said without due consideration, and evils multiplied ten fold. The best way is to put the best construction possible on whatever may seem wrong in others, and if wrongfully accused, to labor carefully to remove false impressions; but by all means avoid getting heated and making trouble that need not exist. Take time and keep cool.

CHILDHOOD is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought, uttered by a parent's lips, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust, which no after scouring can efface.



[SELECTED.]

## Elements of the Gospel.

- I. What must I do to be saved?  
Believe on the Lord Jesus Christ and thou shalt be saved. Acts xvi: 31.
31. II. What must I believe about Jesus in order to be saved?  
In the first place, you must believe what Jesus preached.
- III. What did He preach?  
He preached the Gospel.
- IV. What is the Gospel?  
It means good news or glad tidings.
- V. What glad tidings did He preach?  
He preached the glad tidings of the Kingdom of God. Mark i: 14.
- VI. What is the Kingdom of God?  
The Kingdom of God is a reign, or government, which God promised to establish upon the earth, according to the Word of His holy Prophets.
- VII. Where are these promises plainly stated?  
In Dan. ii: it is said that in the days of certain kings, "shall the God of Heaven set up a kingdom which shall never be destroyed." In Jer. xxxiii. "A king shall reign and prosper, and shall exercise judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, the Lord our righteousness."
- VIII. Is the Kingdom which Jesus preached, the same Kingdom or reign which these Prophets preached?  
The very same, as will be seen from His sermon at Nazareth. Luke iv.
- IX. What glad tidings did He preach more than the Prophets?  
He preached the approach of the Kingdom, and called upon the people of Israel to repent on that account.
- X. What did He say when He preached the Gospel?  
He said "The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel," Mark i: 15.
- XI. Did He send His disciples to preach the same Gospel?  
He sent the twelve Apostles to the lost sheep of the house of Israel, charging them thus: "And as ye go, preach, saying the Kingdom of Heaven is at hand," Matt. x: 7.
- XII. Why is Kingdom of God and Kingdom of Heaven used by Jesus and His Apostles to mean the same thing?  
Because the Kingdom of God, when it shall come, will be heavenly indeed. Rev. xxi.
- XIII. Was the Kingdom which God established in the land of Canaan not Heavenly?  
No. It shadowed forth, but did not embody Heavenly things. Job. viii: x.
- XIV. Is God's Heavenly Kingdom to be established also in the land of Canaan?  
Yes. "The Lord shall reign in Mount Zion from henceforth, even for ever. Micah iv. "The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously. Isa. xxiv: 23.
- XV. Who are the Ancients who shall stand before the Lord of Hosts, when He shall appear in His glory?  
Those to whom Paul refers by the title elders, of whom he mentions Abel, Enoch, Abraham, Sarah, Isaac, and Jacob, who all obtained good witness from God, on account of Faith, who died, not having received the

promises; but having seen them afar off, they embraced them, and confessed that they were strangers and sojourners on the earth, seeking a fatherland, a better country, a heavenly country; wherefore God is not ashamed to be called their God, for He hath prepared for them a city. Heb. xi.

XVI. Did not Abraham receive the promises before he died?

No. He did not receive the things promised. For when he petitioned God to assure him that he would inherit the land of Canaan, God made a covenant with him that same day, to give him the land occupied by the seven nations named in the covenant, in whose hands it was to remain for four hundred years; while Abraham was to die and be buried long before their term expired, (Gen. xv.) therefore Abraham must come forth from the cave of Machpelah, to take possession of the land which God, who cannot lie, sware to give to him, and as sure as God has sworn, as surely will Abraham obtain the heavenly country, the city having foundations, for which he looked.

XVII. Are there any clear statements naming the country and people, as well as the cities, over which the Lord is to reign?

Yes. "The Lord shall inherit Judah, His portion in the Holy Land, and shall choose Jerusalem again," Zech. ii. "The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my Holy Name shall they no more defile." Ezek. xliii.

XVIII. Is there no possibility of Abraham receiving an inheritance in Heaven itself, which the land of Canaan may have only shadowed forth?

There is no promise in all the Scriptures to Abraham, nor any of the sons of men, of an inheritance in Heaven; besides, to promise the land on which he trod, and then give him any other, would not become a covenant-keeping God.

XIX. Where is the Heavenly character of the Kingdom indicated?

The Heavenly character of the Kingdom, or reign of God, according to Paul, is righteousness, peace, and joy in a Holy Spirit, (Rom. xiv: 17,) and well accords with that beautiful song, "Let the heavens rejoice, and let the earth be glad, let the sea roar and the fullness thereof, let the field be joyful and all that is therein, then shall all the trees of the wood rejoice before the Lord, for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth." Psa. xcvi. Righteousness and judgment will be the stability of His throne, and the people being placed under the new covenant to be made with the house of Israel, and with the house of Judah, having their sins forgiven, and God's law written on their hearts, (Jer. xxxi.) will be all righteous, every one of them. Isa. lx. The presence of the Lord in the midst of a righteous people, and the "curse of the ground removed," (Jer. lxiv. Isa. lv.) surely it will be a heavenly country.

XX. If we give credit to the things of the Kingdom of God as preached by Jesus, and by all these Prophets, will that be sufficient for our salvation?

No. We answered, question second, that "you must believe" in the first place "what Jesus preached;" and now we say, in the second place, you must believe what His Apostles preached after He rose from the dead.

XXI. What did His Apostles preach after the resurrection?

They preached to the house of Israel, that Jesus of Nazareth, whom they had crucified, is indeed the Christ. They proved it by bearing witness to His resurrection, and proclaimed repentance and remission of sins through His name.

XXII. What is the meaning of Christ ?

It is a title belonging only to such as are anointed to occupy the office of a King.

XXIII. How had the title come into use ?

From the ancient practice of anointing such as are destined to fill the throne.

XXIV. Is the practice of anointing priests not as ancient as that of kings ?

It may be more ancient, but there is no evidence of any priest who ever lived having that title conferred upon him.

XXV. Why is the word Christ, not in all the ancient Scriptures ?

The Hebrews used the word Messiah instead, and our English translators always rendered it anointed, except in Dan. ix. where the Hebrew word is retained.

XXVI. Should we then understand the name anointed always to mean Christ, when we find it in the Scriptures ?

Yes; and as the second Psalm has it, "The rulers take counsel together against the Lord, and against His Anointed," which is, in the fourth of Acts, "The rulers were gathered together against the Lord, and against His Christ."

XXVII. Are we then to understand plainly that the name Christ was given to Saul and David, the first Kings of Israel ?

Yes. Samuel who was sent of God to anoint Saul, (1 Sam. x.) gave him the name in Gilgal, before all Israel, "The Lord is witness against you, and His Christ is witness this day." 1 Sam. xii. And David assumes the title "Great deliverance giveth life to His king, and sheweth mercy to His Christ, to David, and to His seed for evermore," (Psa. xviii: 50, ) and again, "David, son of Jesse, said, and the man who was raised on high, the CHRIST of the God of Jacob, the sweet Psalmist of Israel." Psa. xxiii: 1. These are specimens of the name Christ, or Messiah, being applied to these kings.

XXVIII. Were any of the governors who ruled in Judea, from the captivity in Babylon to the birth of Jesus, ever called Messiah, or Christ ?

The governors of Judea, during that period, until the accession of Herod the Great, were selected from the sons of Aaron, and though some of these Pontiffs afterward assumed the title of king, wore the diadem, and refused any longer to be tributaries, yet none of them ever dared to assume the title of Christ; and even Herod himself demanded of the chief priests and scribes where the Christ should be born, thus showing that he had no claim to such a title.

XXIX. Had the name Christ ceased to be used by the people of Israel, after the captivity of Zedekiah ?

They ceased to apply it to any living monarch, but it was used and applied to one Personage, to be born of the seed of David; and the whole nation looked for the long-cherished hope, that God would raise up the Christ to sit on David's throne, when Jerusalem should become the praise of all the earth; such was their hope at the birth of Jesus, and hence, the Scribes answered Herod according to the unerring Word of God, (Micah v.) that Christ should be born in Bethlehem, "For out of thee shall come a Governor, that shall rule my people Israel." Matthew ii: 8-6.

XXX. Why was Herod so anxious about Christ ?

Herod having been made King of Judea, at Rome, through the influence of Mark Antony, in the room of his brother-in-law Aristobulus, was always

jealous of any real or supposed rival; and when the Magi came to him inquiring "Where is He that is born King of the Jews," (Matt. ii.) he demanded of the Scribes where the Christ should be born, so that he might destroy the infant heir to the throne of David, thus showing that both Herod and the Scribes understood Christ to be the King of the Jews.

XXXI. Who gave the first intimation that Jesus should be the Christ?

The angel who announced His birth said, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end." Luke i: 32, 33.

XXXII. Where is the promise to David to give his throne and kingdom to his seed?

In the message of Nathan the Prophet: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom; He shall build me an house for my name, and I will establish the throne of His Kingdom for ever; I will be His Father, and He shall be my Son." 2 Sam. viii: 12, 13. And again, "Once have I sworn by my Holiness, that I will not lie unto David, his seed shall endure for ever, and his throne as the sun before me." Psa. lxxxix: 35, 36.

XXXIII. Were these prophecies not fulfilled in Solomon?

No. They were not fulfilled, as will be seen in Solomon's psalm, which contains the last requests of David, the son of Jesse: "For Solomon give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness, and thy poor with judgment. His name shall endure for ever; His name shall be continued as long as the sun and men shall be blessed in Him, and all nations shall call Him blessed." lxxii. Solomon, with all his glory, never was worthy of such a name.

XXXIV. Did the people not believe that Jesus was the Christ during His ministry?

There were some who believed. Andrew, the first day he had been with Jesus, came to Simon his brother, and said: "We have found the Messiah, which is interpreted the Christ;" and Philip, having followed Jesus when he was desired, met Nathanael, and said, "We have found Him of whom Moses in the law and the Prophets did write, Jesus of Nazareth." Nathanael at last confessed Him thus: "Rabbi, thou art the Son of God, thou art the King of Israel." John i. And many of the people of Sychar said: "We know that this is indeed the Christ, the Savior of the world." John iv: 42. And many of the Disciples forsook Jesus, He asked the twelve: "Will ye also go away?" to which they responded: "Lord, to whom shall we go; thou hast the words of eternal life, and we believe, and are sure that thou art the Christ, the Son of the living God." John vi: 66-69. And Martha said, "Lord, I believe that thou art the Christ, the Son of the living God, who should come into the world." John xi: 27. The children also cried in the temple, "Hosanna to the Son of David," (Matt. xxi: 9,) while the cry of those preceding and following Jesus to the city was "Hosanna, blessed be the Kingdom of our father David," Mark xi: 9, 10. Those meeting Him also cried, "Hosanna, blessed is the King of Israel, that cometh in the name of the Lord." John xii: 13. "And many of the chief rulers believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." John xii: 42, 43.

XXXV. Did Jesus, during His mission to the house of Israel, give any countenance to the notion that Christ is a kingly title?

Yes. When the chief priests accused Him before Pilate, He was charged with saying that "He Himself is Christ, a King;" and Pilate asked Him, "Art thou the King of the Jews?" He replied, "Thou sayest it." Luke xxiii: 2, 3. Unto the question, "Art thou a King, then?" He replied, "Thou sayest that I am a King; to this end was I born." John xviii: 37. And the inscription on His cross, ordained by Pilate, was, "JESUS OF NAZARETH, KING OF THE JEWS." John xix: 19. And Paul refers to this saying, "He witnessed a good confession before Pontius Pilate." 1 Tim. vi: 15.

XXXVI. Why does Jesus say to Pilate, "My Kingdom is not of this world?"

Because His Kingdom did not belong to the order, or arrangement of things then in existence. The word here translated world, does not signify the material globe on which we dwell, but simply the system of things in existence upon it, in the various ecclesiastical, political and social manifestations, by which men are governed. Hence, Christ's Kingdom did not belong to the sinful order, then existing, but to the heavenly order, or world to come.

XXXVII. Why did the twelve Apostles cease to preach the Kingdom of God after the day of Pentecost?

They had previously preached the Kingdom of God in all the cities of Israel, and did not require to repeat it to them; but where the Kingdom had not been preached, they never failed to make it known.

XXXVIII. Did Paul, then, in going among the dispersed Jews and the Gentiles, preach the Kingdom of God, as well as the name of Jesus Christ?

Yes. In Damascus, after his conversion, "he went straightway into the synagogue, and preached Jesus, that He is the Son of God," and he confounded the Jews there, "proving this is the very Christ." Acts xi: 20-22. And at the synagogue of Thessalonica, for three Sabbath days he reasoned with them out of the Scriptures, opening and alleging that the Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach to you, is Christ." Acts xvii: 2, 3. And to the Jews at Athens, he preached "Jesus and the resurrection." But when brought before Gentiles in the court of Mar's Hill, he effectually preached the Kingdom of God, declaring that the God that made the world, "had appointed a day in which He shall judge the world in righteousness, by a Man whom He hath ordained, having offered proof to all men in that He raised Him from the dead." Acts xvii: 31.

XXXIX. How is this preaching of the Kingdom, by Paul, in harmony with that preached in Israel, "repent, for the Kingdom of God is at hand?"

They are in perfect harmony, and as the Israelites are commanded to repent, because the Kingdom of God is at hand, so the Athenians are commanded to repent, because the day is fixed when God shall judge the world. Thus showing likewise that the Kingdom of God comes at the day of judgment, "the day when God shall judge the secrets of men, by Jesus Christ," Rom. ii: 16. The day of His appearing and Kingdom. 2 Tim. iv: 1. "The day which no man knoweth." Matt. xxiv: 36. The day which Paul said "is at hand." Rom. xiii: 11, 12. And for which Peter says, "the Judge is ready," 1 Pet. iv: 5. Waiting till He who said, "Sit thou on my right hand," (Psa. xc: 1,) shall also say, "Arise, O God, judge the earth, for thou shalt inherit all nations," Psa. lxxxii: 8.

XL. Can men not be saved at the present day without believing and confessing that Jesus is the Christ?

No man can have any hope of salvation, unless he conform to the requirements of Jesus, to whom all authority in heaven and earth is given; and the rock on which He said, I will build my Church, referred expressly to the confession made by Peter, "Thou art the Christ, the Son of the living God," (Matt. xvi; 16,) must then be confessed by every one who becomes a member of His Church or body. And John gives it great importance, when He says, "And many other signs truly did Jesus in the presence of His Disciples, which are not written in this book, but these are written, that ye might believe that Jesus is the Christ, and that believing ye might have life through His name," (John xxii: 31;) and again, "Whosoever believeth that Jesus is the Christ, is born of God." 1 John v: 1.

XLII. If one believes the Word of the Kingdom, and acknowledges Jesus to be the Christ of God, will that give warrant to conclude that he is safe?

No. There must be an acknowledgment of the Lordship as well as the Messiahship of Jesus, in order to be saved.

XLIII. What is the meaning of the title Lord?

The word originally meant proprietor, or master; its correlative is slave, or servant; but the dignity of the title which belongs to Jesus, is understood by the extent of His proprietorship. Hence Peter says, "He is Lord of all," (Acts x: 36;) and Paul says, "For to this end Christ both died and revived, that He might be Lord, both of the dead and living." Rom. xiv: 9.

XLIII. Does not every one admit that Jesus is Lord?

That may be; but His own words are, "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." Matt. vii: 21.

XLIV. By what means, then, can the admission of His Lordship be acceptably made?

The admission is made by confessing with the mouth, that Jesus is the Lord, and by formally entering into His service.

XLV. How is such an engagement ratified?

The engagement is signed and sealed in the baptism of the person thus engaging.

XLVI. How can an engagement be ratified without the signature of both parties?

It cannot be; but baptism being instituted by the Lord Jesus Himself, He has signified His agreement by the commission to His Apostles in these words, "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi: 15, 16.

XLVII. What advantages have those who are baptized into Christ?

They have all the blessings attached to His name, remission of sins, and eternal life in the Kingdom of God, "for as many of you as have been baptized into Christ, have put on Christ, \* \* \* and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 27, 29.

XLVIII. Do not all men have the benefit of the name of Jesus in order to remission of sins?

No. The name of Jesus is indeed offered to all men according to the command He gave His Apostles before He ascended into Heaven, "That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, (Luke xxiv:) so that His name is offered in the preaching according to the word which He gave to Ananias, concerning Saul of Tarsus, "Go thy way, for he is a chosen vessel to bear my name before Gentiles, and kings, and sons of Israel." Acts ix: 15.

And Paul himself says he received "Grace and Apostleship for obedience of faith among all nations for His name," Rom. i: 5. And Peter says, "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved," Acts iv: 12. Thus, remission of sins is preached in, or by, or through, the name of Jesus; and it is accepted or received in obedience to the faith which the Apostles preached, the saving, the justifying, the sanctifying name of Jesus thus proclaimed, thus borne by the heaven-appointed preacher, is accepted by the humble-minded hearer through baptism, and by no other means, so that the name of Jesus can benefit those, and those only, who lay hold on it for salvation as it is offered in the Gospel of The Apostles of Christ.

[SELECTED.]

### The Kingdom of God.—No. 2.

In our last article we proved that the Kingdom of God was formerly established over Israel—that the Kingly power was promised to David and his house forever, that the Kingdom was overturned because of the sins of the rulers, that the Prophets predicted its future restoration, and that as yet it has not come, but is being prepared.

In the prosecution of the subject, we would further remark, that all the Prophets point to Jesus as God's Christ, or Anointed King; or in other words, that in Jesus of Nazareth, the prophecies concerning the future King of Israel will be fulfilled. The sublime Isaiah spake of a child born, a son given, who should bear the government upon His shoulder, and have wondrous names, and that "of the increase of His Government and peace there shall be no end; upon the throne of David, and upon his Kingdom, to order it and establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this," Isa. ix: 7. And the historian Luke records that Jesus is the highly favored one. "Call His name Jesus," said the angel Gabriel to His mother Mary. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." Luke i: 31-33. These two declarations are very important. The last one confirms the prophecy, and fixes the royalty on Jesus. Zacharias, the father of John the Baptist, being full of the Holy Spirit, prophesied, saying, "Blessed be the Lord God of Israel for he hath visited and redeemed His people, and hath raised up an horn of salvation for us, in the house of His servant David: as He spake by the mouth of His holy Prophets, which have been since the world began." Luke i: 68-70. This He said at the birth of his son John, who was to be the harbinger of the Messiah—the preparer of His way. He identified Jesus as the Royal Seed, the Day-spring, or the glorious "Branch" which should grow up unto David, who, according to the ancient oracles of God, was to appear as the "Redeemer of Israel." And truly nothing has been more fully established than the heirship of Jesus to the throne of Israel. His royalty and Kingdom are inseparably connected with the house of Jacob, over whom His father David reigned. His lineage, birth, teachings, parables, and miracles, His accusation, trial, and death, His resurrection, ascension, and gift of the Holy Spirit, all prove the validity of His claim to be the Messiah.

At the birth of Jesus, "there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen

His Star in the East, and are come to worship Him." Matt. ii: 1, 2. And when Herod, jealous of His power, and fearful of a rival, demanded of the chief priests and scribes where Christ should be born, they answered, "in Bethlehem of Judea, for thus it is written by the Prophet: And thou Bethlehem, in the land of Judea, art not least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel," v: 5, 6.

And so it was; for the angel of the Lord said to the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Luke ii: 10, 11. A few days after, when the child Jesus was brought into the temple, by His parents, good old Simeon, who was "waiting for the consolation of Israel," and to whom it was revealed, "that he should not see death before he had seen the Lord's Christ," took Him up into his arms, and said, "Lord, now lettest thou thy servant depart in peace, according to thy Word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel," Luke ii: 29-32. These testimonies point out Jesus as the "Star of Jacob," who shall hold the sceptre of Israel; for "out of Jacob shall come He that shall have dominion." Numb. xxiv: 17-19.

Jesus knew that He was "the Christ, the Son of the living God," and pronounced Peter blessed for confessing Him as such, and declared that upon this rock, or truth, He would build His Church, Matt. xvi: 17. Nathanael also discovered His character, and said to Him, "Rabbi, thou art the Son of God, the King of Israel," John i: 49. Many of the common people looked upon Him as "that Prophet which should come into the world," and wished to make Him King, John vi: 15. On one occasion, when they heard that He was coming to Jerusalem, they "took branches of palm trees, and went forth to meet Him, and cried, Hosanna! blessed is the King of Israel, that cometh in the name of the Lord." John xii: 18. When He permitted Himself to be taken by His enemies, and to be arraigned before the Roman Governor, He acknowledged that He was the King of the Jews, (Matt. xxvii: 11,) and said that to this end He was born. John xviii: 33-37. It was then He witnessed a good confession, 1 Tim. vi: 13. But His testimony cost Him His life, for He was crucified a traitor to Cæsar, with the inscription on the cross, "*Jesus of Nazareth, the King of the Jews,*" John xix: 19. On Him the hopes of His disciples depended. He had promised them a share in the Government, "to sit on thrones, judging the twelve tribes of Israel, (Matt. xix: 28,) and to eat and drink at His table in His Kingdom, Luke xxii: 30. Hence, when He was slain, sorrow filled their hearts, and caused them to say, "We trusted that it had been He which should have redeemed Israel," Luke xxiv: 21; and after His resurrection, when their crushed hopes began to rise, to ask, "Lord, wilt thou at this time restore again the Kingdom to Israel?" Acts i: 6.

Where is their faith in the testimony of God, who deny that the nation of Israel will be re-gathered, and throne of their Kingdom restored? The record God has given concerning His Son, being the heir of the Kingdom, and the hope of His people Israel, is full and convincing. He has crowned Him with glory and honor, "and given Him a name, which is above every name," even "King of Kings, and Lord of Lords," committed all power, judgment, and authority into His hands, and appointed a period in the which He will judge and rule the world in righteousness by Him. And all this is to be done on the throne of David. For it is



said of Jesus that He "will return, and build again the tabernacle of David which is fallen down; and will build again the ruins thereof, and will set it up," Acts xv: 16. And in the day He will do this, Jehovah says, "He shall be a Father to the inhabitants of Jerusalem, and to the house of Judah. And the key (power or government) of the house of David will I lay upon His shoulder; so He shall open, and none shall shut. And I will fasten Him as a nail in a sure place; and He shall be for a glorious throne to His Father's house." Isa. xxii: 22, 23. Jesus claims to have that *key* (Rev. iii: 7,) and will exercise the authority it imparts when seated upon the throne of David.

Is there any further testimony required to prove that Jesus shall personally reign as a King on the earth? and that the Kingdom of God shall again be established? Or does the sceptic require further demonstration that the Kingdom will be *restored to Israel*, the ancient people of God? Then attend to what the Apostle of the Gentiles says on the subject in the eleventh of Romans. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until* the fullness of the Gentiles be come in. And so *all Israel* shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; *for this is my covenant unto them*, when I shall take away their sins," v: 25-27. And when their sins are removed will not the punishment also be taken away?

And does not their punishment consist in their dispersion, their oppression, the breaking up of their Kingdom, and the desolation of their temple, their cities, and their land? Most assuredly. Their captivity must return, the oppressor's yoke be broken, the Kingdom restored, the temple built, the cities inhabited, and the land made fruitful. Then the sin and the punishment will be remembered no more for ever. And this is the purpose of God concerning His people, for they are "beloved for the fathers' sakes." "It shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord God, and *David their King*, whom I will raise up unto them. Jer. xxx: 8, 9. "I will cause the captivity of Judah, and the captivity of Israel to return, and I will build them up as at first," xxxiii: 7. "And the sons of strangers shall build up thy walls, and their Kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee." Isa. lx: 10. "I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them, and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix: 14, 15. "I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth, even for ever." "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; *the Kingdom shall come to the daughter of Jerusalem*," Micah iv: 7, 8.

These passages are sufficient to establish the point, that the Kingdom of God will be restored to Israel. This is yet in the future. We can consistently say, as Jesus taught His Apostles, "Thy Kingdom come; thy will be done on earth, as it is in heaven." The times of the Gentiles must be fulfilled before the Kingdom is set up. And as we have already seen,

the King must come to Zion, the land of Palestine be redeemed from the curse, God's ancient people be restored, and reinstated in their former inheritance, before the promised Kingdom can be established.

Let us now consider a prophecy relative to the time of the setting up of the Kingdom. We shall find this in Dan ii: 44. "In the days of these Kings shall the God of heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever." This is part of the interpretation of a dream which Nebuchadnezzar had, when the Great God made known to him what should come to pass hereafter.

The great points revealed were, that five universal kingdoms or dominions were to be established in the earth, viz.: the Babylonian, the Medo-Persian, the Grecian, the Roman, and the Millennial. The first three have passed away, so has the fourth, or the Roman Kingdom, in its integral form; but it now exists in a sub-divided state, as was represented by the ten toes of the image. In the days of these ten Kings, the fifth universal empire was to rise, and destroy these kingdoms. Those nations are to be found now upon the ancient Roman territory in Europe.

The ancient empire was divided into ten kingdoms, and existed as such until a little horn arose, having "a mouth which spake great things," (the Papal power,) when three of them were plucked up in order to make room for it. We learn from the book of Revelation, that the ten Kingdoms are yet to be united under one head, named "*the beast.*" \* \* \* For God hath put it in their hearts to fulfil His will, and to agree, and give their Kingdom unto the beast, until the words shall be fulfilled." Rev. xvii: 13-17.

The beast here spoken of is probably the Czar or Cæsar of Russia, who shall become the representative of all the kings set forth by Nebuchadnezzar's image, and shall exercise a controlling power over all the territory of their several Kingdoms. The rapid advance of that empire towards the south and west, points out the Autocrat of all the Russias to be the Assyrian of Isaiah, the Gog of Ezekiel, the King of the North of Daniel, and the Beast of John. When he has brought the nations under his headship, then he will lead them forth into the land of Israel, as described in Ezekiel xxxviii: in Dan. xi: 40-45; in Isa. x: 24-34; xxx: 27-33; in Micha v: 5, 6; and in Rev. xix: 10. "These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen and faithful." Rev. xvii: 14. Thus will Gog, with his mighty army, be overthrown on the mountains of Israel, by Christ and His Saints. "Behold, the Lord cometh with ten thousands of His Saints, to execute judgment upon all." Jude xiv: 15. From the period of this grand display of power, the King of Israel will go forth as a victorious chieftain. "Gird thy sword upon thy thigh, O, most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." Psa. xlv: 3-5.

The nations of Europe, especially, who have oppressed God's people, will suffer vengeance, for in righteousness He will judge and make war. Thus will the Kingdom of God, like the Stone cut out of the mountain prostrate the colossal power of the north, and "break in pieces, and consume all these Kingdoms, but it shall stand for ever."

Let the reader attentively observe the signs now visible in the political

firmament, as indicative of the near approach of the end of this age. The present state of Europe shows, that the powers of heaven are being shaken. And Jesus said to His disciples, "when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh;" and "know ye that the Kingdom of God is nigh at hand." Luke xxi: 25-31.

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## Miscellaneous.

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### Truth and its Worshippers.

WHAT will become of those who repudiate a literal resurrection of the dead, which God's Word emphatically asserts; and who seek only the salvation of an abstract, immortal soul, for which the plan of redemption does not provide, and of which the Bible says nothing? Suppose God should take them at their wish, and give them what they prayed for, the salvation of an immaterial, uncompounded, intangible, immortal soul, without form or parts, without interior or exterior, and indivisible; how could such a thing compare (if there be enough of it to call it a *thing*) with an immortal body, redeemed from the power of the grave, and "changed and fashioned like unto Christ's glorious body?" Phil. iii: 21. What harmony is there in the faith that embraces the earth as the future home of the redeemed, at the same time claiming a conscious, active existence, in happiness or misery, for abstract spirits?

How perfectly absurd the popular view of theology appears to a believer in the *utter mortality* of man; and yet how mysterious are the developments of the fruit of truth. It has had for its home, dens, caves, and rocks of the mountains, hovels, garrets, and tents. Its fare has consisted in hunger, thirst, nakedness, and stripes. Its destruction has been threatened and sought by those who professed godliness. Yet it was truth; yes, the mighty truth of God, which cannot be gainsayed. But why should it have to struggle so, and suffer, and bleed, and be so reproached? Why should it be so much shunned by the mass, while its only mission is to bless mankind? Let the wise answer. To me it is a perfect enigma.

Why should the masses reject that which it is for their best interest to embrace? Why should God suffer error to rest in halls of wealth, while truth is trailing in the dust, and its advocates turned into the street? Why were hypocritical religionists suffered to wear purple and fine linen, while the true Prophets of God were covered with goatskins and sheepskins? Why do the present advocates of truth have to drag their weary bodies in highways and hedges, while the advocates of error ride on silken cushions, and roll in affluence? Why do chiming bells and thundering organs call the devotees of error together, in spacious rooms, amid the rustling of silk and the fragrance of wealth; while the low chapel, in its plain appearance, constitutes the only shelter for God's faithful few, in all the city? If they are His, and have the truth, why are their voices silenced in decorated synagogues, when with burdened hearts they but reiterate the precious truths of God's Word, pointing out the old paths?

There is but one solution to the above questions. God will have a tried people. He has chosen His people in the "furnace of affliction." It is through "much tribulation" we "enter into the Kingdom of God." What we know we learn by contrast. So it is bitterness here, but glory over

there; dishonor here, but glory over there; sickness and death here, but eternal life and health there. O truth of God! thy bulwarks shall be my defence still. With the shield of faith, the breastplate of righteousness, and the helmet of salvation, I will hide behind thy massive walls, and bid defiance to thy countless foes. With thee will I live, when oblivion's waves cover thine enemies.

[SELECTED.]

### Covetousness.

DEAR brethren, shall this prevailing sin prove to any of us a *snare also*, to drown us "in perdition?" Have we no reason to fear that this sin will destroy more professors of religion than any other, or all others as we were about to say, put together? Paul says, "covetousness is *idolatry*;" and that "no man, who is an idolator, hath any inheritance in the Kingdom of Christ and of God." Eph. v: 5. O how many we fear will be cut off from lack of confidence, and of a practical faith in the plain declarations, as well as the sure promises of God's Word. Why this grasping after the things of the world, or holding the same for selfish purposes? when inspiration plainly declares, "For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "Therefore it is of *faith*, that it might be by grace; to the end *the promises might be sure to all the seed*;" Rom iv: 13, 16. Think you, my brethren and sisters, our title will not be sure? Therefore we must secure and hold on to as much as possible now? This worldly wisdom. This is the fatal snare. Not belief of a practical kind the *sure promises*, not keeping the word of Christ's patience, therefore it kept from the hour of temptation.

O awake, and escape, and see what is promised, to us if we are obedient children. "And if children, then heirs, heirs of God, and *joint heirs with Christ*; if so be that we suffer with Him, that we may be glorified together." Rom. viii: 17. Again, the sure promise is still further confirmed: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 29. Again, says Paul, "for all things are yours;" "all are yours; and ye are Christ's; and Christ is God's." 1 Cor. iii: 21-23. "For such as are blessed of *thine shall inherit the earth*;" "and their inheritance shall be forever." Psa. xxxvii: 22, 18. Is not this enough to satisfy us? *The day of full possession is near at hand.*

[SELECTED.]

### Has Abel Perished?

POPULAR theology tells us that Abel, the first martyr has been in heaven for about six thousand years, as his soul went there at the time Cain slew his body. The Psalmist says, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." He has been among the angels in that beautiful city of God, singing praises to the Lord, and enjoying the blessings of Paradise. That is what theology tells us. In arguing upon the resurrection, Paul once said thus: "If Christ be not raised, your faith is vain, ye are yet in your sins. Then they also, which are fallen asleep in Christ are perished." And again, "If after the manner of men I have fought beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink for to-morrow we die." Here Paul manifestly stakes all upon the resurrection. If the dead should not

rise, he has had all his toil in vain, and they which have fallen asleep in Christ have perished. Now what I have to ask is, how can this be true of Abel, if he has actually been in Heaven for the last six thousand years? He has lived in joy and pleasure for six thousand years without a resurrection. Suppose the resurrection should not take place for six thousand years more, he would still live during that time. Suppose it should not for a hundred thousand years, he would live during that time without a resurrection; but suppose still farther that the resurrection should never occur, would not Abel live eternally? Certainly, according to this theory. Then how could it be true that those who have fallen asleep in Christ have perished, if there be no resurrection? Abel could live without a resurrection. But on the other hand, if Abel actually died six thousand years ago, and "fell asleep," then he is sleeping in the dust now. If the resurrection should not occur for six thousand years longer, he would still continue to sleep. If it should never occur, he would never awake from that sleep. Hence death would be an eternal sleep, and Abel would have forever perished.

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### The Salt of the Earth.

CHRISTIANS are called "*the salt of the earth.*" This phrase may have a two-fold meaning. If there had been ten righteous persons found in the cities of Sodom and Gomorrah, God would have saved the cities for their sake. Then these few righteous persons would have been the salt of the cities; they would have possessed the preserving qualities which would have saved the cities from an overthrow by fire. Isaiah says, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom." This small remnant then, saved the nation from utter destruction; they were the salt of the nation. So the Christians are to be the salt of the earth.

The Church is to act upon the world as salt, in influencing them to obey the Gospel, that they may be saved with an eternal salvation. Hence, Peter says, "Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation."

In order to accomplish this glorious end, Christians must "abstain from worldly lusts that war against the soul." They must deny "ungodliness and worldly lusts, and live soberly and godly in this present world." They must "stand fast, unmovable, always abounding in the work of the Lord." One ungodly action done by a professed Christian may neutralize the efforts of a whole church.

Another means by which the disciples of Christ are to exert the intended influence upon the world, is the *union of Christians*. This is of such infinite importance that I have set it down as a distinct item in the Christian's high calling. Christ says, "neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one \* \* \* that the world may believe that thou hast sent me." John xvii: 20, 21. Unless Christians love one another with a pure heart fervently, and show to the world that they are not strangers and foreigners, but that they are fellow citizens of the same household, they cannot exert all the influence on the world it is their duty to do.

[SELECTED.]

## A Better Way.

THERE are various habits and customs which are common among the people, and some of these habits are sinful and degrading. I propose to write a few words in a plain way about one of these, and with the help of the Lord I wish to suggest a better way. The bad habit to which I refer is evil speaking, or *slander*. It is easy to find occasion to speak against almost any one, and especially easy to such as have formed the habit of evil speaking. Reflect a moment and see who there is among men, or ever has been, who was absolutely without fault, and therefore beyond the reach of evil tongues. Adam and Eve, and most of their immediate successors, acted unwisely, sinful, in some respects. And so did Noah on one occasion. Samson also, and David, and Solomon; and the tongue that delighteth in mischief can find something to say against all these and many others. But the slanderer, like other hunters, prefer living game. With the spirit of envy within he delighteth to rake up the evil reports that have been circulated about good people now living. And doubtless sometimes he manufactures, or makes up, from "whole cloth," foul slanders against the chosen ones.

But it is with the "little flock" that I wish to talk now. We sometimes hear more than we wish to, of evil speaking among us. Says one, what *shall* we talk about? Allowing that you must talk, talk of the good that is done, and "speak not evil one of another, brethren." A good idea may be suggested by the direction given by our Master to His disciples. He says, "into whatsoever city or town ye shall enter, inquire who in it is worthy." There is a subject for you. You can hardly fail to speak better while you are speaking, and you will certainly feel much better when you lie down at night with the consciousness that you have done no harm to any one by thought, word or deed.

The Divine Record says that "David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him, all the days of his life, save only in the matter of Uriah the Hittite." Who of our friends can show a fairer record than that, if the woeful exception could be removed? And even that dreadful crime was forgiven; but malice, envy and slander would not forget, even when it was blotted out of the book of God's remembrance, as it is written, "their sins and iniquities will I remember no more." Nearly all who read this may remember what a good lady said of Satan himself. It was her habit to say something good of every person she spoke of. Her son said he thought his mother would have something to say in favor of the old serpent. And sure enough, when the subject was presented, she spoke of him as being a model of *activity*. There is an old and well known proverb which says, "Speak good of the dead or speak not at all." Let us all add, "Speak good of the living" also.

A PANTHEIST minister met Dr. Emmons one day, and abruptly asked: "Mr. Emmons, how old are you?" Sixty, sir, and how old are you? "As old as the creation," was the answer, in a triumphant tone. "Then you are the same age with Adam and Eve?" "Certainly; I was in the garden when they were." "I have always heard that there was a third person in the garden with them," replied the Doctor, with great coolness; "but I never knew before that it was you."

[SELECTED]

## Love of the World.

THE sacred Scriptures represent the Savior's disciples as persons who have little concern with this world; whose chief business here should be to glorify God, and press forward to the promised rest. Jesus said, "They are not of the world, even as I am not of the world." "Lay not up for yourselves treasures upon earth." "Set your affections on things above, not on things on earth; for ye are dead, and your life is hid with Christ in God." How full, how impressive, are those words of the blessed Jesus: "They are not of the world, even as I am not of the world." This world was no object of His affection. He slighted its wealth, scorned its treasures, disregarding its fading pursuits, and all its deceitful maxims. It had no charms for Him; its terrors could not alarm, nor its allurements entice Him. He acted in it as a stranger come to perform an important commission, and then leave it. Are you one of His disciples? This world is no more to be the object of your affections than it was His. This holy deadness to the present world is described impressively by the Apostle Paul: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I unto the world." If you are a follower of Jesus, you, too, must be crucified to the world, and the world to you. As you would escape eternal death, as you desire eternal life, watch against love to the world. It has been the ruin of millions. Beware of this rock. On it, crowds that seemed once setting out for the Kingdom of God, have made shipwreck of faith and eternal hopes. The world is a great temptation. The world was the last temptation by which was tried the Son of God. "All these things," said the devil, "will I give thee, if thou wilt fall down and worship me." When that was rejected, he fled; he had no higher bribe to offer. Love to the world is the most fatal of sins. The Scriptures tell us of some eminently pious men that fell deeply, but as bitterly repented; but not one child of God is described who was a lover of the world. For this is not merely a single sin, a casual fall, but a state of mind, a disposition of heart, connected with all that is opposed to God and goodness. This sin is also peculiarly dangerous because it is peculiarly insidious. It steals into the heart, and governs there, yet deceives the slave it governs. It kills hopes of immortality, and yet its wretched slave perhaps connects himself with a Christian Church; professes the religion of Jesus; brings, it may be, no flagrant disgrace upon his profession; but still lives and dies deceived. Were he to become a swearer or a drunkard, his friends would disown him, as dead to God. His crimes would stare him in the face, and conscience might take the alarm, and bid him flee from the wrath to come. But the lover of the world feels no such alarm. He stands as a member of the Church, or perhaps sustains some office in it; yet he is himself a child of hell, for he is a lover of the world. O my fellow-pilgrim, there is no religion in the heart while the world is loved. If any man, let his knowledge of divine truth be ever so extensive, let his profession be ever so strict, let his zeal for truth be ever so flaming, his character be ever so amiable, and his standing in the Church ever so long, yet, "if any man love the world, the love of the Father is not in him."

MANY a man thinks it is virtue that keeps him from turning a rascal, when it is a full stomach. One should be careful and not mistake potatoes for principles.

## Poetry.

[SELECTED.]

### "NEVER MIND."

WHAT'S the use of always fretting,  
At the trials we may find  
Ever strewn along our pathway?  
Travel on, and "never mind."

Travel onward; working, hoping,  
Cast no lingering glance behind  
At the trials once encountered,  
Look ahead, and "never mind."

What is past, is past forever;  
Let all fretting be resigned;  
It will never help the matter—  
Do your best, and "never mind."

And if those who might befriend you,  
Whom the ties of nature bind,  
Should refuse to do their duty,  
Look to Heaven, and "never mind."

Friendly words are often spoken  
When the feelings are unkind;  
Take them for their actual value,  
Pass them by, and "never mind."

Fate may threaten, clouds may lower,  
Enemies may be combined;  
If your trust in God is steadfast,  
He will help you, "never mind."

THERE is nothing sheds so fine a light upon the human mind as candor. It was called whiteness by the ancients to denote its purity; and it has always won the esteem due to its most admirable virtues. The man whose opinions make the deepest impressions upon his fellow-men, whose friendship is instinctively sought when all others have proved faithless, is not the man of brilliant parts, flattering tongue, or splendid genius, but he whose lucid candor and ingenuous truth transmit the heart's real feeling pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honor, but none wear better, or gather less tarnish by use, or claim deeper homage in that silent reverence which mind pays to virtue.

### DIED,

Of dropsy and consumption, on Friday, March 13, 1863, Sister CATHARINE FISHER, widow of ROBERT FISHER, of Adrian, Michigan; formerly of Rockford, Illinois, in the fifty-second year of her age. Sister Catharine had suffered a long time. She was a firm believer in the things concerning the Kingdom of God, and confidently looked for the glorious manifestation of the Sons of God. She has left a husband and numerous friends to mourn her loss.



# THE HERALD

OF

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### Editorial.

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#### Sermonizing.

PREACHING the Gospel as Paul preached it, and modern sermonizing are as unlike each other as the full tide of the noon-day sun, and the flickering shadows of an evening's twilight. Paul and his co-laborers expounded to the people what Moses and the Prophets had written concerning the Christ of God, while the sermonizers of modern times study not the writings of the Prophets, and what is more, care not what they teach, and, therefore, speak of the Old Testament writings in a way calculated to lessen their importance and authority. Jesus once upbraided His disciples, saying, "O fools, and slow of heart to believe all that the Prophets have spoken," and were He on earth to-day, how much more would He not have reason to upbraid the popular self-styled Christians of our age? "And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures, the things concerning Himself." Luke xxiv: 25-27. This is the way Jesus preached the Gospel during His ministry. His object was to teach, not the wisdom of men, but the wisdom of God. "And they (the disciples) said one to the other, did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures." Luke xxiv: 32. There are, indeed, few at the present time, whose hearts burn within them for an understanding of the Scriptures. It is to be regretted that there are not more honest-hearted men and women with minds all aglow with the love of truth. Indeed we believe they would be vastly more numerous, if religious teachers would open the Scriptures, instead of sermonizing. Sermonizing is the ruin of any people. It makes dwarfs of both priest and people. It keeps the people in ignorance, not of worldly wisdom, but of the writings of Moses and the Prophets, and what is still more, it obscures the light of truth, by prejudicing the public mind against it. Paul, in preaching the Gospel, followed the example of Jesus, expounding the Word of God, making known the things concerning the Kingdom, and the name of Jesus. See Acts xxviii: 31. But how did he do this? Let us see if we can find an example. In the historical account of Paul's arrival at Rome, and his subsequent labors in that great city, it is

recorded that the Jews, living in Rome, desired to hear his views, and appointed him a day. Then came many to him into his lodging; to whom he expounded, and testified "the Kingdom of God, persuading them concerning Jesus, both out of the law of *Moses*, and out of the *Prophets* from morning till evening," Acts xxviii: 23. Again, when Paul preached the Gospel at Thessalonica, it is said that he entered a Jewish synagogue, "and for three Sabbath days reasoned with them out of the Scriptures," Acts xvii: 2. What Scriptures did Paul reason from, or out of? The Old Testament Scriptures; for at that time there were no other. These are the Scriptures given by inspiration of God, which, says the Apostle, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii: 16.

What more can a man desire, than to be made perfect, and thoroughly furnished unto all good works? And this, be it remembered, can be attained through a knowledge of the things contained in the Scriptures of truth. Paul opened these writings of the Prophets, and out of them he reasoned before Jews and Gentiles. To King Agrippa he said, "believest thou the Prophets? I know that thou believest." Then Agrippa said unto Paul, "almost thou persuadest me to be a Christian," Acts xxvi: 27, 28. Paul's reasoning out of the Scriptures had no little effect upon the mind of Agrippa. He believed the Prophets, and was convicted of the truth as preached by Paul. But it is hard for those who wear a crown and sit upon an earthly throne, to receive the truth as a little child. He could, however, truly appreciate the preaching of Paul in that his kingly position would enable him to see the glory of God's Kingdom, when the faithful in Christ Jesus, should reign as Kings and Priests. Paul undoubtedly unfolded to him the truth that the Saints are to judge the world, sit upon thrones, and rule the nations. Who could be better prepared to appreciate such preaching than Agrippa, himself a King, and a believer in the Prophets? Paul's address before the King, was truly powerful as a defense, and eloquent as being expressive of his faith and hope. This is evident from the fact that Festus took occasion to say in a loud voice, "Paul, thou art beside thyself, much learning doth make thee mad." The Apostle however, was not beside himself, nor mad, as Festus claimed, but simply gave utterance to the words of truth and soberness. This he did by appealing to the Scriptures, and reasoning from them, for he says, "I continue unto this day, witnessing both to small and great, saying none other things than *those which the Prophets and Moses did say should come.*" Acts xxvi: 22. Paul stood before Agrippa, not as a popular preacher, intent on tickling the ears of the multitude, but as a prisoner, bound with a chain, defending himself as the ambassador of Christ, divinely commissioned to preach the Gospel of the Kingdom of God, and the things concerning the Anointed Jesus. He disclaimed being a mover of sedition or an offender against the law of Moses, or against Cæsar, as his enemies had accused him. Hence he declares, "and now I stand and am judged for the hope of the promise made of God unto our fathers." Acts xxxi: 6. It was because Paul earnestly and uncompromisingly advocated the promise of God unto the Fathers, that he stood before the judgment seat of Felix and Agrippa, as a prisoner bound with a chain. The truth as advocated by Paul, was distasteful to the religious sects and denominations of his day, and not less so is it at the present time. To preach the covenants of promise made of God unto the fathers, sets the religious denominations of our time all in a rage, and they are by no means slow to denounce us as infidels, atheists, soul-sleepers, heretics, etc.

What do modern sermonizers know about the covenants of promise? Nothing at all. The covenants God made with Abraham, Isaac, Jacob and David, they understand not, and therefore, do not (because they cannot) preach the Gospel as Paul preached it. We do not say this because we are egotistical; by no means. Far be it from us to put on an air of egotism. We know whereof we affirm, and say nought but the truth.

As we have referred to the covenants of promise—we will notice briefly a few points contained therein, as we can hardly do justice to the topic under discussion and keep silent upon what constituted the all-important theme of Apostolic preaching.

I. God made a covenant with Abraham, that He would give him and his seed (Christ and the Saints) the land of Canaan, for an everlasting possession. See Gen. xii: 1-8; xiii: 14-17; xvii: 8. Abraham must, therefore, rise from the dead, endowed with everlasting life, before he can enter upon the enjoyment of an unending inheritance of the land. This promise therefore, involves eternal life.

II. In Abraham and his seed (Christ,) shall all the nations of the earth be blessed. Gen. xii: 3; xviii: 18; xxii: 18; xxvi: 4. This work, though apparently long delayed, will surely be accomplished. Abraham and his seed (Christ, Gal. iii: 16;) will yet gloriously consummate, and bring to pass what God has promised, viz: the blessing of all nations. But not until the means or instrumentality through which it shall be accomplished, is made manifest—the appearing of Christ from heaven, and the resurrection of Abraham and his faithful children from the dead.

The seed of Abraham (Christ) "shall possess the gate of his enemies." Gen. xxii: 17. That is, he will have become master of the situation—having conquered or subjugated his enemies. This, indeed, will he do when he shall come with great power and glory to set up His Kingdom, and rule the nations. There is then, according to the promise of God, a time to come, when Abraham and his seed (Christ and the Saints) shall bless all nations, when his seed, as a great King, clothed with divine power and glory, shall possess the gate of His enemies, or in other words, shall conquer and subjugate all opposing power, and exalt Himself as a universal ruler. These things were in another form covenanted to David, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my Holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. Psa. lxxxix: 35, 36. The perpetuity of David's throne, by David's royal son, Christ, is promised in terms that cannot be understood in any other sense. In fact, all the promises of God are expressed in language so plain as to put it almost beyond the possibility of explaining or interpreting them to mean something different; why then, it is asked, do the clergymen of this day not preach these promises? We answer, simply because they are ignorant of them, or else practically infidel to them. The truth is, however, religious teachers are educated in the schools of apostasy, and drink the corrupt waters of human tradition, instead of going to the original fountain, the Bible itself. How to sermonize is taught in the schools; but how to preach the Gospel as Paul preached it, is something the schools know not. The difference is this, Paul reasoned out of the Scriptures, (Moses and the Prophets) making known the things God had promised concerning the Kingdom and the name of Jesus Christ, His Son. Paul taught men the way of life, or in other words, how they could receive the forgiveness of sin, and become children of Abraham, and with him inherit the things promised. See Rom. iv: 1-22; also Gal. iii: 8, 14, 16, 27, 29. This is something that is never heard in the religious temples of our day.

Clergymen of our times preach what Paul would term another Gospel, or a perverted Gospel. See Gal. i: 6-9. Instead of preaching the things contained in the "covenants of promise, and the commonwealth of Israel" they substitute in its place an admixture of heathen philosophy and truth. They teach, it is true, that men can obtain the forgiveness of sin, through the name of Jesus, but they cannot tell how. They preach a *salvation* from hell torments, but this is a kind of salvation of which Moses and the Prophets say nothing. It is *salvation—deliverance* from death, and the power of the grave, of which the Bible speaks. They preach that men have immortal souls, and that they move away to heaven or hell when they die. But Paul preached no such doctrine as this. Paganism constituted no part of the Gospel advocated by Paul. The immortality of the soul, is a relic of Paganism, an item of heathen philosophy, subsequently adopted by the Papacy, and the various denominations of Protestantism, so that it has become even an essential item of the Gospel preached by modern sermonizers. Again, Paul preached the Kingdom of God, or in other words, the restoration of the Kingdom of Israel, under Messiah the Son of God, and the seed of David and Abraham, who shall reign in Mount Zion and Jerusalem, in the land God promised to Abraham for an "everlasting possession," Psa. ii: 6; ex: 2, 3; Isa. xxiv: 23; Jer. xxxiii: 14-16; Isa. ix: 6, 7; Amos ix: 11-15; Luke i: 32, 33; Acts ii: 29, 30. The Apostle advocated the resurrection of the righteous dead, and that they being made immortal, like Jesus, shall participate with Him in the royalty of the Kingdom, exercising administrative power over the nations subordinate rulers or kings. These things, the scribes and sermonizers of our day preach not, but on the contrary, they will take the faintest passages in the Book of God, and attempt to destroy their literal and obvious teaching, by spiritualizing their meaning away. Such then, is the contrast between the preaching of Paul, and those who falsely claim to be his successors, in modern times. Elisha truly wore the mantle of Elijah, but the mantle of the Apostle Paul has fallen upon the shoulders of no modern pulpit orator. Paul "reasoned out of the Scriptures," but the other sermonizers from a text, and echoes the doctrine of a creed, and sentiments devised to please the fancy of the multitude. Paul, expounding "Moses and the Prophets," made a Felix tremble, and almost persuaded King Agrippa to become a Christian. But alas! Where are they who reason out of the Scriptures thus to-day? M.

### Did Adam Possess an Incorruptible Body Before he Sinned?

STRANGE, indeed, as this question may appear to many of our readers, yet we are justified in presenting it, from the fact that some of those who advocate "mortal resurrection" have taken the position that our first parents were possessed of incorruptible bodies previous to their fall. The reason why this position is assumed, is in order to pave the way for proving that the resurrection of Christ and His Saints to incorruptibility is nothing more nor less than the possession of bodies like Adam's. The argument is, that Adam was pure and undefiled by sin, and possessed a body of incorruptibility, yet this body could be condemned to death after sin. So the Saints will be "raised incorruptible," but if God sees fit He can consign them to the shades of death nevertheless; therefore, incorruptibility is no barrier against death and corruption. We can see no

reason for taking this position, except it be that Paul's words have been pressed home so forcibly and constantly upon the advocates of "mortal resurrection," that they have finally been led to concede the point that "the dead are raised incorruptible," and, as Christ was the first fruits of these sleeping ones, therefore, He too must have been "raised incorruptible." Granting this, however, they seek to evade its force by claiming that incorruptibility does not imply deathlessness, and quoting Adam as a proof. It is a bold assumption, however, to say that Adam was incorruptible. There is not a single word of proof can be adduced from the Word of God to that effect; therefore we call for a satisfactory reason for the assertion.

We shall endeavor to show from the Scriptures what incorruptibility is, at the same time demonstrating that Adam was not in possession of it. We must first ascertain, however,

#### WHAT IS INCORRUPTIBILITY?

The word incorruptibility (*αῤῥαροῦ ἀφθαρτος*) is defined as follows by Liddell and Scott, "incorruptible, immortal." It is the opposite of the word *φθαρτος φθαρτος*, which is defined as follows: "corruptible, destructible, perishable." It is clear, therefore, from these definitions, that anything possessed of incorruptibility is indestructible and imperishable. Apply these qualities to a living organism—to man, and we have an individual who cannot perish nor be destroyed, and, consequently, must live forever. Hence we find that God is styled "the *incorruptible* God." His substance, therefore, is imperishable and indestructible. The Apostle Peter, in speaking of our inheritance, styles it an incorruptible and unfading inheritance; hence it is one that cannot pass away, but must endure forever. Again, alluding to the Grecian racers, Paul says, they ran in order to receive a corruptible crown, but we an incorruptible. The Diaglott gives the true meaning of this, as follows: "That they may receive a perishable crown, but we one imperishable." 1 Cor. i: 25. The very fact of this word incorruptibility being used as a defining quality of God's organism, as well as of the durability of the crown and inheritance which God's Saints are to possess, settles the point of continuity, showing conclusively that it is applied only in those cases where its possession is to continue forever. Again, seeing it is used in the opposite sense of corruptibility, we can readily determine what meaning to attach to it upon learning the meaning and use made of the word corruptibility. For instance, we read of "corruptible things, as silver and gold," and of the laurel crown of the racer, which Paul styles corruptible, or perishable. These things waste gradually away until they finally perish. Just so with corruptible man. On being laid away in the grave, he gradually wastes away, or corrupts, until he may be said to have perished, so far as his flesh and blood organization is concerned. These instances are sufficient to show conclusively that incorruptibility is a quality of body which, when applied to living men and women, precludes any possibility of the possessor ever perishing, or being destroyed. If this were not so, then we might conclude that God himself might perish, and the crown and inheritance of the saint come to an end.

The next question to be settled is,

#### WHAT KIND OF BODY DID ADAM POSSESS BEFORE HE SINNED?

The record of his creation says that "the Lord God formed man of the **DUST OF THE GROUND**, and breathed into his nostrils the breath of life, and man became a *living soul*." Gen. ii: 7. We conclude, therefore,

that he was an earthy organization, animated by the breath of life. He was the same as other animals. All were products of the earth (Gen. i: 24, 25), and all had the breath of life in their nostrils (Gen. vii: 22). Whales, and all things that move, are styled "living creatures," or, literally, "*living souls*," the same as Adam was when he came fresh from the hands of his Maker. Consequently, the Word of God furnishes no evidence in the account of man's formation that he possessed an organization superior to that of any other creature formed by God. All were earthy, and all possessed the same spirit, or breath. With this agrees the words of Solomon: "They have ALL ONE BREATH, so that a man hath no pre-eminence above a beast. All go unto one place; ALL ARE OF THE DUST, and all turn to dust again." Eccl. iii: 19, 20.

Paul says: "There is an animal body, there is also a spiritual body." The first man Adam was made a living soul (or animal body). "The first man is of the earth, earthy." "As we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. xv: 45-49. What do we learn from Paul's testimony? We learn that Adam was earthy, and animal, and that mankind is now bearing his likeness in the earthy and animal bodies which they possess. But it may be claimed that they bear the likeness of his organization after he sinned. In reply, we ask, did not he possess an animal and earthy body previous to this? Most assuredly. God MADE him of the dust, and, therefore, he was earthy and animal in the first place, just like all other animals that God created. In what respect, then, was he superior? In the position assigned to him by God, as well as in his image likeness to the Creator, but not in the quality of his organism.

God placed him in the midst of a beautiful garden, in which was every tree that was pleasant to the sight and good for food. Besides these there were two other trees, the one the "tree of life," and the other "the tree of the knowledge of good and evil." God told Adam that he might eat freely of EVERY TREE of the garden except ONE, viz.: the tree of knowledge of good and evil. "Thou shalt not eat of IT, for in the day that thou eatest thereof, dying thou shalt die." It is evident from this record that Adam had constant access to the TREE OF LIFE; and we learn from another portion of the record that he would have lived forever if he had been permitted continually to eat of this life-sustaining tree. We conclude, therefore, that Adam's continuance in life was dependent upon his obedience. If he refused to eat of the forbidden tree, and continued to eat of the tree of life, he would live forever. But if he broke God's law he should commence to die; or, as the sentence reads, "dying thou shalt die." How was this sentence executed, when the law was broken? Adam was driven from the garden, where the tree of life was, that he had been permitted to eat of FREELY whilst obedient, and, lest he should return to it for the purpose of sustaining his life forever from its fruit, God placed "cherubims and a flaming sword which turned every way, to keep the way of the tree of life." The consequence was, that on being deprived of this life-giving tree, the fruit of which undoubtedly had prevented the seeds of death from germinating in Adam's earthy body, the sentence took effect at once, and he commenced to die, and continued to wear away until the sentence was completed and HE DIED.

What conclusion can we arrive at, after reading the testimony? Can we conclude that God created Adam with an INCORRUPTIBLE body? If so, then an incorruptible body can perish, for Adam perished. His body returned to the dust from whence it was taken. And if Adam, being incorruptible, has come to naught, then God, being incorruptible, may likewise

come to naught, and our incorruptible crown and inheritance may have an end also. Away with such vain philosophy and false reasoning of men. It uproots the very foundations on which our hopes of future glory rest. It destroys the force of the contrasts which the Spirit has given us between corruptibility and incorruptibility, because both are made alike perishable upon certain conditions. We conclude, therefore, that the Word of God teaches plainly that Adam possessed an animal and earthy organization *before he sinned*—one that was capable of dying on being cut off from that source of life which sustained it.

The fact that Adam was "sinless" when he came from the hands of God, argues nothing as to the quality of his bodily organization. Incorruptibility, when applied to organized bodies, has to do with the *quality* of such bodies, and defines their capability of resisting the encroachments of corruption. Therefore, we conclude that because Adam possessed a spotless character when God pronounced him "very good," it does not follow that he possessed an incorruptible body also.

If Adam is referred to as a ressembler of the Saints at all, we are prepared to show that the resemblance is not after they are "raised incorruptible," but in their present state. For instance, Adam was free from sin, and a recipient of God's blessings. He was introduced to the TREE OF LIFE, and told to eat of it FREELY, and from the statement of the Elohim we learn that if he was allowed to put forth his hand thus and eat freely of the tree of life, he would live forever. So long as he remained obedient, therefore, he was safe from death. But if he indulged in the forbidden fruit, he should be cut off from the source of life, and the consequence would be that he would of the flesh reap corruption.

Now, for the resemblance. The Saints have been cleansed from sin by the shedding of Christ's blood, hence Paul says: "In whom we have redemption through His blood, *the forgiveness of sins*, according to the riches of His grace." Eph. i: 7. We are, therefore, "freed from sin," and "being made free from sin, we become the servants of righteousness." Rom. vi: 18. Such characters as these then, are like Adam was when he came fresh from the hands of his Maker—they are spotless. They are passed from the condition of death which Adam brought upon them by reason of his transgression. Therefore, the Apostle says, "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii: 1. The condemnation of death, which rested upon them previously, has been removed. They "shall not come into condemnation, but have passed from death unto life." John v: 24. Jesus is the source of life to such. He is the tree or bread of life on which the Christian must feed, if he would live forever. Hence Christ says, "I am the living bread which came down from heaven; if any man eat of this bread, *he shall live forever*." John vi: 51. It is plain, therefore, that one who is permitted to eat of this living bread at the present time, is in the position of Adam before he sinned. He eats that which will sustain his life forever. Again, Christ says, "*except ye eat the flesh of the Son of Man, and drink of His blood, ye have no life in you*." On the other hand, however, "whoso eateth my flesh, and drinketh my blood, *hath eternal life*, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, *dwelleth in me*, and I in him. As the living Father hath sent me, and I live by the Father, so he that *eateth me*, even he *shall live by me*." John vi: 54-57. It is perfectly clear, therefore, that we are freed from sin, and have the privilege of partaking of Christ, the Christian's tree of life, through which we shall live forever. If we continue to

ent of the tree therefore, and refuse to eat of the forbidden fruit—the fruit of the flesh—we are perfectly secure from death; just as much so as Adam was, so long as he was obedient. Supposing Adam had continued in obedience *forever*, would he not have lived forever, and that too, without a *judicial trial*? Would he have been called upon to tell the “story of his life,” in order to see whether he was entitled to live or not? By no means. The very fact of God having told him that if he disobeyed His commandment he would die, implied that if he continued in obedience, he would live. He had the source of life within reach every day, and it would have been a work of superfluity, if not of foolishness, for God to arraign Adam before Him as a culprit would be arraigned for the purpose of ascertaining whether he was entitled to LIVE or not, so long as he continued in obedience, and had access to the tree of life. Just so in relation to the Saint of God. So long as he continues to “walk after the Spirit,” and not “after the flesh,” he is free from the condemnation of death, and will continue to live forever. Death hath no claims on him, neither can it harm him. He is living on the tree of life, and that tree will sustain him in life so long as he eats of it. Hence Christ will raise such up at the last day. They are the sleepers IN CHRIST, and will be “raised incorruptible.” And such as are alive when Christ comes who believe in Him, “shall not die.” They will all live, because Christ lives. Such, however, as partake of the forbidden fruit will be cut off from access to the tree of life, as was Adam, and, therefore, will reap the wages of their sin as he did, even death.

Let us brethren prove ourselves faithful unto the end, so that we may be entitled to a place in the resurrection of the just when Christ comes. If we eat of Him now, He will raise us up at the last day, but if we depart from Him now, “there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

W.

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## Instruction for Unbelievers.

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“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.”—**JESUS.**     “They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore many of them believed.”—Acts xviii: 11, 12.

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### The Spirit of Man—What is it? No. 3.

WE come further to notice the word *roo-agh*, where it is rendered spirit, and to show, as we think we can, plainly and incontrovertibly, that the word is never used to represent an intelligent, immortal entity in man. The primary meaning of *roo-agh*, is *wind, air, breath*, and is used sometimes to signify what is supposed to be electricity in the air, or in other words may be termed the vitalizing principle in the atmosphere we breathe. It is this element in the atmosphere which taken into the lungs, imparts to the blood its life-sustaining power, by which the nervous system is being replenished with the vitality that comes from God, “for in Him we live and move and have our being.” Truly “God is the God of the spirits of all flesh,” in that He hath imparted to every living creature a portion of His spirit; the atmosphere is supplied with this life-giving element, by which all animal and vegetable life is sustained, without which all vegetables and animals would speedily die and waste away.



## A FEW EXAMPLES.

*Roo-agh* occurs for the first time in Gen. i: 2. "And the earth was without form and void; and darkness was upon the face of the deep. And the (*roo-agh*) spirit of God moved upon the face of the waters." In this text the word *roo-agh* is used to represent that spirit influence, by which God makes manifest His creative energy and power. This invisible spirit agency or influence, moved upon the face of the waters in the morn of creation, and as the result, order, arrangement, light and beauty, appeared in the place of confusion and darkness.

The second example we notice, is found in Gen. xli: 38. "And Pharaoh said unto his servants, can we find such an one as this, a man in whom the (*roo-agh*) Spirit of God is?" In this text, *roo-agh* signifies the "Holy Spirit" of God, which enabled Joseph, the person referred to, to perform wonders in Egypt, whereby Pharaoh and his court were astonished. God was with Joseph, speaking and working through him by His Spirit.

Again, take another example, in Gen. vi: 3. "And the Lord said, my (*roo-agh*) Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." This passage has reference to the antediluvians, with whom the Spirit of God would not always strive. The Spirit here spoken of is undoubtedly the Holy Spirit, by which the world was warned of the coming flood, through Noah, for one hundred and twenty years. We now pass to those examples where

## (ROO-AGH) SPIRIT MEANS A DISPOSITION OF MIND.

Ecl. vii: 8, 9. "The patient in (*roo-agh*) spirit is better than the proud in (*roo-agh*) spirit." "Be not hasty in thy (*roo-agh*) spirit to be angry." Again: Gen. xxvi: 35. "Which were a grief of (*roo-agh*) mind with Isaac and Rebekah." Ex. vi: 9. "Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of (*roo-agh*) spirit and for cruel bondage." 1 Sam. i: 15. "Hannah answered and said \* \* \* I am a woman of sorrowful (*roo-agh*) spirit." Comment on the above examples is unnecessary. The meaning of the word *spirit* in all this class of Scripture passages is too obvious, it would seem, for any one to mistake its meaning. Still, mankind have become so accustomed to take the word *spirit* as meaning an immortal-soul entity in man, that the plainest passages in the book of God are liable to be understood as teaching something entirely foreign and contrary to the obvious meaning of its language. If the reader desires to see further samples, where the word means a disposition of mind, we refer him to the following: Gen. xli: 8; Dan. ii: 1-3; Dan. iv: 19; 1 Kings xxi: 5; 2 Chron. xxi: 16; 2 Chron. xxxix: 22; Prov. xxxi: 23; Isa. xxix: 10.

We now proceed to notice a few examples where the word (*roo-agh*) *spirit* is used to represent

## THE BREATH OF LIFE.

Isa. xi: 4. "With the (*roo-agh*) breath of his lips shall he slay the wicked." Job xxxvii: 10. "By the (*roo-agh*) breath of God frost is given." Ecl. iii: 19. "Yea, they (both man and beast) have all one (*roo-agh*) spirit or breath." Isaiah xxxiii: 11. "Ye shall bring forth stubble: your breath as fire shall devour you." Jer. x: 14. "His molten image is falsehood, and there is no breath in them." *Roo-agh* is rendered breath twenty-eight times. We could give further examples of its use, but it is unnecessary, as we have, on a previous page, given a number of

passages where it is rendered *breath*. We therefore pass to notice a passage often adduced and urged against our views as

#### AN OBJECTION.

"Then shall the dust return to the earth as it was: and the (*roo-agh*) *spirit* shall return unto God who gave it." Eccl. xii: 7. This text is thought by many to be a complete refutation of what is vulgarly termed "soul-sleeping," or, in other words, what we term the unconscious state of the dead. When we attempt to show that dead men are dead, and "know not anything," as Solomon declares, an objector at once brings forward this text to prove—what? That man has a spirit? This is not denied. What, then, is the text brought forward for? To prove that when man dies his spirit returns to God who gave it? This point is not disputed. We admit that the text proves: 1. That man has a spirit. 2. That when man dies, his spirit returns to God who gave it. These two points we have no disposition to dispute, for we believe them as heartily as any one. But when it is claimed that the text teaches that man is in possession of an *immortal spirit*, that leaves the body at death and remains in a state of consciousness as an immortal spirit-being, we are at once constrained to enter our protest against it, for the text teaches no such thing. Solomon does not contradict himself by saying, in Eccl. ix: 5, that "the dead know not anything," and in Eccl. xii: 7, that men never die by virtue of having an *immortal spirit*, which, on the dissolution of the body, moves away to heaven like an angel, to know more than all the living. No, indeed; the wise man no where teaches that there is in man an immortal spirit.

What, then, are we to understand by the phrase, "the *spirit* returns to God who gave it?" We answer, simply the *breath* or *spirit* of life which God gave man at his creation. The word *spirit*, in the foregoing text, comes from the Hebrew word *roo-agh*, which we have shown on previous pages is common to both man and beast. This *breath* or *spirit*, when man dies, goes back into the hands of God who gave it. The same word (*roo-agh*) occurs in Psa. civ: 29. "Thou takest away their (*roo-agh*) *breath*, or *spirit*; they die, and return to their dust." The same word *roo-agh* also occurs in Psa. cxlvi: 4. "His (*roo-agh*) *breath* goeth forth, he returneth to his earth, and in that very day his thoughts perish." When God takes away from man his (*spirit*) *breath*, he returns to dust, and in that very day his thoughts perish. God gave man originally the *breath* of life; this we can read in the record of creation, but no where on the pages of Holy Writ can we read that God ever gave to man an *immortal spirit*, nor can we read any where in God's Book, that such a *spirit* leaves man at death. We, therefore, claim that the doctrine that affirms that there is in man an undying *spirit* which moves away at death to heaven or hell, is groundless, and without one particle of proof to sustain it. In this connection we will notice

#### ANOTHER PASSAGE

which is so often quoted to prove that there is in man something that cannot die. It is in Zech. xii: 1. "The burden of the Word of the Lord for Israel which stretcheth forth the heavens, and layeth the foundation of the earth and formeth the (*roo-agh*) *spirit* of man within him." We see nothing in this passage to prove that man has an *immortal spirit*. The text simply affirms God to be the creator of heaven and earth and the (*roo-agh*) *breath* of life within man. In Amos iv. 13, we read, "For, lo, he that formeth the mountains, and createth the (*roo-agh*) wind, the Lord, the God

of Hosts is His name." The Lord God who laid the foundations of the earth, formed the mountains and unrolled the starry heavens, also created the (*roo-agh*) wind, breath of life, by which all living creatures live. This breath—spirit of life is within man, but when taken away he dies, returns to dust, and in that very day his thoughts perish, Psa. cxlvi: 4. In Numb. xvi: 22, we read, "And they fell upon their faces and said, O God, the God of the (*roo-agh*) spirits of all flesh." All living creatures have a portion of this (*roo-agh*) spirit of God. This breath of life is common to all the animal creation. God giveth it to them, therefore, he is truly the God of the spirits or breath of all flesh. "There is a (*roo-agh*) spirit in man, and the inspiration of the Almighty giveth them understanding," Job xxxii: 8. This text is sometimes presented as being opposed to our views. But it really proves nothing more than what is conceded and believed, viz.: that there is in man a spirit. There are various kinds of spirit or spirits. There is the spirit of envy, of pride, of meekness, of patience, then there is what Paul terms the spirit of the world, which worketh in the hearts of the children of disobedience." Now, quoting a text showing that there is a spirit in man, does not prove the point called in question at all. Produce the text that says there is in man an *undying spirit*, and we will forthwith yield the point, and all controversy concerning the subject will cease. Again, Job xxvii: 3, says, "The (*roo-agh*) spirit of God is in my nostrils." Surely Job does not intend to have us understand, that there is an immortal, intelligent spirit-being in his nostrils. What then does he mean by this language? Simply that the breath of life was in his nostrils, and nothing more; when man dies, this breath or spirit returns to God who gave it. This spirit is not the thinking, intelligent, responsible man, divested of a mortal body, which it has left behind to moulder in the tomb. By no means. Such a notion is all assumption without any authority. If God's Word taught such a doctrine, we would of course be willing to believe it, but as it does not, we reject it as absurd. God made man of the dust of the ground, and when man dies he returns to dust again, to avoid the resurrection of the dead. When Jesus comes the second time, He will raise up His people from the state of death. He does not bring their "immortal souls" or "deathless spirits," down from heaven, but He comes to gather His Saints unto Himself, that they may, conjointly with Him, inherit the Kingdom, and share its honor and glory. The plain Word of God is better than the fables of men. Let us believe His Word, though the heavens fall. Away with the monster notions of Paganism, and the absurd speculations of vain philosophy. Let God be true, if it makes every man a liar.

#### EXAMPLES WHERE SPIRIT MEANS PERSONAL BEING.

*Roo-agh* is used to represent a personal being in Zech. vi: 5. "And the angel answered and said unto me, there are the four (*roo-agh*) spirits of the heavens which go forth from standing before the Lord of all the earth." In the margin *roo-agh* in the above text is rendered *wind*. But in this passage *roo-agh* is undoubtedly representative of spirit beings, who in a future dispensation shall radiate from Jerusalem, the metropolitan city of Christ's Kingdom, and overcome and conquer the globe with all the power and speed of a mighty wind or tempest. This work will devolve upon the Saints of God, who in that dispensation will have become spirit beings, equal unto the angels. In Psa. civ: Angels are termed spirit, and as the Saints of God, the Brethren of Christ are to be equal unto the angels: they also will be (in that future era of glory,) spirits or spirit beings. We have also another example in 1 Kings xxii: 21-22, where (*roo-agh*) spirit

is used to represent a personal being. In this text it is supposed by many to have reference to a "demon" or what is generally believed to be the same, a "fallen angel," let loose by the Lord to perform the work of deception with the prophets of Ahab, King of Israel. Be this as it may, we do not at present pause to enter upon the discussion of a point, which does not materially affect the subject under consideration. We have now examined four classes of Scripture passages where the original word *roo-agh*, translated spirit, occurs. Though we have searched the Old Testament through, yet in no instance can we find one single example where the word is used to represent an immortal spirit entity in man. Surely if Moses and the Prophets, who "spake as they were moved by the Holy Spirit," did not teach that man is immortal, or that he is conscious between death and the resurrection, where shall we go to find it? If it be a fact, that every man is in possession of an *undying spirit*, is it not strange that Moses and the Prophets do not so express themselves? Why are they silent upon a subject of so much importance? Can the advocates of "immortal-soulism" give us a reason why the Old Testament writers have not in some way, either directly or indirectly taught what is so popularly believed in this day, viz.: that the spirit of man is immortal? We are willing to admit that many honest and well-meaning people believe that they have within them an immortal spirit, and earnestly contend for what they sincerely believe to be true. But we are, nevertheless, constrained to lift up our voice against what we cannot help regarding as an error destructive of the faith once delivered to the Saints. The Word of God in its simplicity, is better than a fable, be it ever so popular; while the approbation of our Heavenly Father is more to be desired than the applause of men. We, therefore, take our stand upon the side of truth, leaving the result with Him "who will bring to light the hidden things of darkness, and make manifest the counsels of the heart." M.

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Communicated for the Herald.

### Being Born Again.

"THAT which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." John iii: 6.

This passage contains two distinct propositions, which relate to two distinct events.

I. "That which is born of the flesh is flesh;" this relates to life in the flesh.

II. "That which is born of the Spirit is Spirit;" this relates to life in the Spirit.

There are two essential conditions, which pertain to each of the propositions 1. *The begettal*. 2. *The birth*. That which is born of the flesh, must have been *begotten*. That which is born of the Spirit, must also first have been *begotten*. We know what it is to be born of the flesh. We want to know what it is to be born of the Spirit. For this end we will enquire.

I. *What, and when, is the begettal for the new birth?* The *begettal* for the second birth is *by the Gospel*, when it is believed and obeyed. Paul so declares, "For in Christ Jesus I have *begotten* you through the Gospel." 1 Cor. iv: 15. "I beseech thee for my son Onesimus, whom I have *begotten* in my bonds." Phil. i: 10. "Who hath *begotten* us again unto a lively hope, by the resurrection of Jesus Christ from the dead." "Having been *begotten* ("Diaglott") again not of corruptible seed, but of incorruptible,

by the Word of God which liveth and abideth for ever." 1 Pet. i: 3, 22. "Of His own will *begat* He us by the Word of Truth." James i: 18. "If you know that He is righteous, you know that every one practicing righteousness has been *begotten* by Him," 1 John ii: 29. "No one who has been *begotten* by God, practices sin, because he has been *begotten* by God," iii: 9; "and every one who loves, has been *begotten* by God," iv: 7. "Every one who believes that Jesus is the Anointed One, has been *begotten* by God, and every one that loves the *begetter* loves the one *begotten* by Him, because all that has been *begotten* by God overcomes the world. We know that every one who has been *begotten* by God guards himself, and the evil one does not lay hold of him." v: 1, 4, 18. (In the foregoing quotations from John I have given the "Diaglott" rendering.) Thus, Christians are the begotten Sons of God. They were *begotten* by God through the *Gospel*, by the resurrection of Jesus Christ from the dead, by the Word of Truth, by the incorruptible seed, by the Word of God, by believing that Jesus is the Anointed One.

The highest sense, then, in which Christians are the children of God in this life, is that of being the *begotten* children. This brings us to our second inquiry.

II. *What, and when is the new birth?* The *new birth* will take place when the *dead* are raised *incorruptible*. Christ said, "*I am the way.*" He was raised from the dead, and thus showed what it is to be *born* again. He was buried a natural body, he was raised a spiritual body. He was the Head of the Church, and as such, was the Son of God with power, by the resurrection from the dead, Rom. i: 4. As the head has thus been born from the dead, so Christ's body, the church, must be *born* from the dead in the same way. They must be made like Him. "Whom He did foreknow, He did also predestinate to be conformed to the image of His Son, that He (the Son) might be the first-born among many brethren." Rom. viii: 29. The elder brother, and the younger brethren must have a similar *birth*. "Having predestinated us unto the adoption of children." Eph. i: 5. For this adoption Christians wait and hope. "For we have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry Abba Father." This is not the adoption to which we are predestinated, it is only the spirit of adoption, Rom. viii: 15. In the twenty-third verse we have the *adoption itself*. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption (to wit:) the redemption of our body. For we are saved by hope, but hope that is seen is not hope. For what a man seeth why doth he yet hope for. But if we hope for that we see not, then do we with patience wait for it." Thus we wait for God's Son from Heaven, "that our vile body may be fashioned like unto His glorious body." Phil. iii: 21. This adoption will conform us to the image of Christ, that He may be the first-born among His brethren. Those who shall be found worthy to obtain that world, and the resurrection from the dead, so that they can die no more, will be the children of God, being the children of the resurrection.

Christians, then, will be born again when they are raised from the dead. This will be their adoption, the birth of the Spirit, without which they cannot inherit the Kingdom of God. They are buried a natural body, they will be raised a spiritual body.

Thus, it is that that which is born of the flesh, is a fleshly body, and that which is born of the Spirit is a spiritual body. It will be a body like the one Christ had after He was raised from the dead. "The wind bloweth

where it listeth, we hear the sound thereof, but we cannot tell whence it cometh, nor whither it goeth, so will every one be when he is born of the Spirit."

*Are not Christians called the children of God in this life?* They are. But they are the children by faith, they cannot be the children of God in fact. Let me illustrate: A. gives a promissory note to B. of one hundred dollars, due in six months. B. receives the note in fact, but he does not receive the money. At the expiration of six months, A. pays to B. the one hundred dollars, and takes up the note. B. now receives the one hundred dollars in fact, but he no longer has it by faith.

Thus, Christians cannot be the children of God by faith, and the children of God in fact at the same time. Those born of the flesh are the earthly posterity of the first Adam. Those born of the Spirit are the heavenly brethren of Christ after the resurrection. JOEL A. SIMONDS.

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## Sabbatarian Criticism.

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[Communicated for the Herald.]

### The Law of God.

ITS ORIGIN, UNITY, DURATION, AND THE PEOPLE FOR WHOM DESIGNED.

LAW is a rule of action. Statute law is a rule prescribed, by sovereign authority, and recorded in writing. During twenty-four hundred years there was a written law for the government of man. During this long period of time, the will of God had, from time to time, been revealed to the children of men, as their necessities had required it. Some of these precepts were afterward recorded by Moses. But most of them remain without record to the present time. Without attempting to inquire into the traditional history of those ancient times, as some have done, we will confine our investigations to what has been written, remembering that "secret things belong to God, but what He has revealed, belong to us and to our children."

#### THE ORIGIN OF THE STATUTE LAW OF GOD.

According to Paul, it was just four hundred and thirty years after the Abrahamic covenant. Hear his testimony: "And this I say, that the covenant, that was confirmed before in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii: 17. This testimony settles the question in regard to the origin of the law. At the time above stated, after due preparations had been made, God came down upon Mount Sinai, in power and glory, and began to speak in audible voice His law, while peal upon peal of thunder rolled through the heavens, and the lurid lightnings flashed upon the surrounding darkness, and while flames of fire issued from its summits, and earthquakes shook the solid earth. In the midst of these stupendous and awfully sublime scenes, the Lord's Vicegerent, from His lofty pulpit, commenced the verbal proclamation of the law of God. But the terrific scenes, just described, so affrighted the panic-stricken multitude, that in violation of their previous agreement, after having heard only ten precepts, they fled precipitately in consternation, sending word back by Moses, that if the Lord would speak to them through him, they would hear and obey all He should say. This is the only reason, in the inspired record, why the Lord did not continue to speak, in

an audible voice, all the hundreds of commandments, which He subsequently communicated to the people through Moses. The Lord accepted the proposition of the people, (Exod. xx.) and during forty days and nights He communicated His law to Moses. In Exod. xxiv: 12, the Lord invites Moses to come up into the Mount, and He will give him "tables of stone, and a law, and commandments" which He had written. Here the Lord declares that He had written the laws and commandments which He promised to give unto Moses. The tables had the ten commandments written upon them, (Deut. iv: 13,) and the law, all the hundreds of commandments subsequently delivered unto Moses. Moses was called up into the mountain and remained there forty days to receive "tables, a law and commandments." It required all the hundreds of commandments, given during that period of time, to constitute the law of God; and all were given in fulfillment of the promise. The tables had the ten commandments written upon them. Hence, the word "commandments" added to the phrase "tables of stone," included all the precepts given during the entire period of time. All the other commandments had been rehearsed as before shown, before the tables containing the ten commandments, were handed to Moses. Some of the ten, however, were dispersed among the others, indiscriminately, thus showing that no distinction was made between these commandments; but that it required a congeries of all the commandments to constitute a unit code of laws. There is no intimation given of two distinct codes of laws, but the language used excludes such an idea. It is worse than folly to affirm that all the commandments given during those forty days, were not included in the words, "tables, laws and commandments." This would be tantamount to affirming that the Lord did not fulfill His promise, nor accomplish the object for which He called Moses into the mountain. But that all the commandments given were included in these words is evident from the record which followed, and the relative pronoun which refers to all three of these words for its antecedent, thus: "The Lord said unto Moses, come up to me in the Mount, and be there; and I will give thee tables of stone, and a law and commandments which (tables, law and commandments) I have written." Exod. xxiv: 12. Thus demonstrating that the Lord had previously written all the commandments which He rehearsed to Moses during the forty days. And, doubtless, He would have delivered them all orally, from the burning brow of Sinai, had not the people fled precipitately from the terrible scene. But in compliance with the urgent request of the people, the Lord (through His angelic messengers, Acts xi: 53; Gal. iii: 19,) communicated through Moses the same code of laws that He would have done, had the people remained in the places assigned them. From the foregoing evidence, it is clear that the law of God originated twenty-five hundred years subsequent to creation, and four hundred and thirty years subsequent to God's covenant with Abraham. We might adduce, as corroborative evidence, to sustain the point of time in which the law originated, the plainly revealed fact, that the first installment of this law is repeatedly denominated the covenant; (Deut. iv: 13; Exod. xxxiv: 28,) and that Moses positively declared that the Lord did not make this covenant with their fathers, (that is, did not give this law to their fathers) but with that generation who were all alive at that time. He says, "the Lord made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even with us, who are all of us alive this day. Deut. v: 1-3. This harmonizes perfectly with the time given by Moses and Paul, as before stated, in regard to the time the law originated. This brings us to consider secondly,

## THE UNITY OF THE "LAW OF GOD."

God is a unit; His law being founded upon His own immutable character is a unit also. The modes of administration may change, but the principle remains changeless as the character of God. In no age or dispensation has His law been dual in the sense of two distinct codes, or constitutions. Whether moral, civil, or ecclesiastical—whether designed for the government of one man, or millions—whether in one single commandment or hundreds—a congeries of all the commandments of God at any one time, has been the law of God at that time. How otherwise could His people develop a unit character? For the character developed will be a reflex of the law which produced it. If one is DUAL, the other will be DUAL also. It is claimed that during the Mosaic dispensation, God had two laws, one MORAL, and the other CEREMONIAL. Such phraseology never occurs in the Bible. No Bible writer makes such a discrimination. Just the reverse will be demonstrated from the Word of God.

It is also alleged that these two distinct laws are expressed by the two phrases, "THE LAW OF GOD," and the "LAW OF MOSES." Other points of minor importance are urged, such as the VOICE OF GOD, the TESTIMONIES, etc. It is affirmed that these phrases are applied to the ten commandments alone. But it will be seen in the light of the following testimony, that these assumptions have no foundation in the inspired Word. We will proceed to demonstrate, by indubitable testimony, that the Bible warrants no such discrimination. "THE LAW OF GOD," and "LAW OF MOSES" are used synonymously and interchangeably all through the Bible. In proof of this position, please read carefully, quotations from the inspired record of Moses, the Prophets, and the Son of God. Our first proof will be 1 Chron. xvi: 40. "To offer burnt offerings unto the Lord upon the altar of the burnt offering continually, morning and evening, and to do according to all that is written in the LAW OF THE LORD, which He commanded Israel." In what law do we find commandments to offer burnt offerings? The advocates of the two law theory, would respond, "in the ceremonial law," but the inspired record informs us that these commandments were written in the "LAW OF THE LORD." These commandments never were written any where else, except in the Book. They were not among the ten, or written upon the tables of stone; therefore, the phrase, THE LAW OF GOD, is no evidence that one of the commandments is referred to. In the following quotation the commandments regarding burnt offerings, meat offerings, and all the service of the priesthood are represented as having been written in "*the law of the Lord.*" "And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings, and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord. He appointed, also, the King's portion of His substance for the burnt offerings, to-wit: for the morning and the evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons and for the set feasts, as it is written in the *law of the Lord.* Moreover, he commanded the people that dwelt in Jerusalem, to give the portion of the priests and the Levites, that they might be encouraged in the *law of the Lord.*" 2 Chron. xxxi: 2-4. This text also demonstrates that the phrase "*the law of the Lord,*" includes all the commandments in the Mosaic system. In the following passage of Scripture, the commandments enforcing burnt offerings, is represented as being written in the "*the law of Moses,*" thus teaching that the law of God and the law of Moses, are used synonymously in the Word. "Then stood up Jeshua, the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel,



and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the *law of Moses* the man of God." Ezra iii: 2. Also 2 Chron. xxxi: 2-4. "Now the rest of the acts of Josiah, and his goodness, according to that which is written in the *law of the Lord*." Was anything concerning the acts of Josiah, written on the tables of stone, among the ten commandments? No. But these things, together with all the offerings and services of the priests, were written in the law of Moses. Thus teaching that these two phrases are used interchangeably. It was the law of God, because He was the great proprietor of this law, and the law of Moses, because it was communicated to the people through Moses. Of the same import is the following testimony of Nehemiah, "And all the people gathered themselves together as one man, into the street that was before the water gate, and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord commanded to Israel. And Ezra, the priest, brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday before the men and women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month. Also, day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner." Neh. viii: 1-3, 14, 18. Also chapter ix: 3, 13, 14. "And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God. Thou earnest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." In the foregoing quotation, "the book of the law," "the law of Moses," "the law of God," "the statutes, and commandments of God" are used synonymously, without any discrimination whatever. The law of God and the law of Moses are used interchangeably in the New Testament also, as the following quotation will demonstrate. "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the *law of the Lord*, a pair of turtle doves, or two young pigeons." Luke ii: 22-24. Were any of these things written among the ten commandments? Did any of these commandments prescribe the condition of purification? Did they say anything concerning turtle doves and young pigeons? No; but the great law system did. The foregoing testimony proves beyond all controversy, the unity of the law of God, during the Jewish dispensation. They cannot be harmonized with the two law theory advocated by Sabbatarians. In our next article, we shall notice the people to whom this unit law was given, and its duration.

J. M. STEPHENSON.

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MEN wrangle in assertion and argument; and quiet truth disappears amid the noise and confusion.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### Mortal Resurrection, etc.

THE following letter was written in reply to one received by the writer from Brother W. T. Shepherd, of Vincennes, Indiana, upon the subject treated of. We give it a place in our columns for the benefit of those who are interested in the discussion of these questions. After certain preliminary introductions, which are more of a personal character than otherwise, the writer proceeds as follows:

I think, my brother, that I have weighed the arguments, *pro* and *con*, concerning the resurrection and judgment as taught by both parties; and now, until *Scriptural arguments*, not ridicule, sarcasm, nor irony, shall be presented me sufficient to induce a change, I shall remain where I am. But I hold myself open to conviction, and if wrong, to change. In one respect at least I am like the noble Bereans, I "search the Scriptures daily to see whether these things be so" or not. So you see my position.

Now, to the main points of your letter.

I. I object to the phrase "mortal resurrection," because it is not to be found in the Book, nor the idea as regards the dead Saints.

II. I object to the name "Christadelphian," for the same reason. True, the simple words from which it is said to be compounded, are there. But I find no one authorized to proclaim the bans and solemnize the union. And if there were, we should literally have Christ-Brother, and not Christadelphian. *χριστος*, *christos*, means Christ, and *αδελφος*, *adelphos*, brother. This would not sound very euphonious. Believers in, and followers of Jesus are called "Christians," by the Spirit. Individual believers are called "Saints," "Brethren," etc. These Bible names are sufficient for me without making new terminologies.

III. You affirm that "Christadelphians" are "contending earnestly for the faith once delivered to the Saints." I cannot see it. There is not one word about "mortal resurrection" found in "the faith." This you know. You are not, therefore, contending for "the faith," but for *your opinion* of what you think *that faith is*. In fact, though not in words, you accuse the revealing Spirit of having been *inexplicit* and *loose*.

IV. You admit that "mortal resurrection" is *either true* or it is *not true*." In trying to prove it true, you make an appeal to the Scriptures. This is right. But they do not prove it true; but quite the contrary. Now, if the Scriptures taught that doctrine, all controversy would end in regard to it. They do not, however. You must admit they could have taught it, and *beyond doubt*; and that, were it necessary, they *would have done so*. It is, therefore, *not "the faith"*. We, with you, appeal to that familiar chapter, the fifteenth of first Corinthians, and show a very different doctrine.

Now, I affirm, and without fear of successful contradiction, that this whole chapter is devoted to the resurrection of one class *only*—the righteous dead. It is a masterly and logical argument for the "incorruptible" resurrection of the dead Saints, and that based upon the resurrection of Christ. To this is added a logical sequence, the "change" to "immortality" of the living Saints at Christ's coming. This is the gist of the argument of the entire chapter. It also hints at the wonders of

the "thousand years' reign," and these are included in parenthesis from verses twenty-four to thirty-eight inclusive. But as regards the "resurrection" and the "change" spoken of, I will demonstrate *what they are* by the Book; and that, in the chapter under consideration, not one word is said about a "mortal resurrection." I quote the "Diaglott" as being more exact than King James' version.

From verses thirty-five to forty-two, we have a logical argument of the *how* of the resurrection. Verse thirty-seven declares the man "senseless" who does not *know* that the body sown—the dead body, the corruptible body—is NOT "THAT BODY" raised. This is fatal to "mortal resurrection." The body sown is a *dead* "corruptible" body, the body raised is "incorruptible." It is not, therefore, raised "mortal," else Paul knew not whereof he affirmed. Verse thirty-eight declares that God gives to it a body, as He designed. Gives to *what* it? The dead body sown. Paul illustrates by "seeds" sown. Do the *same* "seeds" sown "sprout up" the same seeds? No! They "sprout up" another body. The grain *dies*, and from it a living body comes. The man sown is already *dead*; that dead body *corrupts*, but from it another body, "a spiritual body," is raised. So that *that body*, entombed, that dead, corruptible body does not come out of it, but a living, "incorruptible," "spiritual body." "Thus is the RESURRECTION OF THE DEAD." "It [the dead] is sown in corruption, it [the dead] is RAISED IN INCORRUPTION." "It [the dead] is sown in dishonor, it [the dead] is RAISED IN GLORY;" it [the dead] is sown in weakness, it [the dead] is RAISED IN POWER." "It [the dead] is sown an animal body, it [the dead] is RAISED a spiritual body." This is the Spirit "contending earnestly for the faith," and this Spirit contradicts "mortal resurrection." "Corruption" is "raised in incorruption," not "changed" *after* having been raised. "Dishonor" is "RAISED IN GLORY," not "changed" *afterwards*. Then the shout goes up, "O death! where is thy sting? O grave! where is thy victory?" But, if raised an "animal body," this could not be so. If in "weakness," where is the strength, the "power" to shout "glory?" Bless the Lord! for these "words" of "comfort."

V. I aver most emphatically that the word "changed" cannot apply to the raised Saints, but to the living. If "changed" *after* having been "RAISED INCORRUPTIBLE," what are they "changed" to? To "mortal?" This change is only affirmed of the "not asleep," not dead. In verse five we read, "Behold a secret I disclose to you; we shall not all sleep [shall not all be dead at Christ's coming] but we [the living] shall all be changed." What "we?" Not the "incorruptible" ones who have been raised. They need no change, as they have been disposed of by a resurrection of glory, power, and incorruptibility, *before* the living "we" have had any change. The living Corinthians needed this "secret" of Paul's to calm their fears concerning the living Saints at Christ's coming. The fifty-second verse tells them *how* and *when* this is to be done. "In a moment, in the twinkling of an eye [not in "forty years"] at the LAST trumpet, for it will sound, and the DEAD will be RAISED INCORRUPTIBLE, and we [those living at the coming of Christ] shall be changed." Words could not be more precise and certain were we to exhaust all language.

VI. I aver that the word "corruptible" does not apply to the living, but to the dead Saints. Those are "mortal," but these "corruptible." These distinctions, just and right in themselves, obtain in this chapter. How any man understanding the construction and meaning of language, can make anything else of this chapter, is, to me, the mystery of mysteries.

VII. That this chapter has reference to the "first resurrection" only, at Christ's coming, preparatory to His reign of "a thousand years," I

think, is self-evident. That none but Saints are raised then, I appeal to the twenty-third verse in proof. "But AFTERWARDS, those who are CHRIST'S AT HIS APPEARING." None then, are raised but the DEAD Saints, and they are "RAISED INCORRUPTIBLE," and the "mortal" Saints, the alive Saints are changed to immortality. Enclosed within parenthesis, from the twenty-third to the twenty-eighth verses inclusive, we have a panoramic view of the stupendous events to occur within the "thousand years," and the "little season" of Revelation. The twenty-fourth verse gives up "the KINGDOM to God the Father," and abrogates all government, and all authority and power. The twenty-fifth verse makes Christ "reign till He has placed all ENEMIES under His FEET. The twenty-sixth verse renders death powerless. The twenty-eighth verse makes God "all and in all." All combined, takes us to and beyond John's "little season," the judgment of the world, and the destruction of the wicked. They carry us to the scenes of the embattling hosts, gathered together to battle in the great day of God Almighty, to the second resurrection and the final doom of a world of sin, the destruction of sin, death, the devil and hell, and the successful establishment of the Empire of God in peace, holiness and immortal radiance and bliss. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." But in the general resurrection and judgment, it will have power upon many. For, in that judgment, separating "the sheep from the goats," and "the just and the unjust steward," takes place, and "death and hell shall be cast into the lake of fire," and "this is the second death."

VIII. Judgment, my brother, is now proceeding upon all the living, and has passed upon all the dead. But the righteous dead only will be raised at Christ's coming, as has been most conclusively demonstrated. These are to reign with Him a thousand years, to be associated with Him as rulers and judges over all the mortal nations of the earth, and in the final judgment of the world. They are now under trial and judgment, Jesus is their advocate, and, whilst obedient to Him, they are adjudged worthy of eternal life. For them "He appears in the presence of God." And, after formal judicial trial had, He comes to execute the sentence of judgment. At the end of His reign, all who have died during that time, the "just and unjust," shall appear before His TRIBUNAL to receive their judgment, not to be tried. He and His Saints will irrevocably fix the doom of the world, *in that day* when He shall assume the judgment as the Son of Man. Then "the just and unjust" "appear to receive the things done in the body, whether they be good or bad." But, my brother, how can this be, unless first tried? Hence, after trial had, and that is in this life, the execution of the sentence. To the righteous: "Come, ye *blessed* of my Father, inherit the Kingdom prepared for you from the foundation of the world." Could the Father *bless* them until after trial. God judges, Jesus executes the sentence. To the wicked, "Depart from me, ye *cursed*, into everlasting fire." As these had no advocate through life, and in trial, of course they will be cursed, "punished with an everlasting destruction." But "Christadelphians" affirm that the judicial trial is to be before Christ's tribunal. Strange doctrine! that Christ should be both attorney and judge! I cannot see this, my brother. I know that the Scripture is sometimes quoted thus: "For we all must stand before the judgment seat of Christ, to give an account for the deeds done in the body, whether they be good or bad." I have never been able to find this. The one aimed at, I presume, reads: "For we must all appear before the TRIBUNAL of the ANOINTED, so that each may receive the THINGS through the body, according to what was performed, whether good or bad."

This teaches judgment was had *before* the appearing, and that the appearance was in order to *receive*, not be tried. This, I conceive, is the arrangement and order of God our Father. "The just and unjust" shall be raised, but *not at the same hour*; "some to life eternal, and some to shame and everlasting contempt." Indeed, we know all will not be raised at once; for, in "the first resurrection," none shall be raised but the righteous. Their trial must have preceded their resurrection; for they are "RAISED INCORRUPTIBLE." "One thousand years" and "a little season" intervenes between this and the second resurrection. During Christ's reign, thousands upon thousands will die. What do "Christadelphians" with these? They have no second resurrection. And again, millions upon millions will be converted through this reign, and they too die. What will become of these? All the unjust of all ages are *reserved* to the doom of destruction *in that day*. All the righteous dying through the millennial reign, will be raised *in that day, incorruptible*; but they will not be rulers in the Kingdom; for then, neither they nor Christ will have any mortal nations over whom to rule. In the first resurrection, none but the righteous are raised; in the second, *all* the "just and unjust" will be raised, separated one from the other as the shepherd separates the sheep from the goats; and then, fire shall come down out of heaven, from God, and devour the wicked.

Thus speaks the Bible to me. I labor to examine, scrutinize, weigh, collate, parallel, and harmonize the Scriptures upon the awfully grand and gloriously sublime scenes of the resurrection and judgment—the last and final doom of the race. Upon these subjects I took no decided stand with either party, until after a pretty thorough examination of the whole subject involved. Now I believe I am on the rock. Therefore, in the name, and through the power of the Master, I take shelter from the pitiless winds, the pelting rains, the mighty tornadoes that come upon the world, and flinch not from persecutions, whether from friends or foes.

"May grace, mercy and peace from God the Father, and from the Lord Jesus Christ our Savior, be with you now and forever."

ALFRED MALONE.

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#### EDITORIAL COMMENT.

With regard to the fifth point treated of above, we cannot see that the position is weakened by granting that the "we" who are changed, applies to those who are asleep as well as those who are awake. If anything, we think it is strengthened. We understand it as follows:

"WE (the entire body of Saints) shall not all sleep." The *we*, then, covers those who sleep and those who do not. ALL the Saints included in the pronoun *we* will not fall asleep. Paul had shown plainly the glorious destiny awaiting those who were asleep, but had said nothing about those who should be awake when the time came for the change of the sleepers. He declared however, in the fiftieth verse, that "flesh and blood" bodies could not inherit the Kingdom of God. Seeing that the waking Saints would be possessed of "flesh and blood" bodies, therefore, when Christ came to raise His sleeping Saints, they might reasonably infer that they would be excluded from the inheritance of the Kingdom on account of being possessed of bodies "liable to death." In order to quiet their reasonings, however, Paul declares, that not only will the sleeping Saints *be changed* as He had already demonstrated, by a resurrection to incorruptibility, but the living also would be changed. This is taught in his declaration that "we shall ALL be changed." Now, if the *we* who do

not all sleep, applies, as it clearly does, to the entire body of Saints, then the same "we" is meant here. "ALL the "we" (or entire body of Saints) will be changed." Paul shows the nature of the change which will pass upon ALL, in the fifty-fifth verse. It is thus: The sleeping Saints, who are "corruptible," are to be clothed or invested with the opposite condition, viz.: "incorruptibility," and the remainder of the "all"—those who do not sleep—the mortal Saints, are to be invested with immortality." So that a change will pass upon the condition of the ENTIRE BODY of Saints at Christ's advent. He finds some of them sleeping. These are "corruptible" bodies. He changes them to "incorruptibility." He finds others awake, possessed of "flesh and blood," or "mortal" bodies. These He changes to "immortal." So that "ALL" are changed, as Paul declared. This view, we think, harmonizes with the entire chapter. "Mortal resurrection" receives a death-blow, however, in Paul's statement, that the "ALL" are changed "in a moment, in the twinkling of an eye, at the last trump." A part of the "all" to be changed are "asleep in Christ," and are "corruptible." Now "corruptible" is never applied to persons who are living. Living bodies are always termed "mortal," because they are "liable to death," which is the meaning of "mortal." "Corruptible" is applied to dead bodies, because it signifies "decay." Now to the application of Paul's statement. Christ finds at His coming, that a part of His Saints are "corruptible," or asleep, and a part "mortal" or awake. The change is instantaneous upon all, and passes upon each IN THE CONDITION IN WHICH THEY ARE FOUND. The "corruptible" is not first awakened and thus made "mortal," or "liable to death." But he is instantly changed from the position of corruptibility in which he is found, to that of incorruptibility. This is done by a resurrection. The "corruptible" or "dead Saint is raised incorruptible." And this word *raised*, cannot possibly express a period of time covering successive stages, for the reason that Paul confines the change to a moment. If a person lying dead is to be changed from the death state to incorruption in a moment, how can he be first brought to life, and then pass through a period of years of waiting and trial, before the change comes? If such is to be the case, Paul is very inexplicit when he declares that it is the "corruptible" that is invested in a moment with incorruption. Accepting the "Christadelphian" theory, we should say, the corruptible is changed to mortal, and if found worthy, after an investigation of his case, he will then be changed from mortality to immortality, instead of corruptibility to incorruptibility. So that the "corruptible" is not invested in a moment with "incorruption." Paul's argument is completely destroyed by such a theory, and we defy anyone to harmonize such an idea with the balance of the chapter, and give at the same time, a fair and legitimate meaning to the words used.

We have reason to doubt the correctness of Bro. Malone's position as to the judgment, but we cannot at the present time enter into a statement of our objections. W.

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As long as the sea was calm His disciples suffered Christ to sleep; but when they were like to be drowned, they awoke Him with a "Master, save us; we perish."

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He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man.

[SELECTED.]

## A Spiritual Body.

THE Apostle Paul, in discoursing on the resurrection, says with reference to the body of the believer, "It is sown a *natural* body, it is raised a *spiritual* body," 1 Cor. xv: 44; from which some have been led to deny the corporiety of the redeemed in glory—confounding "spiritual" with "spirit." The impropriety of this is seen, however, when we turn to other passages where the same word occurs. Thus, speaking of men in the flesh, the Apostle says, "But the *natural* man receiveth not the things of the Spirit of God; \* \* \* but he that is *spiritual* judgeth [or discerneth] all things." 1 Cor. ii: 14, 15. "If any man think himself to be a Prophet, or *spiritual*, let him acknowledge that the things I write unto you are the commandments of the Lord." 1 Cor. xiv: 37. "Brethren, if a man be overtaken in a fault ye which are *spiritual* restore such an one in the spirit of meekness." Gal. vi: 1. In these texts the ones addressed or spoken of, were not spirits, but persons actuated, "or led by the Spirit of God." See Rom. viii: 4, 6, 14. The same term is also used among ourselves, as when we say of a devout Christian, "he is very spiritual." A "*spiritual body*," is not therefore, a *spirit*, but "a body" made alive, actuated and controlled by the Spirit of God, as it is written: "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. \* \* \* And shall *put my Spirit in you, and ye shall live*, and I shall place you in your own land." Ezek. xxxvii: 12, 14. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken your mortal bodies by His Spirit that dwelleth in you*." Rom. viii: 11. "Who shall change our vile body [literally, our body of humiliation, or humbled body,] that it may be fashioned like unto His *glorious body*, according to the working whereby He is able even to subdue all things unto Himself." Philip. iii: 21. We are waiting, therefore, "for the redemption of our body." Rom. viii: 23.

The probability is, that the spiritual body will be composed of matter similar to that which composes our bodies now, but greatly and wonderfully changed, purified and beautified. The wonderful and beautiful transformations that matter is capable of, are truly amazing. I have before me, say, the unsightly slime or ooze from a swamp or morass—also a beautiful, full blown rose. What a contrast! But let each be analyzed and it will be found that precisely the same elements are in both; farther, by planting a tiny seed in the first, you may occasion its transformation into the second.

I hold in one hand a piece of pure charcoal, in the other a diamond. One is soft, black, crumbling, little worth. The other hard, beautiful, glistening, the most valuable and coveted thing of earth. And yet, chemical analysis shows the two to be precisely the same materials, but differently arranged.

As God fashions the most exquisitely beautiful things from shapeless, unsightly dust—the rose, the lily, or the diamond—so from dust, even like that in our own bodies now, He can fashion bodies like the glorious form of our Savior—bodies fit for the new heavens and earth wherein righteousness shall dwell. "It is sown in dishonor, it is raised in glory."

We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion.

[SELECTED.]

## Be Perfect.

"Be ye therefore perfect, as your Father which is in Heaven is perfect." Matt. v: 48.

We are of God commanded to be perfect. There is, therefore, a sense in which we can and ought to be perfect. I know many kick against it, and say they never saw any perfect ones, or that those professing perfection are generally detected in immorality; but this kind of reasoning is an evasion, and not to the point. If God hath said be ye perfect, it is certainly our duty to be perfect. If it is our duty, we certainly have ability so to be, for God is not so inconsistent as to command what we cannot perform, for then would the accountability rest on Him. Let us therefore, understand in what sense we may be perfect.

I. Not in knowledge. For we finite creatures cannot know, as God knows, all things. Yea, we know not our own hearts which are deceitful above all things.

II. Certainly not in power can we assume to be perfect as God, the Almighty; for we cannot make one hair white or black.

III. But evidently, in love, we are requested to be perfect. And why stumble at this? Was it not said before in olden times, (Deut. vi: 5,) "Thou shalt love the Lord thy God with all thy might?" And again, "Thou shalt love thy neighbor as thyself." John xiii: 21. "A new commandment give I unto you, that ye love one another as I have loved you, that ye also love one another. Here our Savior requires us to love each other as He hath loved us. And this also accords with the prayer of our Lord, (John xvii: 23) that they may be made perfect in one that the world may know that Thou hast sent me, and hast loved them as thou hast loved me. Then the story is told. To be perfect is to love God as He hath loved us, to love our neighbor as our self, to love the Saints as Jesus hath loved us. But who is our neighbor? Jesus answers this question by presenting a case of two natural enemies, a Jew and a Samaritan, who had no dealings with each other. The Samaritan was kind to the Jew who hated him. Now of this Samaritan Jesus said, go do thou likewise. Likewise how? Be kind to your enemies. Count them as neighbors, love them as God has loved us. To what would such love lead? To doing them good to the utmost of our ability. God loved when we loved Him not. God so loved the world that He gave His Son. But to understand the depth of love, read where Abraham so loved God that he could give up his son to die. Gen. xxii: 2. As He required Abraham to try his faith, and to teach him what He Himself was willing to do for Abraham, so He actually did for all—gave up His own Son to die. Matchless love! We can love with all our power or capacity. So God did. So we can do. A pint cup will not hold as much as a gallon cup, but both may be filled, and of them may be said they are both alike full. So let us love them according to 1 John 4. Please read it and practice it. Love is the fulfilling of the Gospel, as well as the law.

SOME one has beautifully said: "Truth is immortal, the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it."

THE best way to do good to ourselves, is to do good to others, the right way to gather, is to scatter.



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### Editorial.

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#### Who shall Abide in the Lord's Tabernacle?

ONE of the most important inquiries that ever was propounded, is found in the fifteenth Psalm. It is as follows: "Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill?" The reason why it is so important is, that the tabernacle here spoken of, will be one in which God will dwell, and all who are unworthy of a place there will eventually perish. When this tabernacle is set up, the words spoken by the angel to John, out of heaven, will be fulfilled. "Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. xxi: 3, 4. We learn from this, that a perfect union will be established between God and man at that time, and those who are permitted to dwell with Him will be freed forever, from sorrow and pain. Glorious day, soon may it come. The heart of every true Saint yearns for its speedy approach.

When God dwells with men, His dwelling place will be local. It will be, as is indicated by the question asked above, "in His holy hill," even the hill of Zion. "The Lord hath chosen Zion, He hath desired it for His habitation. This is my rest forever, here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread. I will also clothe her priests with salvation, and her Saints shall shout aloud for joy. There will I make the horn (power) of David to bud; I have ordained a lamp for mine Anointed. His enemies will I clothe with shame; but upon Himself shall His crown flourish." Psa. cxxxii: 13-18. In harmony with this determination of the Lord to make the power of David bud or blossom again, in Zion's holy hill, we find the Prophet Amos testifies, "In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old." ix: 11. The Lord's Anointed, even Jesus, will then "sit upon the throne of His father David, and rule over the house of Jacob forever." Luke i: 32, 33. The Psalmist also tes-

tifies that when the Son receives power over His enemies, He will be located as a "King" upon the holy hill of Zion." Psa. ii: 6. Isaiah also, had a glimpse of Zion's future glory, and Jerusalem's greatness, as is evident from the following language, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a *tabernacle that shall not be taken down*; not one of the stakes thereof, shall ever be removed, neither shall any of the cords thereof be broken, but *there* the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby; for the Lord is our Judge, the Lord is our lawgiver, the Lord is our King; He will save us." Isa. xxxiii: 20-22. From these testimonies, then, we learn,

I. That God's habitation, or dwelling place, will be in Zion's holy hill, because He hath desired it.

II. That He will establish the ruined throne of David again in the greatest grandeur, and place upon it His Anointed Son.

III. That when this is done, the King's enemies will be clothed with shame, but His own crown, (or government) will flourish, and gain great glory in the earth.

IV. At that time, His Saints will shout aloud for joy, and all tears will be wiped from their eyes. They will be God's people, and He will be their God, dwelling with them forever more.

Having shown briefly, what the Scriptures teach as to the tabernacle of the Lord, and His holy hill, we may now anxiously ask with the Psalmist,

"LORD, WHO SHALL ABIDE IN THY TABERNACLE, WHO SHALL DWELL IN THY HOLY HILL?"

Every right minded person, upon viewing the glories of the coming day, must exclaim with ardent longing, What must I do in order to participate in that perpetual state of blessedness? With the earth subdued, and all nations blessing the Lord, the King; with righteousness pouring down from heaven, and springing up out of the earth, we may imagine what a privilege it will be to share in the Lord's work of introducing and maintaining such a glorious order of things. One thing is certain, no one who is not possessed of a holy and upright character, will ever be permitted to engage in it. It is a holy work, and holy characters are now being formed for it. The Lord is "taking out of the Gentiles a people for His name," and this people are styled, "a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Pet. ii: 9. The answer that is given to the Psalmist's inquiry is explicit, and need not be misunderstood. It defines the various points of character which it will be necessary to possess in order to secure a dwelling place among the blessed in God's holy hill. We will consider them in their order.

I. *He that walketh uprightly.*—The wise man says, "He that walketh uprightly, walketh surely." Prov. x: 9. And "a man of understanding walketh uprightly." xv: 21. Again, "whoso walketh uprightly shall be saved." xxviii: 18. Speaking of the rich, and those in honor, the Psalmist says, "the upright shall have dominion over them in the morning," (of the resurrection.) xlix: 14. "The upright shall dwell in thy presence." cxl: 14. "The upright shall dwell in the land, and the perfect shall remain in it." Prov. ii: 21. "The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish." Prov. xiv: 11. "The Lord is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Psa. lxxiv: 11. "The Lord giveth wisdom; out of His mouth cometh

knowledge and understanding. He layeth up sound wisdom for the righteous; He is a buckler to them that walk uprightly." Prov. ii: 6, 7. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given him, his water shall be sure, his eyes shall see the King in His beauty, they shall behold the land that is very far off." Isa. xxxiii: 15-17. "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich." Prov. xxviii: 6. "Noah was a just man, and upright in his generations." Gen. vi: 9. "There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil." Job i: 1.

II. *And worketh righteousness.*—It is necessary to work. A Christian cannot be idle and obtain an entrance into the Lord's tabernacle. An idle Christian is represented by the man who hid his talent in the earth. We must make use of our talents, so that they will produce interest, or else we shall have nothing to show when the Master returns. The kind of increase we are to produce is defined. It is righteousness. The work is plainly set forth by the Apostle Paul. He says, "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof neither yield your members as instruments of unrighteousness unto sin, but *yield yourselves unto God*, as those that are alive from the dead, as your members as *instruments of righteousness* unto God." Rom. vi: 12, 13. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Matt. v: 6. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." Matt. v: 20. It must not be of that cold and formal character, which looks to outward manifestation, but rather that which is heartfelt, and approved by God. "In every nation, he that feareth Him, and worketh righteousness is accepted with Him." Acts x: 35. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness." 2 Cor. vi: 14. "Little children, let no man deceive you. he that *doeth* righteousness is righteous, even as He is righteous." "Whoso *doeth* not righteousness, is not of God." 1 John iii: 7, 10.

III. *And speaketh the truth in his heart.*—This third qualification of a Christian, is one of great importance. It is one that but few persons possess, hence it should be cultivated. We are of opinion that the words, "in his heart," are not meaningless, but that, when understood, they strike at the root of all species of untruth. There is a sort of untruth which is very common in our days, and is known as "white lying," by way of contrast with "black lying." This "white lying" is that sort which will allow a man to speak the truth in a form of words, but not the truth *in his heart*. To illustrate by an actual occurrence. Brother A. applied at a certain place for a situation. He was told that he was too late, it had been promised to another party. Brother B. speaking with me about it, said he had heard that Brother A. had got the situation. Now, as it was desired to keep the matter a secret for awhile, I might have replied, that he had applied for it but was too late. This would have been the truth as far as the form of words was concerned, and would have served my purpose of keeping the real truth a secret. The real truth was that brother A. was afterwards notified that he could have the place, and got it. This truth I could have *kept in my heart*. In that case we see that I should

have told the truth, but not *the whole truth*. A person who "speaks the truth in his heart," empties himself, as it were, of what he knows on the point he is speaking of. He keeps nothing back for the purpose of misleading the party he is addressing. A Christian is transparent and innocent as a child in such matters. He is guileless, like Christ. Do not let any of us be guilty, brethren, of duplicity, but let us be perfectly true and honest from the depths of the heart. "White lying," or deception of any kind, is an abomination in the sight of God. "All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death." Rev. xxi: 8. There is no discrimination here between "white liars" and "black liars."

IV. *He that backbiteth not with his tongue.*—This is another very important point of character. A backbiter is to be despised and abhorred as a companion. Give him no countenance. When you find him in your presence, reprove him, and make him ashamed of his unchristian calling. Paul classes them amongst those who are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, haters of God, despitiful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Rom. i: 29-31. Surely no Christian man can have a place in such vile company as this. Yet backbiters are of that class. A backbiter, according to the original meaning of the word, is a spy, one who goes about to spy out and slander the characters of others. They come, perhaps, with an air of confidence and professed friendship, but at heart they design mischief. Give them no information, nor listen to their stories about others, but reprove them on account of their bad calling, and you will soon rid them from your presence. But above all, brethren, see that none of you become backbiters.

V. *Nor doeth evil to his neighbor.*—How perfectly in harmony with the law of Christ is this requirement. He came as "a lamb," at His first coming, and He manifested a lamb-like disposition. He harmed none, nor returned evil for evil, but as a sheep before her shearers he dumb, so He opened not His mouth against the cruel indignities of His persecutors. In this way His disciples are to act. They are not called upon now to resent injuries, or heap evil on the heads of their adversaries, they are to be "wise as serpents but harmless as doves." He sent out His disciples as sheep amongst wolves. Paul says, "see that none render evil for evil unto any man, but ever follow that which is good, both among yourselves, and to all men." "Abstain from all appearance of evil." 1 Thess. v: 15, 22. Peter also says, "love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing." 1 Pet. iii: 9.

The remaining points of character are very important, but we must leave their consideration until another time. In the meantime, brethren, think on these things, and act upon them day by day. W.

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To see Christians (so called) join hands with worldlings, in vain, sensual amusements, reminds one of the true proverb, "The dog has returned to his vomit, and the sow that was washed, to her wallowing in the mire."

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METHOD is the very hinge of business, and there is no method without punctuality.

### Miraculous Power.

WE see by an exchange, that a Mr. Buck is creating quite a sensation in some parts of the country, by performing wonders in the way of healing the sick; not, however, by the principles of allopathy, homeopathy, or hydropathy, but through the agency, as he claims, of God's Spirit. People who are sick, and especially those who have been long afflicted with disease, are the most credulous and fickle-minded persons in the world. Many of them are kept in a condition of ill-health, in consequence of too much doctoring. Sickness is the result of transgression. He who tramples upon the laws of God incorporated in his physical constitution, must suffer. God has so ordained that man must suffer from sin. There is no escaping the judgments of God, only by obedience. "To obey is to live," to disobey, is to be sick and die. The Lord gives no man the power to relieve transgressors from suffering the penalty of transgressed law. Spiritualists, and Mormons, and Mr. Buck of the Adventists, are not exceptions to the general rule. It is the very height of folly to suppose that these miraculous healers of the sick can cure an organic, or functional derangement, which is dependent upon, and caused by a constant disobedience to nature's laws. But then, says one, the gift of healing was in the church anciently, and why not now? Yes, it is true, that in primitive times, God did empower men to speak with tongues, heal the sick, and raise the dead. But for what purpose? Did He enable the Apostles and others to heal the sick, simply to make doctors of them, that they might travel the country practicing the healing art? Did He give them this power for the purpose of doing good in the way of relieving the afflicted of their physical ills? No, indeed; no sick man was ever healed by an Apostle for the simple object of relieving pain, or saving the afflicted from death. The Almighty does not enact a law that says a transgressor shall be sick and suffer, and then empower another class of men to abrogate that law and destroy it. If a man is sick and suffers, it is the will of God that it should be thus. It is the result of sin, and God intends that man shall suffer for sin. For what purpose then did the Apostles heal the sick? The answer to this question covers the whole ground. The exercise of miraculous power by the Apostles was for the purpose of confirming the truth of the Gospel. It was the means by which they gave evidence of their divine authority. This work of confirming the truth once done, the necessity of performing miracles ceased. Had spiritual gifts continued in the church up to the present time, they would have lost their designed effect upon the minds of men. If healing the sick by miraculous power had continued from Apostolic times onward, it would have become a thing of common occurrence, and, therefore, no miracle. A miracle is a visible suspension of some law or laws of nature, or, in other words, it is the occurrence of that which is out of the common course of things. For a man to heal the sick, he *must* be able to suspend the action of the law by which sickness results. This power no mortal man can exercise. Religious enthusiasts and fanatics, have, in all times and in all countries, made their appearance, claiming to heal the sick, and perform other wonders. It is, however, worthy of remark, the majority of such characters select from among other gifts, that of healing. Why not speak with tongues, raise the dead, and prophecy? Such persons, however, who claim the gift of healing, always betray their ignorance and folly, by constantly endeavoring to convince men argumentatively, that they are endowed with miraculous power. The Apostles never tried to convince men that they could perform miracles, nor did Jesus. A miracle is of such

a nature as to be a living proof of itself. When Jesus opened the eyes of the blind, and unstopped the ears of the deaf, no argument was necessary to convince the bystanders that he was able to work miracles. Again, those whom God endowed with supernatural gifts, have always had some special message to communicate to men. What message has Mr. Buck to communicate to men? Has God sent him as a Prophet, or as an Apostle? Has the Almighty, after a long silence, broken the spell, by sending out Mr. Buck with some special message to mankind in general? When the Apostles went out preaching, the working of miracles was a secondary thing, and a gift only exercised for the purpose of convincing unbelievers of the truth of the Gospel. But with Mr. Buck, the great work is not to make known some special message from God, but to heal the sick. Mr. Buck's calling seems to be that of a doctor, to cure men of their physical ailments, as if God had specially called him to go forth and cure all sick persons. This is a work that would no doubt rejoice the hearts of men, but be it remembered that God has no such way of curing disease. The only way God has ordained for men to be free from sickness, is to obey His laws, and if they are sick, they may rest assured that they have disobeyed, and to get well they must repent, and conform to the laws of health and life. The sick who resort to Mr. Buck for health, will be most assuredly disappointed, learning at last, that he is not the great power of God among men to heal them. M.

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## Correspondence.

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"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."  
—*Mat. iii: 16.*

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## Exhortations and Encouragement.

THE Apostle Paul says, "Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin." Heb. iii: 13. This shows clearly that we are to take a daily interest in each other's welfare, and endeavor to guard one another from the dangerous and deceitful paths of sin. If we fail to receive an abundant entrance into the Kingdom of God, it will be because of sin; hence we conclude that sin is our deadliest enemy. Sin presents itself to us in manifold forms, and sometimes in a way calculated to deceive us. We need, therefore, the encouraging words of our brethren in order to enable us the better to resist its insidious attacks. We need exhorting, and "so much the more as we see the day approaching."

In accordance with these views, we subjoin a few extracts from letters which we have received from time to time, believing that our brethren will be benefitted by their perusal. The first is from Sarah Condell, a sister over seventy years of age, who gives us words of advice and consolation that are calculated to inspire us with new zeal in our Master's work.

DEAR BROTHERS: I deem it not necessary to make much apology for writing. As I live near my son, I often get the reading of the HERALD,

which I think comes the nearest to the Scriptures of Divine Truth of any periodical that I have ever seen. I think it cannot fail to profit its readers. You have an opportunity, Brothers, in your pamphlet, to write urgently on Christian duties, and the great importance of living in obedience to the precepts of the Gospel, which is so neglected at the present day by professors. If ever there was a time when we needed "line upon line and precept upon precept," it seems to be called for now. You will pardon me, brothers, and not consider me as dictating, though I thus speak.

Dear Brothers, my earnest wish and desire is that your hands may be strengthened and your arms be made strong through the mighty God of Jacob; that you may be found "workmen that needeth not to be ashamed, rightly dividing the word of truth;" "for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." Oh, may that glorious Kingdom soon come, and God's will be done in earth, as it is in Heaven, is my sincere prayer. Then will the wickedness of the wicked come to an end, and the earth no more groan under its accumulated weight of sin and misery, but it will be made like the Paradise of God. Seeing we have these exceeding great and precious promises in the inspired Word, should we not strive to perfect holiness in the fear of God, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Thanks be to God for His unspeakable gift.

Through the tender mercy of our God, I have arrived at the advanced age of over seventy years, having passed through the trials and vicissitudes of life with a tolerable degree of health and strength, until about nine months ago, when I had a severe fit of sickness, which brought me very low. I have not got over it yet, fully, and perhaps never shall; but I am a great deal better, for which I feel most thankful to the great giver of all good. My age has impaired my hearing, also memory. My intellect, I think, is not much impaired yet. In viewing my past life, I have reason to take shame and confusion of face to myself when I think how great have been my provocations, and how many my departures from Him who is the fountain of life; and yet He has borne with me to the present moment, and I trust that I can say, like the sweet Psalmist of Israel, "Let my mouth be filled with Thy praise, and with Thy honor all the day. Cast me not off in the time of old age, forsake me not when my strength faileth." No, blessed be His holy name forever and ever. His word has gone forth that He never will leave nor forsake those who put their trust in Him. Sometimes it seems hard to put our trust in Him, when under the chastening rod of affliction. Though grievous to the flesh, yet it is good to be afflicted, although trying in the extreme. When we think that the hour of dissolution draws near, how we awake, as one out of sleep, to see what we really are, and what we must be, before we can enter that glorious Kingdom, soon, I hope, to be revealed.

You know well, Brethren, better than I do, what a slumbering time this is. Not the sects alone, but we, need to be aroused, if possible, to see our danger. The sweeping events that are constantly passing before us, and being on the very threshold of much greater, according to all appearances, then how vastly important it is that we should trim and keep our lamps burning, waiting for the coming of the Lord. Oh, may we be found worthy to enter in to the marriage supper of the Lamb, for His name's sake.

A prospective brother in the One Faith, J. Davis, writes from West Eau Claire, Wisconsin, as follows:

Perhaps it would not be out of place for me to state that I am a REFORMED Methodist preacher. I say reformed, because I consider that it is a great step to leave, at one stride, the old sectarian path, and stand upon the plain road of faith in God's Kingdom on earth. It is like paddling for days in a small and crooked river, and then suddenly coming out upon a broad lake, where we can run up the sails and proceed along at a rapid rate, with less than half the labor. I have not preached the faith that now fills me with hope for this reason, that I have not had the true baptism performed upon me yet, and, as a brother informed me that Brother Stephenson would be in this town this spring, I have delayed the occasion until then; but as soon as I have received the proper authority, I shall set about it in good earnest.

There appears to be a misunderstanding in the mind of the writer as to who is authorized to baptize him. He mentions having seen a brother, who informed him that Brother Stephenson would be in his town this spring, when he could secure a proper immersion. Now, we do not see why the brother who gave this information did not baptize the friend who desires it, providing he understands the necessary things which precede a valid baptism. We know of no authority that is vested in one brother more than another relative to the performance of this rite, hence we do not favor delays of this kind where the person is really prepared according to Gospel rule.

The same party, writing us at a later date, says:

Since my last, I have had frequent discussions with some of my acquaintances, and while they are obliged to admit the perfect linking together of the Gospel chain that I hold up for their inspection, yet so ground into their minds is the popular belief, that they will not admit there are any advantages in the theory that I advocate. This is a lovely field to work in, but I am of good cheer.

Brother W. B. Hiatt, writing from Scio, Oregon, says:

The last argument that I received from the Campbellite sect, was to refuse me their synagogue to speak in. They occupy two Sundays, giving the remainder of the time to the other sects.

I intend starting on a tour through the Valley before long. I tell you it is no light task for a poor man to be a pioneer of the ONE ANCIENT FAITH. Everything that the imagination can frame, is brought to bear against the Faith and private character. Notwithstanding my hardships, trials and disappointments, I am blessed in having a knowledge that my labors have been productive of a UNITED Christian brotherhood, whatever of strife, divisions and human speculations may have attained in other places.

From another letter of later date, written by the same brother, we extract the following:

I am happy this good evening, to be blessed with life and health, together with the privilege of communing—though it be but on paper—with those who are laboring *for*, and are *in* the like precious Faith.

The brethren are all highly pleased with the HERALD. While we need reading matter for the unconverted or uninstructed, that is uncompromising



with error in any of its phases, there is a paramount necessity for that which manifests a child-like, UNITED (ah! the force that unity carries with it,) and an affectionate spirit. Oh, that men would not sacrifice the cause of a bleeding Savior, and eternal salvation of perishing mortals to the god of speculation and bigotry, manifesting a disposition to be leader in some human speculation. That it is our duty to become wise in the Word, none deny, but that we should make every fancy of erring mortals the measure of saving faith we do deny. What saith the Word? Acts viii: 6, 12; x: 34-48; Mark xvi: 15, 16; Luke ix: 2, 6; with many other passages, tell us what was necessary to constitute a valid baptism. But I must stop writing, for I am tired, having labored hard during the day. I shall write again in a few days.

Your Brother, as ever, in hope of the Kingdom of God.

Brother M. Joblin, of Cleveland, gives us a few lines calculated to gladden the hearts of all true believers. He says:

I am lecturing in Newberg, (six miles from here) in the town hall, every second Sunday, to good audiences. Several already have begun in earnest to *search*. That is a good sign. I leave for Parma, (twelve miles) to-morrow, to lecture twice on Sunday, and expect to baptize a whole family of five, composed of father, mother, daughter, and two sons, who have traveled twelve miles to our meeting nearly all winter. How encouraging. Hope you are seeing the fruit of your labors. I shall do what I can to extend your usefulness in these new fields of labor.

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## Words for the Household of Faith.

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Communicated for the Herald.

### "The Great Offering" and the Resurrection of Christ.

THE thoughts which I desire to express under this caption, were suggested on reading an article entitled, "The Great Offering," in the January number of the "Marturion." Having been courteously requested by its author to state my objections to the doctrine it is intended to support, I shall do so, at the same time endeavoring to use mild words, while presenting strong arguments.

The objectionable passages are as follows:

"In reply to the question as to when, and where, was the great offering made, most people would say, on the cross, by the Roman soldiers, under the sanction and authority of Pontius Pilate, Governor of Juden.

"We propose in this article to show that this opinion, although the most popular, is entirely erroneous, for the reason, that it does not accord with the typical ordinance in the law of Moses, shadowing forth that most important of all transactions, which the law enjoined upon the High Priesthood, the offering to be made within the Holy Place, on the Holy Altar, by none but a Priest, and in the presence of the *SHAKKAN*, the visible representation of the Divine glory."

After referring to Heb. x: 1; viii: 1-5; he claims to have proved the following points:

"1. That Jesus Christ is the true anti-typical High Priest. 2. That He has entered into the true anti-typical Holy Place. 3. That having entered therein as a minister of *that* Sanctuary, he must necessarily have something to offer. 4. That while He was on the earth He could not be a priest, consequently, could not, and did not, make the offering on Mount Calvary, whatever that offering was. 5. That the Jewish ordinance served as examples and shadows of the things in the Heavens."

Heb. viii: 11-14; is then quoted, after which he says:

"Now, in the light of this testimony, we are shut up to the conclusion that His crucifixion did not constitute the one great offering for sin. \* \* \* Yet, had He not rose from

the dead in His flesh and blood or Adamic nature, in order to make the offering in the Holy Place, in accordance with the type, our redemption would have been as far off as over."

"His flesh and blood nature being left behind, our High Priest could make no offering for sin, and in that case, we should all be left to perish, and not a single son of Adam could ever obtain redemption from the law of sin and death. See, then, ye sticklers for an immortal emergence from the grave; ye who stigmatize us as heretics of the nineteenth century; see what your theory brings you to, even to a denial of that great offering for sin, that was once made in the presence of God for us, even the blood of the everlasting covenant. Denying this most important and crowning transaction, this offering of His own blood in the Most Holy Place, which your theory makes utterly impossible, how can you ever expect to obtain eternal redemption? It cannot be; your unbelief shuts you off, you must die in your sin. Reject this offering, and you are lost."

The gist of the whole article is given in the summing up, as follows:

I. "That Jesus Christ was constituted the Great High Priest over the House of God, subsequent to His ascension to the right hand of the Father in the Majesty in the Heavens.

II. "That in order that He should have somewhat to offer when He entered into the Most Holy Place, He must of necessity have rose from the dead, in His flesh and blood nature, and remained in that state till the time had arrived for the great offering of the first fruits to be made.

III. "That the offering consisted of His own blood.

IV. "That as the offering could only be acceptable at the hands of a Priest, and that within the veil, and only on the altar, it was impossible that the offering could be made on the earth."

In the concluding remarks he says:

"Thus we have proved mortal resurrection essential to salvation and eternal redemption, otherwise the last and most important transaction could never have been accomplished at all, and we should still be left eventually to perish, notwithstanding all that had been done."

The great offering is said not to have been made on the cross, because it does not accord with the typical ordinance, which ordinances are said to be "exact" representations of something greater. But we might ask, does the view advocated above "accord with the typical ordinance?" Can the "exact representations" of the type be delineated in that which is claimed to be the antitype? If not, then, of course, we are warranted by the "Marturion's" own principle to regard it as "erroneous." Let us see. In the typical ordinance the High Priest killed the animal (Ex. xvi: 11); he took of the blood of the animal and sprinkled it with his finger on the mercy seat eastward (Ex. xvi: 14); thus making the slaying of the animal as much the duty of the High Priest as the sprinkling of the mercy seat with the blood thereof. I claim that no one should be expected to believe the statement respecting "exact representation," until he has been informed how, in the exact antitype, the blood is to be obtained for the purpose of sprinkling. Information is certainly needed on this point. If the entering in of Jesus with blood in his veins *can* be shown to fill out the typical ordinance, it ought to be.

The High Priest did not go into the Holy Place to be made a priest. By virtue of being a High Priest, he entered, and no other person was even permitted within the tabernacle at the time; and yet the writer of the article in question distinctly states "that Jesus Christ was constituted the Great High Priest over the House of God subsequent to his ascension to the right hand of the Father, in the majesty in the heavens." Is not this assertion very remarkable, in view of the ground for dissent from the "most popular" theory? Besides, it is at the outset admitted that the law enjoined upon the *High Priesthood* the duty of making the offerings within the Holy Place, as can be seen by the first extract. It is claimed that Jesus emerged from the tomb in Adamic nature—that he ascended—that subsequent to his ascension he was constituted High Priest—that is, he was then for the first time possessed of the office that would enable

him to make the so-called "great offering." But, pray, where was the blood which he had carried in his veins for offering purposes? It was not in his veins after being constituted a High Priest, for, in Heb. vii: 15, 16, we are told that he was made a priest "after the power of an endless life;" and "a priest forever after the order of Melchisedec." It is quite evident, then, that the Adamic nature, said to be so essential to the "great offering," had given place to the "power of an endless life" before he was qualified to make what the "Marturion" calls the "great offering." We fear that confidence in mortal emergence has blinded the mind of the writer to these glaring incongruities.

Again, let me ask, was not "the blood the life?" Was not the offering of the blood evidence of a life offered up? Would blood that had replaced that which was shed for the remission of sin accord with the "typical ordinance?" Does not the "typical ordinance" require that the antitypical offering should consist of the blood that had been taken from the sacrifice? If so, then surely I am justified in criticising a theory that substitutes blood in the veins for that once shed, "for the reason that it does not accord with the typical ordinance."

Again, has not the church been purchased by God's Son? Was not his blood the price paid? And, having paid the price, had he anything left? And, in this connection, how easy it is to see what the Master wished us to regard as the "great offering," saying, "This is my blood of the New Testament, which is shed for many for the remission of sin." But, not to detract from the offering within the veil, we will ask if the slaying of the sacrifice and the offering within the Holy Place are not parts of the one great atonement? Reference to the typical ordinance (Lev. xvi) will decide this for the candid mind. It commenced with the killing of the sin offerings, and ended with making an atonement by sprinkling the shed blood upon the mercy seat, and hence we enquire if it was not through, or by, or by means of that shed blood that he was permitted to enter the Holy Place? Is not the fact that the slaying must precede the entering in, evidence of this? See typical ordinance.

Now, if it was in the Holy Place Jesus offered "himself" without spot to God, how came he there? He had recently been dead; why had he been raised at all? Was it not because he was spotless? If this be admitted, when and where was he declared spotless? If he would not have been raised up if he had known sin, is not the fact of his being raised proof of his acceptance at the close of his probationary career, having been obedient to death. Thus will it be with God's faithful children, who will be crowned with glory if they continue faithful unto death.

Although it is claimed that the typical ordinances were "exact representations," yet there is one, and a remarkable one, which we should like to see harmonized thus with the new theory. It is this: "For the bodies of those beasts (slain as sacrifices) whose blood is brought into the sanctuary by the High Priest, for sin, are burned without the camp." Heb. xiii: 11, 12. The body of the beast from which the blood had been taken was burned, that is, destroyed, after its life was lost. Pray, what is this an "exact representation" of? Was the Adamic body of Jesus destroyed or brought to life again as such Adamic body? If so, what becomes of the "exact representation?" If not, then indeed we can say with a confidence that knows no wavering, that when he invited the incredulous Thomas to examine the prints of the nails, he had then been declared the Son of God with power, by the resurrection from the dead. But, I humbly conceive that I can point to testimony that will make this

very plain. Speaking of Christ, in Rom. vi: 10, the Apostle says: "In that He died, He died unto sin once." A singular expression, but very fruitful of thought. Could a person die to anything except he had been alive to that to which he died? Christ "died to sin once," hence, He must have been alive "to sin once;" and yet we are assured that He "knew no sin." So, then, He did *not* die to actual sin; but, while having no actual sin to die to, He had been made like unto His brethren; He was in the likeness of sinful flesh. He could not accomplish the work assigned Him to do, and get rid of this sin-flesh, except by dying. "He died unto sin once;" and it only needs the Apostle's assertion of a principle, in the seventh verse, to show the *result* of His death with reference to Himself: "He that is dead is freed from sin." Very well; now, He being in death freed from sin, what follows? Is He brought up *again* with that same likeness of sinful flesh? Is it not a lawful inference, that, like the complete destruction of the bodies of the beasts, His Adamic state of existence, or nature, ceased forever? To put the question in another form, when He lived again, did He live by means of sin-flesh—the Adamic life restored, or did He live by God? Rom. vi: 10, reads as follows: "In that He died, He died unto sin once, but in that He liveth, He liveth unto God." I claim that "liveth unto God" implies more than living a life of devoted obedience to God, for the reason that He *thus* lived *before* He died unto sin at all; hence, we submit it to the learned, if "He liveth by God," is not a more correct rendering of this passage. If so, "He died by sin once," is also correct, and helps us still further to understand the vivid contrast in this verse, of the life He lost and the life He gained.

Peter iv: 1, is in harmony with this: "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, *for He that suffered* (i. e. the Christ) *in the flesh, hath ceased from sin.*" The words italicised seem to contain the reason *why* the Apostle enjoins them to have the same flesh-crucifying mind (Gal. v: 24), so that *they*, not He who had suffered, as the common translation has it, may no longer live the rest of their time in the flesh to its lusts. And, surely, if words mean anything, we are here taught that the *time* of His ceasing from sin, and the *means* of it, was His suffering in the flesh.

It is a fact that Jesus was mortal: He must in some way be freed from it. The great change in Him must be entirely physical; the mental transformation *necessary in us*, could not take place in Him, because He *did* the will of His Father; the Father was well pleased with Him; He could not mentally or practically have been changed for the better; and hence, although there are numerous other reasons why He *must* die, yet one reason is that He might be "freed from sin." And I really think, that if He died to sin, and was by death freed from sin, for Him to be raised up in Adamic nature again would necessitate a second death on His part, because no way would have yet been developed whereby the *first* of Adam's race could obtain immortality. But, if His obedience unto death decided His case, so to speak, and then re-living by being a partaker of the Divine Nature, I can understand how immortality was brought to light for us. On the other hand, seeing that a future life for any of Adam's race depended on Jesus, and that if there was to be a future life for any, He was to be the author of it, pray, by what law did He get the other side of the grave Himself, except by His faithfulness unto death, thus entitling Him to receive a crown of glory? To me, *His* mortal emergence from the tomb is far different from the future mortal emergence of God's unfaithful children. That class seems on a par with Adam; and, through a union with the Christ, the life lost in Adam is

rendered back to them, so that the judgment passed upon them is for being disobedient, as children.

Jesus was situated differently from this. He had not to be adopted into God's family; He was the only *begotten* of the Father; He was not a probationer for a sonship; He was a son already; He was the woman's seed, Abraham's seed, David's seed; the promise that this seed of the woman should bruise the serpent's head was *not* a contingent promise, for it reads, in Gen. iii: 15, "It," the seed referred to, "*shall* bruise thy head." The promise to Abraham, Gen. xv: 18, "Unto thy seed have I given this land," was not a contingent promise, or else it would not have been Gospel; the promise to David, 2 Sam. vii: 13, that the throne of his seed should be established forever, was anything but a contingent promise; "The government *shall* be upon His shoulders. Isa. ix: 6. "In His days Judah *shall* be saved, and Israel shall dwell safely." Jer. xxiii: 6. "It shall be no more until He come, and I *will* give it Him." Ez. xxi: 27. "The Lord God *shall* give unto Him the throne of His father David and he shall reign over the house of Jacob forever." So, then, we know the Father had determined the Son should live forever before this promise was made.

To me, it is exceedingly interesting to see how Jehovah proceeded in reference to that seed of the woman who was to be the destroyer of the sin-power. Adam the first had sown seeds of death through all the race; but when the time came for the promised Deliverer to be developed, a lust-begotten son of Adam was not selected; such an one's organism would have been warped out of shape, on the principle of like begetting like. Salvation from death, to life and glory, one wide-spread blessing to all the families of earth, and filling the earth with Jehovah's glory, was the great end in view, and so the blessed God did not risk—if it be not improper to use this term—the result on one of ordinary generation; but it reads: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be born of thee shall be called the Son of God." This was the evenly poised, unwarped woman's seed.

In view of all we have seen spoken of a positive nature relative to the Christ, and which involves eternal life, how could there be any contingency? Although the fact of His being tempted shows that, *organically*, He was liable to sin, yet the Father's determined purpose in reference to Him and His work, supplied Him strength to overcome. The prophets of God declared, ages before He was born, that no deceit should be found in His mouth. And here is proof positive of His acceptance, or pre-judgment, in one respect, at least: He was with the rich in His death, *because* He had done no violence, neither deceit in His mouth. Isa. liii: 9. Insignificant as this circumstance may appear, the entire principle for which I contend is involved in it. He had rendered no account; He had not been raised from the dead; and honorable burial was given Him by Heaven's appointment, because He had done no violence; and it is known, too, that His *being raised from the dead*, forever settled the question of His immortality, or terminal existence, for it reads: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." He only died *unto* or *by* sin *once*, never could die to or by it twice, because in death He was freed from it, and because when He died again, it was *unto* or *by* God. It does not read: Knowing that Christ, having been raised from the dead, and having given account of Himself to God, and been thus found worthy of eternal life, dieth no more; but, "Christ being raised from the dead dieth no more."

Again, in Rom. vi: 4, we learn that the candidate shall rise from the burial with Christ to walk in newness of life; and this newness of life is just as much a resemblance of the new life *He lived* unto, or by God; as the burial by baptism was a resemblance or likeness of His death. And the real nature of His life would seem to be indicated by the fact that He "was raised up from the dead by the glory of the Father." See v: 4. But if He was "raised up from the dead," in the Adamic nature, it is difficult to understand how He could be "declared the Son of God in power," (in contrast with the Son of God in weakness, but a few hours before,) by such a resurrection. "According to the spirit of holiness then," (Rom. i: 4,) explains what it was to be the "Son of God, *in*, or with power: it was *not* in the power of Adamic life restored to Him, that He was declared to be the Son of God in, but in a manner conformable to the spirit of holiness. And to me the force of the Apostle's teachings is destroyed, if the burial in water does not resemble or express our death with Him by figure, and the rising out of it a fit similitude of his resurrection, and the newness of life to be walked, a resemblance of the new, imperishable existence which He possessed, and in which He lived by God, and which, too, the obedient shall possess by and by, for it reads: "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." If there be any force in this language, the resurrection of Christ was a desirable one; and, on certain conditions, we can have a resurrection like His. But, suppose the conditions not to be complied with, (for there is a positive and negative to this matter, as well as to others,) what then? I believe it to be a natural, lawful conclusion, that their resurrection will not be like His; and for one who fails to comply with God's conditions, to have a resurrection *us*-like Christ's makes it necessary for those advocating mortal emergence to explain how Christ could be raised in mortal, or Adamic life, and such an one as came short of the terms, have a resurrection *un*-like His. Surely, if Christ was raised mortal, the unfaithful and shortcomer will be too, and in this way their resurrection will be like His in any event; but this Scripture shows that the promise of a resurrection like His is a contingent one. If Jesus was raised mortal, there is no room for contingency. Why say, "if we be dead with Christ?" Would not one who had merely intellectually believed and was baptized, but did *die* with Christ be *sure* to be raised mortal whether Christ was or not, because of His knowledge of the truth that he had not from the heart obeyed? If so, there is no reason in saying, "If we be dead." But what is it that depends upon being dead with Christ? I answer, *living with Him*. "If we be dead with Christ, we believe that we shall also live with Him." What was the Apostle's belief based upon? It was based on knowledge; "knowing that Christ being raised from the dead, dieth no more." Rom. vi: 8, 9. But what was it to die with Christ? To live with Him in the true full sense, we must have the same nature with Him. He being raised from the dead dieth no more; "If we be dead with Him," we *shall* live with Him. Both His and our death was a sin-flesh destroying, or crucifying death in purpose, and why should not our life and His be the same? It will be; and as His resurrection from the dead forever prevented His dying again, so will our resurrection from the dead, ("if we have been planted together," and "if we be dead with Him," and if we have patiently continued in well doing,) forever place *us* beyond the dominion of death.

We read of the Christ in this sixth of Romans as having died; we then read of Him as alive, and entirely superior to death—"dieth no more—death hath no more dominion over Him;" and the whole process in this

mighty change from mortal to immortal, from weakness to power, from the likeness to His brethren, to a conformity with the spirit of holiness, is expressed in two several ways: "By the resurrection from the dead," Rom. i: 4; and, "Being raised from the dead." Rom vi: 9. And I say, with all kindness, but with no less frankness, that there is no room in the Spirit's account we have been examining, for a series of stages or events. To find a place for such, I conceive we must have recourse to human invention.

But again, another very significant expression is found in the twelfth and thirteenth verses of this same chapter: "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lust thereof; neither yield ye your members instruments of unrighteousness unto sin." What then? "But yield yourselves unto God." How, or to what extent? or what is given as a pattern in this dedication of ourselves to God? "As those that are alive from the dead," or as the "Diaglott" expresses it, "as if alive from the dead." This would imply, of course, that when the should be alive from the dead, no imperfections would mar their service being partakers, as overcomers, of Divine imperishable nature.

To those thoroughly indoctrinated in the mortal resurrection theory the foregoing remarks may appear very trifling, but I have offered nothing but what, to my mind, are real objections to a theory that is publicly advocated, and which, of course, by this public advocacy, invites strictures. When these few objections have been removed by sound argument and Scriptural proof I shall renounce *them*, and proceed to give a few more.

M. JOBLIN.

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## Instruction for Unbelievers.

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"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
JESU "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore many of them believed."—Acts xvii. 11, 12.

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[SELECTED.]

### The Immortality of The Soul—What is It?

To DENY the immortality of the soul, is very generally reputed to be equivalent to denying that man has any personal superiority over the rest of the animal creation, and that he can have no further life beyond the grave. We can only account for this singularly strange, and superficial judgment, on the supposition that the phrase "immortality of the soul" is not mutually understood, that it is not defined alike by those who accept and those who reject it. If the denial of the immortality of the soul be popularly understood to express the idea that man is *incapable* of immortality, (that the law of his being is that the grave closes upon him forever, and that death is his actual and final annihilation, then we say plainly that *we do not* deny the immortality of the soul. But, if this phrase be understood to mean that man is an incorporeal essence, mysteriously allied to a material organism or body, and that, while the body perishes in death, *he* is only liberated thereby, and cannot, by his constitution, become a prey to death, then we say, that the representations given of man in the Scriptures, oblige us to *deny* this notion of the immortality of the soul as a most irrational and unscriptural doctrine. We earnestly beg the reader, before passing a summary judgment on such as deny this popular doctrine, to look a little more carefully into its meaning: for he only needs to

examine the subject, to see that it is quite consistent to deny the soul's immortality, and yet believe in the pre-eminent dignity of man over the rest of the animal creation, and the possibility of his attaining a future and everlasting life.

Now, as theology is a science, it is of the first importance that its terms be accurately defined; for a loose, undefined vocabulary can be of no service but to propagate loose and undefined ideas. It has been the bane of much scientific controversy, that words have had a vague and various meaning attached to them; and nowhere has this evil been so long tolerated and with such lamentable consequences, as in theological science. We propose, therefore, to submit this phrase, "immortality of the soul" to a searching analysis, from which we think it will be apparent that it is the expression of false and mischievous ideas, and ought, therefore, to be rejected from the phraseology of a sound Scriptural science.

"Immortality" is a word of Scripture usage, and is *never applied to mankind generally, never as a present possession, but always and exclusively to the Saints of God, and to them as an inheritance through Christ, bestowed by the free grace of God, and at the great day of future recompense.* Its literal meaning, is *deathlessness*. When, therefore, the phrase "immortality of the soul" is used, it means the *deathlessness of the soul*.

We have to inquire, then, in what sense is the soul *deathless*? Is it *constitutionally deathless*? Has its Creator so constituted it, that it is *positively indestructible*? Is deathlessness an inherent quality, a bona-fide element of its essential fabric? This *cannot* be, for the following plain reasons: First, what has been created, or has had a beginning, must be capable of being *uncreated*, and having an *ending*; and, secondly, to affirm that the soul is *constitutionally deathless*, or incapable of dying, is to deny to the Creator Himself the power of destroying it, which power our Lord expressly claims for Him when He says, "Fear Him who is *able to destroy both soul and body in hell.*" If it be granted that God can *destroy* the soul, then the soul cannot be *constitutionally deathless*, for to say that any power can *make to die* that which is *constitutionally incapable of dying*, is to utter a contradiction in terms.

Then, there is only one other sense in which the word immortality or deathlessness can be used as applied to mankind, namely, as a permission granted by God to *live for ever*. Immortality, then, is a word descriptive, not of any part of the physical constitution of man, but of the *duration of that constitution in its physical integrity*. It is not a part of man's nature, as the reason or the conscience, or the memory is a part of his nature, to abstract which from him would be to leave a constitutional defect, and, so far, not only degrade, but actually destroy that nature. If it belongs to man at all, it can only be something outside of his being, not within him, a measure of his life-time, not an integral part of his organic structure. The immortality of any being, is its exemption from death, that is, the extension of its life for ever. This may be made conditional upon a certain course of conduct, or it may be granted irrespective of any conditions at all. But the being would be *constitutionally complete* either with or without immortality.

The phrase, the immortality of the soul, then, means, that *the soul shall live for ever, or the everlasting life of the soul*. Now, we have obtained a definite idea of this phrase, still it is not faultless, because it is neither a Scriptural idea, nor a Scriptural expression. Moreover, it contradicts one of the plainest and most important statements of the Bible, namely, that to live for ever, or to have everlasting life is *exclusively the privilege of the godly*. The Apostle John thus writes of himself and all believers, "This



is the record that *God has given to us, eternal life \* \* \* He that hath the Son hath life, and he that hath not the Son of God hath not life.* "The soul that sinneth it shall die." "The wages of sin is death."

It contradicts, moreover, another equally plain statement of the Bible, namely, that eternal life is not in man himself, but in the *Lord Jesus Christ*, who bestows it as a reward on the righteous. Thus, "God hath given to us eternal life, and *this life is in His Son.*" "Ye are dead, and *your life is hid with Christ in God.* When *Christ, who is our life,* shall appear, then shall ye also appear with him in glory." "I am the resurrection and the life." "My sheep hear my voice, and I know them, and they follow me; and *I give unto them eternal life,* and they shall never perish."

So far, then, we have seen that the term *immortality*, in either sense of which it is capable, is a term that must be rejected as applied to man, both by common sense and Scripture. Common sense convinces us that no created being can be *constitutionally* deathless, and the Scriptures assure us that life eternal is the privilege, not of *all men*, but exclusively of the *righteous*.

We proceed, then, to consider the meaning of the word *soul* in this phrase. The popular notion of this word is, that it expresses the idea of a subsistence within, or mysteriously allied to the body, but altogether distinct from the bodily organism, unaffected by the dissolution of that organism, and capable of surviving in a separate existence. Now we affirm that this idea is purely a notion of the Gentile false philosophy, and not an idea suggested by the Jewish and Christian Scriptures. The word *soul* has a various usage in Scripture, but *never* this popular usage. The text upon which the popular notion of the soul is founded, has only to be appealed to with a little attention and candor, to show what a "baseless fabric" it is for that notion. Gen. ii: 7, "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." What this text teaches is, that after the Creator had constructed the wonderful organism of man from the perishable materials of the earth, he breathed into his nostrils the vivifying breath, and man became a *living* soul. By this process, man did not *get* a living soul, but *he*, the man himself, *became* in his complete organism and vitality, a living soul; the dead, unconscious soul *became* a living soul. The Scriptures use the term *MAN* and *SOUL* as equivalent terms. Hence they speak of a *dead soul*, Numb. vi: 6; ix: 6; Hag. ii: 13. \* Of a *soul being in the grave*, Psa. xvi: 10; Acts ii: 27, 31. Of *slaughtered souls*, Ezek. xiii: 18, 19. Of *souls being capable of corruption in the grave*, Isa. xxxviii: 17. Of *souls coming up out of the grave*, Psa. xxx: 3. Of *souls being devoured*, Ezek. xxii: 25. Of *souls being smitten with the sword*, Josh. xi: 11. Of *souls being destroyed*, Ezek. xxii: 27. Of *souls having blood*, Jer. ii: 34, and numerous other examples which might be adduced.

The supposed peculiarity and force of the phrase, "living soul" are at once set aside by the fact, known to every reader of Hebrew, that the Bible calls all the inferior animals, even the reptiles, "*living souls*," as well as man. And should any reader be disposed to attach a peculiarity to the expression that "God breathed into his nostrils the breath of life," he has only to turn to Gen. viii: 21, 22, to see that *all animals*, as well as man, have in their nostrils the breath of life, the gift of the universal Life Producer.

It may be also added, that the Apostle Paul comments on this very text, Gen. ii: 7, in 1 Cor. xv. where he shows that man as a "living soul" is

\* The word "body" in these references is in the original Hebrew "soul."

not a "spiritual," but a "natural," "earthly," or mortal being; and that to become a spiritual or immortal being, he needs to part for ever with "the image of the earthy, or first Adam, and be created anew in "the image of the second Adam, the Lord from heaven." Verses 45-50.

It follows from the preceding remarks, that the phrase "immortality of the soul," is unscriptural and improper, that it expresses ideas which neither reason nor revelation can recognize, and that, consequently, it ought to be disused as a false and mischievous form of speech. The true Scripture doctrine is, that man in his complete organic structure, is a *soul*, that while he lives, he is a "living soul," and when he dies, he is a "dead soul." To become *immortal*, deathless, or have everlasting life, he must *cease to be a soul*, which is corruptible flesh and blood, and be "born again" in the "image of the heavenly" Adam, who is the "quickening spirit," and who exists in a "spiritual body," or organization, the model of that *immortal* nature which all must possess, in order to live for ever. "There is a *natural body*, (which is the *living soul* state,) and there is a *spiritual body*," (which is the *immortal* or *deathless* state). "It is the *spirit* that quickeneth," maketh alive, or immortal, "the *flesh*," the mere living soul, "profiteth nothing."

The denial of the immortality of the soul, then, is the denial of what can neither stand the test of reason nor Scripture. It is not the denial of anything attaching to human dignity, for it never did attach, in any conceivable sense, to mankind. It is passing strange that immortality, or the duration of being without end, should be so commonly referred to as the most distinguishing mark of human nature, to deny which is declared to be a degrading of man to the level of the brute beasts. Is it not more truthful to say that the possession of a *mental and moral constitution* in which man resembles the Being who created him, and differs so vastly from the creatures beneath him, comprises man's pre-eminence and distinction? Immortality, in the only sense in which it is applicable to man, is, as we have seen, deathlessness, a *duration of being without end*. Is man pre-eminently a nobler being than the inferior animals, because he has a *longer lease of life* than they? Is *longevity* to take the wall of mental and moral greatness? Then must it be true that he is the most dignified who *lives the longest*, so that a man who lives thirty or forty years in the world is more dignified (in this life) than he who lives twenty. If there is such remarkable dignity in mere *duration*, then to what dignity must some animals, and even trees arrive at, a dignity super-eminent above that of man in many cases; for there are animals and trees which survive the life of man. We shall need to adopt a new classification in our natural history, if longevity is to take so distinguished a place; for the inferior animals must be brought to the same standard, and that must be reputed the noblest animal which lives the longest. The swift and stately tiger must give place to the creeping tortoise, and the majestic lion must abdicate his throne in favor of not a few of his liege subjects of the forest. It must surely be apparent that the denial to man of immortality as his actual privilege, cannot be equivalent to the degrading of him to the level of the beasts that perish, inasmuch as it denies no *constitutional characteristic*, but only an alleged circumstance of his being.

And whether the denial of any *present* immortality to man is equivalent to denying him the possibility of any *future immortal life*, the following brief remarks may suffice to show. Let it be granted, for the sake of argument, that when a man dies he has wholly ceased to exist, that the destruction by death of the material organism, so "fearfully and wonderfully made," is the destruction of the personal consciousness and being of

him whose life, and all the wonderful phenomena of his species, depend upon the integrity of this organism, and all its essential conditions, we say, let this be granted, does it follow that that being who has returned to his original ante-birth nothingness, cannot be re-called from that nothingness? He who says to the beings formed of "the dust of the ground," "return ye children of men" to your original "dust," can surely say, "come again, ye children of men." We believe in a RESURRECTION from the dead," this is our highway of immortality, and thus while we deny, on Scripture authority, that man has any continued life through the night of death, we rejoice to affirm on that same authority, that the dark night is to be followed by a morning dawn, when the "day-star from on high," "the bright and morning-star" shall visit those dark regions with its herald light. Here is our hope of immortality. We deny its present possession as a law or condition of our earthly being, but we hope for its future possession as the gift of God through Christ. "The gift of God is eternal life through our Lord Jesus Christ." We look first for "the resurrection of the dead" and then for "the life of the world to come." In our judgment, we dignify the doctrine of immortality by denying its participation by any but the holy. To people eternity with immortal corruption, immortal wickedness, and immortal suffering, is to befoul this fair heritage of the pure and good, and reflect upon the wisdom, purity, and love of Him who has otherwise ordained.

It suits not the eternal laws of good  
That evil be immortal.

"The soul that sinneth it shall DIE," while those "who by patient continuance in well-doing SEEK for glory and honor, and IMMORTALITY," shall have as the recompense of their righteous seeking, "ETERNAL LIFE." Rom. ii: 7.

[Communicated for the Herald.]

### Souls Under the Altar.

MANY good people appear to think that the testimony of John, in Rev. vi: 9, 10; is proof positive, that the soul is immortal, and can live on as a conscious spirit being after the body is dead. But we are prepared to show that it proves no such thing. Many will affirm that the scene which John saw, had really taken place in the year ninety-six, when he had the vision, and that these souls were then in Heaven as conscious spirits.

Now, if we are to believe that these souls, and their brethren, which John speaks of, were literally seen in the year ninety-six, then, to be consistent, we must also believe that he really saw the "sun" turn "black," and the "moon" to "blood," that he beheld the "mountains move," and "the great day of judgment;" which he speaks of in the same chapter. But we are prepared to show that this scene which John saw, was only a vision of things that were to take place in the future.

In proof of this, we learn, in the first place, that the Lord said to John, while in vision, come up hither and I will show thee things which shall be HEREFTER." Rev. iv: 1.

Now, the question arises, what did the Revelator see under the altar? We would answer, that he saw that many good Christians, in some future generation, were to have their lives taken, by wicked hands, for believing the Word of God. Now, the idea, which many good people entertain, that the souls of those martyred Christians were alive in heaven as conscious

spirit beings, is very inconsistent, for the owners of those souls had not yet been born. And to say the soul of man is not a natural being, but merely an immaterial principle, which the material man himself possesses, and then with the next breath say, that this principle can live on as a conscious spirit being, after the owner of this spirit being is dead, is unreasonable and unscriptural.

Now, as the term soul, in the Bible, is often used for person, body, self and life, we should be prepared to give the term soul, its correct meaning wherever it may be found. It does not require much education for a person to see, by the sense of the reading, whether the term soul means a man's person, himself, his body or his life. But every grammatical scholar must admit, that personal pronouns always personate the real man, or man proper. Hence, if man is a material being, "of the earth, earthy," as the Bible clearly teaches, then, a natural being is always meant by the use of personal pronouns. But, if man is an immaterial spirit being, and his body only a house, as the orthodox Divines teach; then, a spirit being is always meant by the use of these pronouns. This, my dear reader, is worthy of note.

The personal pronouns "them" and "they," in Rev. vi: 9, 10, personate the people of God, and not their souls, unless their souls were their own persons, or material selves, who were killed for believing the Word of God. It was the people of God, that "cried for vengeance," and not their fancied immaterial souls. The crying was done while those good Christians, or material souls, were in the act of dying, and not after they were dead. It was said, "that they (the people of God, and not immortal souls) must rest for a little season," not in heaven, but in their graves. "There the prisoners rest together, they hear not the voice of the oppressor." "There the wicked (as well as the righteous) be at rest." "The small and great are there." "With kings and counsellors of the earth." Job iii: 13-19. Thus, it is clear, that every righteous soul, as well as the wicked, must all rest in their graves as material souls or persons, until "the great day of God's wrath shall come." Rev. vi: 17.

But says one, John "saw the souls of" those good people, "under the altar." We reply, suppose he did? That does not concern those good Christians, who possessed those souls. That is, if their souls were little immaterial nothings, which they once possessed, and not their own material persons. But we feel confident, that those souls, which John saw, were material persons. And when he saw those persons as they would be in the future, they were under the altar of the Papal sacrifice, and not in heaven. And while those persons were dying, "they cried with a loud voice," etc. Could immaterial souls, that had no form or parts, "cry with a loud voice?" No! never!! They could neither see, nor be seen, heard, felt, tasted, nor perceived by smelling. Oh, what wonderful, mysterious, immaterial nothings those orthodox souls are! If those souls, which John saw, were immortal souls, and their bodies were only houses of flesh, then those immortal souls were personated by the personal pronouns "them" and "they," in Rev. vi: 9. We will use the phrase, immortal souls, for those pronouns, then you will clearly see, what became of those fancied spirit beings. "I saw under the altar immortal souls that were slain." And while those immortal souls were dying, "they cried with a loud voice," etc. Then it was said that those immortal souls must "rest for a little season." Where? Not in heaven, but in their graves, for that is the only proper place for dead beings to rest. There those spirit beings "must rest until their brethren should be killed as those immortal souls were."

Thus, the grammatical reader will observe, that, if we call these souls immortal, we create confusion, for they were mortal souls, inasmuch as they could be killed and must rest in death until the "great day of God's wrath should come." Rev. vi: 17. But if the souls were not killed, but redeemed in heaven as spirit beings; then, instead of feeling revengeful, they would have felt exceedingly grateful towards their persecutors for doing them a great favor, by spilling their blood, and thus sending them home to glory. The reader will observe, that Rev. vi: 9, 10, must be explained in harmony with Rev. xvi: 3; James v: 20; Ezek. xviii: 4, 20; Job xxxiii: 22; Psa. vii: 2; xxii: 20, 29; xxx: 3; xl: 14; xlix: 15; lxxxix: 48; cxix: 25; and with many other passages of Scripture concerning the mortal nature of the soul. For there is not one word of Bible testimony, if rightly understood, that will give the least ray of light for the immortal soul theory.

Dr. M.

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[Communicated for the Herald.]

### Search the Scriptures.

MAN was created in the image of God, male and female created He them." Gen. i: 27. "God formed MAN of the *dust of the ground*." Gen. ii: 7. "Shall MORTAL man be more just than his Creator." Job iv: 17. "Let not MORTAL man prevail against God." 2 Chron. xiv: 11. "The first man is of the earth *earthly*." 1 Cor. xv: 47. "Made like to corruptible man." Rom. i: 23. "Then shall the *dust return to dust as it was*." Eccl. xii: 7. "Many who sleep in the dust of the earth shall awake," Dan. xii: 2. "*Dust thou art, and to dust shalt thou return*." Gen. iii: 19. "Which am *but dust and ashes*." Gen. xviii: 27. "I AM but dust and ashes." Job. xxx: 19. "MAN shall turn to dust again." Job xxxiv: 15. "Remember that *we are dust*." Psa. ciii: 14. "MAN dies, and returns to dust." civ: 29; Eccl. iii: 20. "God breathed into his nostrils the breath of life, and MAN became a *living soul*." Gen. ii: 7. "My SOUL cleaves to dust." Psa. cix: 25. "Will redeem MY SOUL from the *power of the grave*." Psa. xlix: 15. "Hast brought up my soul from the grave." Psa. xxx: 3. "The SOUL that sins, it shall die." Ezek. xviii: 4. "None can keep alive his own soul." Psa. xxii: 29. "Delivered *my soul* from the *pit of corruption*." Isa. xxxviii: 17. "They that go down into the pit cannot hope for thy truth." Isa. xxxviii: 18. "In all these things is the life of my Spirit." Isa. xxxviii: 16. "And the spirit shall return to God AS IT WAS." Eccl. xii: 7. If it knew anything before it was given, why do not we know something that it knew? "Father, into thy hands I commend my spirit." Luke xxiii: 46. Our Lord rose on the third day, was with the brethren forty days; but we have no record that He ever spoke, or wrote one word showing that His Spirit knew anything while it was in the Father's hands.

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A BELIEF is prevalent among the Turks, that the Empire is to end with the present Sultan. And the Chinamen have a prophecy in circulation, that Tartar rule is to end in the Celestial Empire, with the present occupant of the throne.

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MAN, without a knowledge of the Holy Scriptures, is as a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen, and a bird without wings.

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## Miscellaneous.

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[SELECTED.]

### Babylon.

BABYLON stood on a large plain, in a very fat and rich soil. The walls were in thickness eighty-seven feet, in height three hundred and fifty feet, (authors differ as to the height of the walls,) and in compass sixty miles. These walls were drawn round the city in the form of an exact square, each side of which was fifteen miles in length, and all built of very large bricks cemented with bitumen, a glutinous slime arising out of the earth of that country, which binds much stronger and firmer than mortar itself.

In every side of this great square, were twenty-five gates; that is, one hundred in all, which were all made of solid brass. From the twenty-five gates in each side of this great square, went twenty-five streets, in straight lines to the gates, which were directly over against them, in the opposite side: so that the whole number of the streets was fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles. The streets next to the wall were about two hundred feet broad; the rest were about one hundred and fifty. The whole city was cut out into six hundred and seventy-six squares, each of which was two miles and a quarter in circumference. The houses were all three or four stories high, and beautified with all manner of ornament toward the streets. Babylon was greater in appearance than in reality, near one half the city being taken up in gardens and other cultivated lands as we are told.

A branch of the river Euphrates ran quite across the city, from the north to the south side; on each side of which was a wall of the same thickness as the walls that went around the city. In these walls, over against every street that led to the river, were gates of brass. These gates were always open in the day-time, and shut in the night.

There was also a bridge across the river, at the ends of which were two palaces. The old palace which stood on the east side of the river, was three miles and three quarters in compass; near which stood the temple of Belus. The new palace which stood on the west side of the river, opposite to the other, was seven miles and a half in compass. It was surrounded with three walls, one within the other, with considerable space between them. In this last palace, were the hanging gardens. They contained a square of four hundred feet on each side, and were carried up in the manner of several large terraces, one above the other, till the height equaled that of the walls of the city.

Another of the great works of Babylon, was the temple of Belus. A prodigious tower stood in the middle of it, six hundred feet in height. It is asserted that this tower much exceeded the greatest of the pyramids of Egypt in height.

Some authors believe that this is the very same tower that was built there at the confusion of the languages; and the rather, because it is attested that this tower was all built of bricks and bitumen, as the Scriptures tell us the tower of Babel was.

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EVERY period of life has its peculiar prejudices; who ever saw old age that did not applaud the past and condemn the present times?

[Communicated for the Herald.]

## The Voice of God.

In every age that has rolled over our world, the voice of God has been heard speaking to the inhabitants of earth, in words of bright hope and promise to the just, and in tones of threatened warning and judgment to the disobedient. He spake from His bright throne above and a world sprang into life, and nature sang the glad anthem of praise to its author.

Time rolled on, and God looked down and saw the wickedness of man, causing Him to send forth a warning cry to the people of earth, of the approaching doom that hung in dreaded blackness over their heads. His hand was stretched forth, and the windows of heaven were opened, and the fountains of the rolling deep broken up, bringing ruin and death upon a startled world. The Prophet of God, however, safely rode upon the waves of the fallen deluge, far above the sinking forms of those who perished beneath its cold waves. But the hand of Deity was stayed, and man again permitted to roam over "nature's bright green earth" as its ruler.

Ere long, however, the wickedness of man again became great, and God again looked down in anger upon their dark crimes. He spake, and the cities of the plain were wrapped in a fiery mantle of death. And to-day, the waves of the Dead Sea, as they roll silently over these doomed cities, are living witnesses of the justice and power of the great I Am. He has uttered His voice from time to time, and nations, kingdoms, and empires, with their golden crowns, waving plumes, and streaming banners have passed away, to rise no more forever. Of these nothing now remains but their ruins and the historic page to point us to their former glory. Babylon, Medo-Persia, and ancient Greece, are resting thus, and their kings are sleeping in the dust, mingled with the bleaching bones of the soldiers that fell to win for them their faded glory.

God spake the prophetic words which sealed Jerusalem's doom, and the city fell. Its inhabitants were scattered among the nations of the earth. Their harps, once tuned to the praises of God, were then silently hung on the willow's bended stem. Those glittering spires and shining domes that once flashed back the bright rays of a thousand setting suns, no more reflected the light of day. Those streets that once echoed to the footsteps of the Son of God, have long been silent to the tread of man.

God has declared that he will speak yet once more, and not only earth, but the heavens also, shall tremble at the sound of His voice. This will be when the nations gather for the last time the vast armies of the world, causing earth to shake beneath the foot-tread of the mighty soldiery as they march to the dark valley of death no more to return forever. But when the pealing thunders of the cannon's opening roar shall be heard, as it reverberates over Armageddon's valley, sounding the death-knell to war and battle-strife; and when the Lord shall speak, and call for the fowls of heaven and the beasts of the fields to "come and gather themselves to the supper of the great God," that they may eat the flesh of kings, captains and mighty men; then will one thought cheer the waiting saint of God. Looking beyond the curling smoke of battle, as it lifts itself slowly up from Armageddon's bloody plains, he will behold the dawning glories of a coming age, where he can rest his weary head in safety from the storms of earth, from sickness, pain and death. Who of us will be ready in the last great day to meet the "King in His beauty,"

and exclaim, "Lo, this is our God; we have waited for Him, and He will save us"? May we be approved of God when He comes, and be found among the called, the chosen, and the faithful.

LEROY S. BRONSON.

## Poetry.

[SELECTED.]

### SPEAK NO ILL.

Nay, speak no ill, a kindly word  
Can never leave a sting behind;  
And, oh, to breathe each tale we've heard,  
Is far beneath a noble mind.  
Full oft a better seed is sown,  
By choosing thus a kinder plan;  
For if but little good we know,  
Let's speak of all, the good we can.

Give me the heart that fain would hide,  
Would fain another's faults efface;  
How can it pleasure human pride  
To prove humanity but base?  
No, let it reach a higher mode,  
A nobler estimate of man;  
Be earnest in the search of good,  
And speak of all, the best we can.

Then speak no ill, but lenient be  
To other's failings as your own;  
If you're the first a fault to see,  
Be not the first to make it known.  
For life is but a passing day,  
No lips may tell how brief the span;  
Be earnest in the search of good,  
And speak of all, the best we can.

### DIED,

Of paralysis, April 28, 1868, Dr. ANDREW PIKE, aged nearly seventy-eight years, formerly of North Augusta. At the time of his death, he resided with the writer. His late illness lasted a little over a day, when he calmly breathed his last. Our lamented Brother for about twenty-five years past, enjoyed the comforts of the One Faith and Hope of the Gospel, and he believed religion was something to be done, and not got mysteriously, and, therefore, had no fellowship with the popular theories taught in the pulpits of the day. He was a firm believer in the Gospel of the Kingdom of God, and the near coming of our Lord and Savior. Only a day or two before his death, he expressed his desire to see the Lord come to usher in the glorious dispensation. Or, if not permitted to see Christ come in His glory, his sleep in death would be short, and when he awoke at the resurrection, it would be like rising from a quiet rest. His loss deeply affects the brethren and sisters of like Faith, in this vicinity. His advice, counsel, admonitions, and above all, his consistent godly life of practical Christianity, leaves us to mourn the loss of such a true friend in our midst. Thanks be to God, when our Brother awakes with the redeemed of earth, it will be to sleep the sleep of death no more, and in the language of our departed Brother, used only two days previous to his death, we say, "Come, Lord Jesus, come quickly." Amen.

WILLIAM T. CONDELL.

VENXOR, Grenville Co, Province of Ontario.



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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#### Who shall Abide in the Lord's Tabernacle? No. 2.

WHAT subject can be of greater interest to the earnest seeker after future good, than the one we are now considering? It involves the formation of a character by the fitting together of certain beautiful and perfect stones. Each of these stones is necessary to form a perfect character. Having in our last article, examined the first five, we will now take a look at the remainder.

VI. *Nor taketh up a reproach against his neighbor.*—How common it is, when a person, in a moment of weakness, is brought into disgrace, for his neighbors to take up the reproach and herald it abroad, either privately or openly, thus heaping upon him shame and contempt. Perhaps he is scarcely able to bear the load of his own guilt, being filled with remorse on account of his misdeeds. How cruel it is, therefore, to take up his reproach, and hold it up for public gaze. In this way we add greatly to his load, and strike deeper into his soul the sting that already threatens to kill him. How much better to go to him with a kind word of sympathy. As true Christians we are called upon to "bear one another's burdens." We surely ought not to add anything to the burdens of our neighbor by "taking up his reproach," and sounding it forth to his injury. Brethren, let each one of us remember this, when we find a poor unfortunate who is enduring reproach.

VII. *In whose eyes a vile person is contemned.*—A vile, or wicked person as such, is an abomination in the sight of God. He is "angry with the wicked every day." Lot, a righteous man, "vexed his righteous soul from day to day, with the unlawful deeds, and filthy conversation" of the wicked men of his city. 2 Pet. ii: 7. As imitators of God, we can have no pleasure in the wickedness of man, but when we hear their filthy conversation, instead of its striking a sympathetic cord in our hearts, causing pleasure, it will produce a discord, and inharmony, that will be exceedingly unpleasant and vexing. Our harmony of feeling is with God, and His righteous ways and commandments. How then, can we take pleasure in unrighteousness. Just in proportion as our hearts respond harmoniously to the world's wicked practices, just so far we are from being regenerated by the truth.

VIII. *But he honoreth them that fear the Lord.*—A person who “despises the despicable,” will love and honor the righteous. Those who fear the Lord, are precious in His sight. The wise man exhorts us to “fear the Lord, and depart from evil.” Prov. iii: 7. The Psalmist says, “fear the Lord, ye, His Saints, for there is no want to them that fear Him” (xxxiv: 9). “He will bless them that fear the Lord, both small and great” (cxv: 13). The brother who fears the Lord, may be poor, and walking in the humbler spheres of life, while we may be far in advance of him in point of wealth and position, yet we cannot allow anything to measure our regard for him, except the measure here given. Does he fear the Lord? If so, no matter what his station, we are bound to love and honor him. If we despise or slight him, God will not forget it, but it will be reckoned as done unto Himself. All who fear God are His little ones, and we must beware how we offend one of these little ones. It were better that a “mill-stone were hanged about our neck, and that we were cast into the depths of the sea.” Matt. xviii: 6.

IX. *He that sweareth to his own hurt and changeth not.*—The “Septuagint” translation of this is as follows: “He swears to his neighbor and disappoints him not.” The “Chaldee” translation is, “He sweareth to afflict himself and does not change.” He has strict regard for the word that has gone out of his lips, even though it may not prove personally advantageous. His neighbor, to whom he has pledged his word, can rely upon it as the Word of God. It is perfectly sure to come to pass, so far as lies in the power of him who promised. This perfect truthness and reliability on our word, is what ought to exist amongst all Christian bodies. Our word with each other, and all men, should be as the Word of Angels, or of God—unchangeable. He who is unreliable in this respect, brings great discredit upon the cause he has espoused, hence, we ought to consider well before we make a promise, and, after it is made, move heaven and earth to fulfil it.

X. *He that putteth not out his money to usury.*—Some of our brethren have an idea that it is wrong for Christians to receive interest on their money, in view of this text. It is erroneous, however. The word here rendered usury, is נֶשֶׁךְ *neh-shech*, and signifies “to bite, as a serpent, to vex, to oppress, to know.” The wrong, therefore, consists, not in receiving interest from a party who is able to pay it, but in receiving it from those who are oppressed by it. If it is a burden for him to meet the interest when due, then it is our duty to release the party. It is simply to guard against oppression in any form. No true Christian will oppress his fellow-man. The law of Moses spoke as follows on this point: “If thou lend money to any of thy people that is poor by thee, thou shalt not xxii: 25. It appears that the children of Israel, disregarded this law, be to him as an usurer, neither shalt thou lay upon him usury.” Exod. however, and oppressed their brethren by usury. Hence, in the days of restoration, Nehemiah says, “Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards and their houses, also the hundredth part of the money and of the corn, the wine, and the oil that ye exact of them.” v: 11. These had been mortgaged, and it was not in the power of the parties mortgaging to redeem them. It had become an oppression therefore, and could not be tolerated any longer. The sum of the matter is then, no Christian can put out his money to usury, that is, so as to oppress in any way the party borrowing it. In other words, he cannot become an oppressor, or lay a burden on any one.

XI. *Nor taketh reward against the innocent.*—There have been many cases of this kind, where the innocent has suffered by reason of false

testimony, obtained by bribery. This is a heinous crime. Any one who is so far destitute of Christian principle, as to be guilty of injuring by false report, or otherwise, an innocent person, is utterly unworthy of a place in Zion's hill. Even though he may not receive a pecuniary reward for working the injury, yet the crime is none the less. The innocent should be guarded, as we would guard the innocence of a little child from the vile hand of the spoiler. Purity of character is a great treasure, and he who lends himself for the purpose of robbing its possessor, is truly despicable. Thank God, such will have no portion with the righteous, in the coming day.

*He that doeth these things shall never be moved.*—What an incentive is here presented for the attainment of the character we have been considering. Such a character, when once formed, shall endure forever; not in the vile body in which it is formed, however, but in due season, the Lord will come from heaven, and will "fashion our vile bodies like unto His glorious body." Then we shall be immortal. Then we shall be "equal to the angels of God, and cannot die any more." Luke xx: 35, 36. Such are promised an everlasting inheritance in the earth. They shall "delight themselves in the abundance of peace." Then "the tabernacle of God will be with men, and he will dwell with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away." Rev. xxi: 3, 4. But do not let us forget, brethren, that the whole of this glory depends upon a little word, and that word is *IF*. "*If ye do these things.*" Supposing we do not those things; then we *shall be moved*. Such are not on a rock, but on slippery places; and will perish from the earth. "Wherefore, brethren, give diligence, to make your calling and election sure, for *if ye do these things, YE SHALL NEVER FALL*, for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. i: 10, 11. Let us persevere, brethren, without wavering, to the end, diligently seeking to add to our characters each of the links named in the Psalm we have been considering, and if we are successful, great will be our reward. We trust that none of us will fail of obtaining the reward, but that we shall all be members of that glorious company of redeemed ones, who shall ascend the hill of Zion, and abide in the Lord's tabernacle forevermore. Amen. W.

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### "Most Glorious Age the World has Ever Seen!"

Thus earnestly exclaimed an aged gentleman, who was conversing, in our presence, upon the wonderful inventions of the present day.

That this is an age of wonders, we are free to admit, having no parallel in the history of the past. But, aside from mechanical improvements, and the general progress of natural science, we do not see that mankind of the present day have anything of which to boast. Is the world any better, morally speaking, because of the science of geology, than it was two or three thousand years ago? Are men more virtuous and honest, because they can flash their thoughts around the globe on the wings of lightning? or because they are able to travel at the rate of fifty miles an hour? Man, by his ingenuity, has truly almost annihilated time and distance, but what has he done towards abolishing crime, and elevating the world morally? Knowledge has increased, but virtue is at a stand-still,—yea, on the decrease.

This is pre-eminently an age of boasting. It will not do, therefore, to take the declarations of politicians, pulpit orators, or traveling lecturers, concerning the superiority of the present age, over those of the past. Outside of England, America, and a part of Continental Europe, the great mass of mankind remain the same unfortunate victims of ignorance and superstition, that they have been for ages upon ages. The nations of so-called Christendom even, have nothing of which to boast in the way of moral purity, and personal and national honesty. Instead of progressing, the world is retrograding. Statistical facts show that crime is daily and yearly on the increase, while the criminal columns of the daily and weekly press confirm the statement. The prediction of the Apostle Paul, that "evil seducers shall wax worse and worse," is being literally verified in the deeds of fraud and violence, constantly transpiring around us. Immediately under the shadow of religious temples, and within hearing of what is termed the "droppings of the sanctuary," the most flagrant crimes and deeds of blood and violence, are committed. And, if we go into their churches what do we see? We see just what the Apostle predicted should come in the *last days*. "Men shall be lovers of their own selves, covetous, proud, blasphemous boasters, disobedient to parents, unthankful, and unholy, lovers of pleasure more than lovers of God, having a *form of godliness, but denying the power thereof.*"

Again, if we look at the world nationally, we see so much of corruption and outlandish dishonesty and political trickery, that political disintegration, and national ruin, seems at times to be almost inevitable. Politicians boast of the eternal perpetuity of the government, while they themselves are constantly sowing the seeds of decay and death. If the world is constantly growing better, as many are inclined to think, it is high time for a general improvement to be visible. But such is not the case. The world is not growing better. Men may be able to count the stars, and measure their distances, or unfold the hitherto hidden mysteries of geology, by bringing to light the different stratas of the earth, and reckoning the time required for their formation; by inventive genius, the power of steam may be so applied, and the invisible agent electricity, so controlled as to enable them to overcome time and distance, still, if moral honesty, and religious virtue prevail not, there is greater cause for regretting and lamenting, than for rejoicing and boasting. The age of glory has not come yet; "the good time coming," so long predicted, has not dawned upon the world, nor will it until He who is the "desire of all nations shall come," and fill the earth with the glory of God. "I have purposed, saith the Lord, to stain the pride of all earthly glory, and to bring all her honorable ones into contempt." When this is done, then will come truly an age of glory such as the world has never seen. M.

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### Explanatory.

"DID ADAM POSSESS AN INCORRUPTIBLE BODY BEFORE HE SINNED?"

In our article, entitled, as above, the following passage occurs: "Therefore, we conclude that because Adam possessed a spotless character when God pronounced him 'very good,' it does not follow that he possessed an incorruptible body also." We find that our ideas are liable to be misunderstood, relative to Adam's character, hence we state that when God pronounced him "very good," we understand this goodness to apply simply to his animal organization. That is, Adam was perfect as the

crowning work of the Elohim, in their successive creative acts. He was faultless in his organization, but this did not reflect any credit upon Adam, but upon his Creator. As yet, Adam had formed no character, but was like a child in this respect. The moment he was placed upon trial, however, he commenced the formation of character. Hence, our words in the sentence we have quoted, perhaps express too much. We simply meant to convey the idea that because Adam was free from sin when God pronounced him "very good," it could not, therefore, be argued that he was incorruptible. A condition of mind, forming a character, is one thing, but a condition or quality of organization is another. Adam could be free from sin, and be possessed of a mortal body, but he could not possess an incorruptible body, and then come under the law of death and corruption.

**"THE DEAD SHALL BE RAISED INCORRUPTIBLE, AND WE SHALL BE CHANGED."**

A Brother, referring to our "Editorial Comment," at the close of Bro Malone's article, entitled, "Mortal Resurrection," etc., (May 1,) wants to know how we make the third and first pronouns apply to the same part in Paul's statement, that *they* (the dead) "shall be raised incorruptible, and *we* shall be changed." We reply, that we have never taken that position.

We understand it just as Paul himself declares, that the dead are to be raised incorruptible, and that *we* (clearly the living as opposed to those just named, the dead,) shall be changed." But it does not follow that because Paul in this sentence asserts that the living will not be overlooked, but will be changed, as well as the dead, whose change is accomplished by being raised incorruptible, therefore, the *we* spoken of in the fifty-second verse, who "shall all be changed," applies to the living only. In this verse, the Apostle evidently includes the entire body of true believers. He says, "We (the Saints) shall not *ALL* sleep (a part of the "all" sleep, and another part do not,) but *we* (the Saints) shall *ALL* (those who sleep and those who do not,) be changed." How? "For this corruptible (sleeping one) must put on incorruption (by being 'raised incorruptible') and this mortal (living one) must put on immortality." God's powerful "life-giving Spirit" acting directly upon "*ALL*" His Saints, (those asleep, and those awake) changes them into opposite conditions from those possessed by them when the last trump sounds. The dead are changed from corruptibility to incorruptibility, and the living, from mortality to immortality. This change is instantaneous upon all, so that the sleepers pass from a state of death to incorruptible life in a moment. They are raised (in the twinkling of an eye, from their graves) incorruptible, and *we* (the living) are also changed to immortality at the same instant. W.

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### Where is the Evidence?

WE are told, that the individual experience of every thoughtful person, affords convincing evidence of mind working apart from matter. But where is the evidence? who ever witnessed the phenomena of thought, when no nervous matter was present? Name your authority, give a single instance, give a single argument! All we know of mind, is in connection with a living brain. Give us the instance of a brainless mind, and we will thankfully acknowledge it.

## Words for the Household of Faith.

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### Be Ye Separate.

It has been truly remarked—that “the intercourse of believers with the world should resemble that of angels, who, when they have been sent on a message from heaven, discharge their office with the utmost promptness, and joyfully return home to the presence of God.” The believer and unbeliever, are utterly heterogeneous. The believer’s intercourse with the world in the daily affairs of life, is unavoidable; fellowship is incompatible. The one cannot be avoided; the other must not only be avoided, but positively discountenanced and condemned. “For what fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?” “Be ye separate”—or separated.

This separation is not an isolation from the physical world as God made it, for we could not well speak of separation from the community, or people, called “the world,” in contradistinction from the people of God. The love of that world; of the maxims which govern it, the principles which reign there, the ends that are sought, the amusements and gratifications which characterize it, as distinguished from the church of God, “the friendship of the world which is at enmity with God,” consists in setting our hearts on those which are inimical to life and godliness, and conformity to them; in making them the object of our pursuit, with the same spirit with which they are sought by those who make no pretensions to religion. This course is hostility against God, since that “world which lieth in the wicked one,” is arrayed against Him. “Whosoever, therefore, will be a friend of the world,” whether in the professing church, or out of it, (for it is as easy to be a friend of the world in the church, as out of it,) is at deliberate enmity with God. Solemn declaration! It forever settles all disputes between the professor and the possessor. It settles the point that any one, no matter what his pretensions, who is characteristically a friend, a lover of the world, cannot be a true Christian. The nature and tendency of living Christianity is to distract its possessor from what is opposed to its Author. It is to dispossess “the strong man armed,” and to infuse a motive to godliness.

From the moment we “put on the new man,” we are sanctified;” and from that blessed time, it may be said, “we are not of the world.” \*Such “new born sons” are to be regarded as separate, distinct verities in that better life, resuscitated from the world’s crust—in the communion of which better life, earnest and resolute separation is needed. It is a deeper crime to be unfaithful to God than to any created being. We must not violate our covenant vow in relation to the one—we must not tarnish that relationship by yielding to the indulgence of a passion for worldly joys in the other. We spoil—and in effect break, our marriage covenant with God, by loving the world more than Him. We are of “the Bride”—“the Lamb’s wife;” and “the bridegroom” expects “the wife to love her own husband.” A divided affection would evince unfaithfulness; and a divided heart is no heart at all; and where there is no heart for Him, alas! how dead, how cold that heart! The old proverb stands good at all times, “a man is known by the company he keeps.” And while the

proverb propounds a great universal proposition, it advances a step further in the line of demarkation between God and that constituted fellowship which has taken place in the union of life with Christ, in Him. Fellowship with God excludes all that is not of Him. No matter how specious the element—or under what name—it cannot be intermixed with the life of God in the soul; or the goings out of that life in fellowship. No better evidence of Christianity can be produced, than that “fruit unto holiness” which shows itself in practical separation from evil. The principle of living unity to Christ is of itself, and of necessity, separation; for, there is nothing that can be commingled with it.

Christianity and worldliness, have no affinity for each other. Two ingredients of a non-unitive nature, which by no process whatever, can be blended together, ought to be kept separate. This separation is not the recluse, the monk, the hermit; such a separation were improper and inconsistent with our Lord's injunction: “Let your light shine before men.” Nor is it exclusiveness and narrow-mindedness; for separation to Christ in the one body over which He is the head, necessarily implies union in love and fellowship with the members of that body. One part of the body sympathizes with the other, and all parts are “fitly joined together,” and have part in the covenant relation with the head. The principle of separation from the world, receives into its higher fellowship all those who “in every place call upon the name of Jesus Christ our Lord.” It shuts out none whom Christ has received. It comprehends “all Saints;” and it excludes the leavened and the leavening. And what further is the spirit of this separation and decision? “He that is joined to the Lord is one spirit!” How close the union! How united in feeling, in spirit, in disposition! The union with Christ is more intimate, entire and pure, than that can be between a man and his wife; and that union should be regarded as sacred and inviolable. Every sin, and even things assuming “the appearance of evil,” should be treated with the “one spirit” in us and Him. And what was this spirit in Him, and which should now be in us? He was “harmless, undefiled, and separate from sinners.” “Let this mind be in you which was also in Christ Jesus.” Let us “be perfectly joined together in the same mind.” Christians should be pure. They should be above suspicion. They should avoid the appearance of evil. No Christian can be too pure, none can feel too much the obligation to be holy. By every sacred and tender consideration God urges it on us; and by a reference to our own happiness as well as His own glory, He calls us to be holy in our lives.

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### Formation of Character.

IF you ever watched an icicle as it formed, you would have noticed how it froze one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will be bright and lovely, and will sparkle with happiness; but if there be many thoughts, and feelings impure and wrong, the mind will be soiled, the character depraved and darkened, and there will be final deformity and wretchedness. How important, then, that we all guard against every evil impulse and desire, and keep our thoughts fixed on God alone, striving always to do His will.

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## Religion Supreme.

THE general tone and spirit of some religious families, is such as to neutralize the influence of the parents' piety, and counteract their efforts to cultivate piety in their children. There is always some interest or excitement more prevalent and intense than religion. In some families it is the pursuit of wealth; in some vanity, pride, or petty rivalries; a desire to out-do, or out-dress, or out-shine a neighbor—envy, or irritation, or hostility provoked by the fair name and prosperity of others—a striving to lower or supplant them—a silly ambition to be intimate with the rich or fashionable, and to introduce the young people into what is called, often, preposterously enough, good society, and so secure for them, advantageous alliances. It makes little difference what may be for the time the dominant interest; every child in the house understands it, and learns to sympathize with it, for childhood comprehends the parents' sentiments, passions, and antipathies, long before it can comprehend their moral teachings. Every one perceives and feels what is most thought of, most felt by the parent, and that, whatever that something is, it is not religion.

Now, it is in accordance with a well known law of the human mind, that the stronger emotion, excitement, or interest rules, and expels the weaker. Two powerful sentiments cannot exist and operate upon the mind at the same time. We cannot serve two masters. We cannot serve God and mammon, just because the stronger will soon subjugate the weaker; and if God does not reign, then mammon will be God. Now this actual predominance of another interest over the religious interest, renders null and void all attempts at Christian trainings. These spiritual achievements require that the atmosphere of domestic piety be pure, and genial, and fervid—radiant with heavenly hopes—instinct with benevolence—redolent with charity. Religion must dwell serene, and supreme in the bosom of the domestic empire. It must subordinate all other interests and aspirations, and have authority to say to every passion, "Be still."

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## Christian Life.

DID a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for the failure; and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul or John. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom—make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and mighty," rushing down in torrent noise and force—are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little touches of shabbiness and meanness, little



bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feeling or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such little things goes far to make up at least the negative beauty of a holy life. And then, attention to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words and tones; little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality and method, and true aim in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

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### Charity.

MANKIND are prone to judge each other too harshly, not making due allowance for the many influences operating upon the mind, leading one in this direction, another in that; and the majority in the wrong path, at some period of their lives. Men often condemn in another, what they allow in themselves; and almost all condemn what they have formerly practiced; I mean those who have reformed, and forsaken their evil ways. We read that "charity covereth a multitude of sins." Not that we should by any means *approve* of the least deviation from the path of duty, but consider that under the same circumstances, we should do the same, if not worse. "Who maketh thee to differ from another?" One man has appetites, passions, and desires to which you are a stranger; and is drawn into the maelstrom of temptation, losing all control of himself; while you have passed by serenely, without the least inclination to turn aside from the way of wisdom and peace. Will you now, like the proud Pharisee, thank God that you are not as other men are? You certainly ought to thank Him, if he has kept you from the path of the destroyer, and from the snares of the enemy.

How often poets tell us to "deal gently with the erring." But we have higher authority than this. Our divine Lord and Master was once asked by one of His disciples, "How oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee till seven times; but until seventy times seven." Matt. xviii: 21, 22. How many would be disposed to exercise such a degree of the spirit of charity and forgiveness as is here enjoined? If we are required to forgive our brother so often for offending us personally, should we not also forgive those offences, which have no personal aim, or malice against us as individuals, but are rather between the offender and his God? Brethren, let us not judge one another any more (Rom. xiv: 13,) but "let each esteem the other better than himself."

Let no one construe anything here written, as bearing against Church discipline; far from it. It is only against uncharitable private judgment, that I am writing. Scandalous offences must not pass unrebuked;

yet, even here, each must remember the injunctions: "Consider thyself, lest thou also be tempted." "Who art thou that judgest another man's servant?" Let us all labor, by word and deed, to restore the offender in the spirit of meekness. For have we not "all sinned, and come short of the glory of God?"

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### Good Example.

IN Paul's first letter to Timothy, he wrote, "Let no man despise thy youth, but make thyself a pattern of the faithful, in word, in life, in purity." 1 Timothy iv: 12.—*Bible Union Translation.*

The young have more to overcome than those who are older and have had more experience in the world. It is natural for nearly all young folks to enjoy lively society, and indulge in light and trifling conversation. Festivals, picnics, dances, and other social parties have an attraction for them that those of a maturer age have out-grown. They are quick to take offence, quick to resent injury, apt to talk over the faults of others, and to speak without reflecting, and do many other things which lessen the respect of the community for him who does such things.

The opinions of the young are not so much respected, nor their advice so often heeded, as those of older persons, and Paul knew this. He knew that he who is worldly and trifling does not command the respect, or have much influence on the minds of the people. Knowing that the young are liable to err in this respect, and knowing, if Timothy carelessly conducted himself, he would have little influence, he wrote to him, "Let no man despise thy youth, but make thyself a pattern of the faithful, in word, in life, in love, in faith, in purity." O, let us who are young, be sober and earnest, live so that others will respect us, and pay heed to our words; live so that our influence will be great on the side of right, and let none despise our youth, but be examples of the believers.

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### Worldly Ambition.

A PERSON had better have a full-fanged and wide-awake adder in his bosom, than a down-right worldly and persistent ambition in his heart. The victim of it may not see it to be so, and may claim that his life proceeds rather comfortably and safely; but men whose hearts are stayed on the right things, and who, by a daily religious experience, know what real joys are, and how contented and happy, and well anchored, in the midst of all storms, God would have His earthly creatures be, understand that the over-ambitious man's life is an every day failure, and that he is pushing on to a crowning failure.

So the libertine, the man in hot quest of money, the man whose law, joy, and morning noon and evening stand-by is liquor, the groundling politician who goes upon his belly (his knees, at any rate,) all the days of his life, and eats dirt for the obtaining of small offices or big ones—these and a thousand more of various names, belonging to the same family, do all come short of a full felicity and success of life, because they take it up and live it on an undivine theory—forgetting it was meant to be a mere preface to greater things, the porch to a more commanding and blessed career, and that time separated from eternity is a pitiful fragment and futility.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—**JESUS.** "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore many of them believed."—Acts xvii: 11, 12.

### The Spirit of Man—What is it? No. 4.

HAVING carefully examined the use of the words *n'sha-mah* and *roo-agh*, the only words rendered Spirit in the Old Testament, and determined, as we think, their proper meaning, we are now prepared to look into the New Testament, and see how Jesus and His Apostles used the words *φάντασμα*, *phantasma*, and *πνευμα*, *pneuma*, translated spirit.

Before we proceed farther, we wish to remark, that the words *spirit* and *soul* are not the same in meaning, as is generally supposed. We know that religious teachers and authors, use these words interchangeably, as meaning the same thing. This is a mistake, and a serious one, which we cannot pass over in silence. The soul is one thing, and the spirit quite another thing—a distinction with a difference. Because religious teachers use these words, as if they were identical in meaning, it does not make it so.

Paul, in Heb. iv: 12; declares, "that the Word of God is quick and powerful, and sharper than a two edged sword, piercing even to the dividing of soul and spirit." From this language, the reader will perceive that the words soul and spirit are not identical. We could give other examples to show that these words are not used in the Bible as identical in meaning, but we do not deem it necessary to quote a large number of passages to prove what will in itself be apparent, to every careful Bible reader. We, therefore, remark that there is no authority in the word of God for using these words interchangeably. With these prefatory remarks, we pass to notice the word,

#### φάντασμα, PHANTASMA.

This word only occurs twice in the New Testament, Matt. xiv: 26; Mark vi: 49; and is translated Spirit. The disciples saw Jesus walking on the sea, and thought they saw a *phantom*, or in other words a shadow, a fancied vision or apparition, or what people would vulgarly call a ghost. The disciples seeing Jesus walking on the sea, could not at first believe what they saw, and, therefore, supposed that they saw a phantom, or shadow reflected upon the water's surface. This, to our mind, is the simple meaning of the text. Phantoms, be it remembered, are not real beings. Sometimes we think that the imaginary notions of a soul or spirit which many people affirm leaves the body at death, to enjoy the bliss of heaven, or woe of hell, could with propriety be called phantomology, or ghostology. Such a spirit as many people suppose inhabits human bodies, has no more real existence than the ghosts of some old woman's story, rehearsed for the purpose of amusing and frightening children. The Word of the Lord is a perfect antidote for all fabulous ghost stories, and for all kinds of spiritualisms. No man who believes the Word of the Lord, will ever be troubled with ghosts, nor will he be guilty of enquiring through some silly spiritual medium after his dead friends.

#### πνευμα, PNEUMA.

This word corresponds to the Hebrew word *roo-agh*, and occurs in the Greek text, upwards of three hundred times. The word comes from

*πνεω*, *pneo*, to blow, breathe, etc., and is defined by Liddell and Scott, as follows, "wind," "air," the air we breathe, the breath of life, the spirit, a living being, feeling, i. e. a disposition of mind. From the foregoing definitions, the reader will see at once what is the primary meaning of the word.

*Pneuma* occurs in all those passages where the Spirit of God or Holy Spirit is referred to, as for example, "Blasphemy against the Holy (*pneuma*) Spirit, shall not be forgiven unto men," Matt. xii: 31. "It is not ye that speak, but the (*pneuma*,) Spirit of your Father, which speaketh in you," Matt. x: 20. *Pneuma* is translated spirit, in those passages where a state of feeling or disposition of mind is spoken of. For example, "The (*pneuma*) Spirit is willing, but the flesh is weak," Matt. xxvi: 4. The disciples felt a willingness to watch with Jesus, but through bodily weakness, they could not. Spirit, in this text, signifies a disposition of mind, and nothing more. Again, "Blessed are the poor in (*pneuma*) spirit." Matt. v: 3. To be poor in spirit is not to exhibit the pride and arrogance of wealth, or to put on the lofty look of the worldly minded. The Lord loveth those who are truly poor in spirit, and of a contrite heart, they shall be blessed, "for theirs is the Kingdom of God." In the above text, a state of feeling is indicated, as must be evident to every one. Paul says, "be not slothful in business, but fervent in spirit serving the Lord." Rom. xii: 11. In this text *spirit* also indicates a disposition of mind.

*Pneuma* is rendered ghost, twice in Matt. xxvii: 50; John xix: 30. Both of these passages have reference to our Lord's death on the cross, Jesus when He had died, with a loud voice yielded up the (*pneuma*) ghost." In the "Diaglott," it is rendered thus: "Then Jesus crying out with a loud voice, expired." Wakefield and Campbell, also render it expired. This is doubtless the correct rendering. Jesus yielded up His breath and died, is the idea.

*Pneuma* is sometimes rendered spirit in the common version, where it evidently means the breath of life. The word itself primarily signifies wind, air, breath of life, etc. Hence, the word can be very properly used to represent the atmosphere we breathe, by which all breathing creatures live. "As the body without the (*pneuma*) spirit is dead," so faith without works is dead," James ii: 25. In this text, *pneuma* should be rendered breath; it is so rendered in the "Diaglott," also by Wakefield, and breath is inserted in the margin of our English Bibles. What works are to faith, breath is to the body. When the Lord takes away from man his breath, he dies, and returns to dust. And unless there is a resurrection from the dead, future life is impossible. No man who has ever fallen under the power of death, can ever live again, except by a resurrection from the dead. Paul makes this matter plain, when he says, "if the dead rise not, then they who have fallen asleep in Christ are perished." 1 Cor. xv. Say not, then, that the dead are praising God in Heaven, or howling with the damned in hell, when in fact, they are sleeping the profound slumber of death. O that men would believe the Word of the Lord, and give to the winds the doctrines of men. O, my soul, take shelter behind the rock of truth, and rejoice in hope of eternal life, through a resurrection from the dead.

Another example we have in the account of the raising of the daughter of Jairus. Jesus said, "Maid, arise, and her (*pneuma*) spirit came again, and she arose straightway." Luke viii: 55. The word spirit, in this text, evidently means *breath*, and is so rendered by Wakefield and others. Does any one suppose that Jesus called her immortal spirit back from the realms of bliss in heaven? When Jesus raised Lazarus from the dead,

did He call him from heaven, or from the grave? Modern theology affirms that the spirit is the real, thinking responsible man, and cannot die. If this is so, then Jesus did not raise the daughter of Jairus from the dead, because she never died. If man is immortal, he cannot die, and it is all nonsense to talk of raising a deathless man from the dead. The doctrine of the resurrection is nullified by man's speculations about immortal souls, and deathless spirits. To believe that man is immortal, is equivalent to a denial of the glorious and sublime doctrine of the resurrection. Dear reader, take heed how you believe and advocate that which nullifies God's Word. In the foregoing example, Jesus actually raised the maid from a state of death, and as the result, her life came back to her again. But to affirm that an immortal disembodied spirit came into the body again, is an assumption groundless and absurd. What spirit then, is it that came back to the daughter of Jairus, when Jesus restored her to life? We answer, the (*pneuma*) breath of life. None other spirit had departed, therefore, no other could return.

The martyr Stephen, while suffering from the violence of his persecutors, prayed the Lord to receive his spirit. Acts vii: 59. That is, says an objector he desired the Lord to receive his immortal soul, or his undying spirit? But we do not see why it was necessary for such a man as Stephen to pray thus. Did he not know that Jesus would receive his spirit? Did he not know that his immortal spirit would emigrate to heaven, and to God, just as soon as it left the body? Why then pray for what he knew must come to pass, necessarily? The fact is, Stephen desired the Lord to receive, or take away his (*pneuma*) breath or spirit, that he might be relieved from the pain and torture inflicted upon him. This is the obvious meaning of Stephen's prayer. He commits his life to the Lord, and desires Him to receive, or take it away, knowing, as expressed by Paul, "I know on whom I have believed, and am persuaded, that He is able to keep that I have committed unto Him unto that day." After Stephen had finished his prayer, by asking the Lord not to lay this sin to their charge, it is said, that he "fell asleep," or in other words, died. But the question arises, did Stephen really fall asleep? If, according to modern theology, Stephen moved away to heaven, to enjoy the society of angels, and the happy spirits, then we ask how could it be said that Stephen died? Stephen did not die, he did not fall asleep, but, on the contrary, he was made alive, and awoke in heaven, and in the presence of his God, if the teaching of clergymen and theology is true. Surely no one will fail to see the contrast between the Bible, and the sayings of theological teachers. The Bible says Stephen fell asleep—died, whereas a modern clergyman will stand up and affirm that Stephen did not fall asleep, but simply awoke in heaven, to know more than all the living. Dear reader, which will you believe, the Word of God, or the word of men?

#### SPIRIT MEANS PERSON.

The Greek word *pneuma*, rendered spirit, in 1 John iv: 1-5; is representative of a person, or persons. "Believe not every spirit, (*person*) but try the spirits (*persons*) whether they be of God, because many false Prophets have gone out into the world." The spirits referred to in the above passage, are false teachers, who alloyed, or corrupted the Gospel with the pernicious fables and doctrines of men. The world has been cursed with such spirits as these, ever since the days of the Apostles. There has never been a scarcity of false teachers. As in the days of the Apostles, so now, it is well to try them, and see whether they be of God or not. Try them by the infallible Word of God. "If they speak not according to this Word, it is because there is no light in them."

We have now briefly examined the use of the word *pneuma*, in the New Testament, and have not been able to find a single passage where it represents, what is termed by clergymen, an immortal, intelligent spirit entity in man. We conclude, therefore, that the Bible does not teach that man is immortal, or that he is conscious between death and the resurrection. We can find no text that teaches that there is in man's body, a spirit being, which on the dissolution of the body, rises up to praise God in heaven, or sinks down to wail with the damned in hell. David says, "the dead praise not the Lord, neither any that go down into silence." We believe it. We do not, therefore, have any sympathy for, or affinity with, that system of teaching which seeks to corrupt the Gospel, with the speculations of heathen philosophy, about immortal souls, or deathless spirits. We care not what Socrates and Plato of the Greeks, or Cicero, of the Romans taught. Their reasonings upon the subject of future life, only exhibit the strugglings of great minds to find out what God alone is able to make manifest. The question with us, should be, what does the Word of the Lord teach? What has God made known in His Word, concerning a future existence, and not what are the speculations of man, should be our motto. In our examination and investigation of this subject, we have endeavored to keep close to the Bible.

In conclusion, then, of this part of the subject, we remark, that both in the Old and New Testaments, the word spirit is used to represent,

I. A personal being, as applied to God and angels, and,

II. To represent that Omnipotent power, and creative energy, by which all things are created, termed in the Scriptures, the Spirit of God, Holy Spirit, etc. This Spirit power, moved upon the waters in the morn of creation. Gen. i: 2. "By His Spirit He hath garnished the heavens." Job xxvi: 13. By His Spirit the Prophets and the Apostles spake the Words of God, wrought signs and wonders among the people. Jesus was raised from the dead by His Spirit, and by which the Saints also will be raised up, and their mortal bodies quickened unto eternal life. See Rom. vi: 4; viii: 11.

III. To represent a state of feeling, a disposition of mind. Under this head, the word spirit is frequently employed by inspired penmen. If the reader will put himself to the trouble of looking into Cruden's Concordance, he will be enabled to see to his own satisfaction, how the word is used, to represent the various states of feeling, disposition, etc.

IV. To represent the atmosphere surrounding our globe, which from the fact of its containing the vitality that comes from God, is termed the "*breath, or spirit of life.*" M.

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THE oldest city in the world is Damascus. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin, Palmyra lies buried in the sands of the desert. Nineveh and Babylon have disappeared from the shores of the Tigris, and the Euphrates. Damascus remains what it was before the days of Abraham—a centre of trade and travel, an Island of verdure in the desert.

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THERE would be a great deal more harmony in this life, if all would try to make themselves more agreeable to each other in conversation, in manners, in dealings, in morality, in religion, and in all deeds.

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## Sabbatarian Criticism.

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[Communicated for the Herald.]

### The Law of God. No. 2.

#### II. THE PEOPLE WITH WHOM GOD MADE HIS LAW.

The circumstances under which the law was made demonstrates that it was not designed for any other people, except that of the literal Israelites, and that, too, in their national capacity. The following is a record of the agreement between God and the children of Israel, made through the instrumentality of Moses. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying: Thus shalt thou say unto the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord." Exod. xix: 3-9. Observe. 1. God has never made such an agreement with any other people. 2. He has never made such promises to any other people. 3. They agreed to keep all the commandments God should give unto them, not simply ten commandments, but all. The same agreement was repeated in the twenty-fourth chapter; and all the commandments, therein referred to, included all the hundreds of commandments, which was written in the book, and called the "book of the law." 4. Had the people fulfilled their promise, in listening to the voice of God, He would have proclaimed orally, all the hundreds of commandments, which He subsequently rehearsed unto them through Moses. But, having heard only ten of these commandments, they fled beyond the bounds assigned them; and God accepted the terms which they had prescribed, and communicated all the other commandments through Moses. Exod. xx: 18-21; xxiv: 5. The foregoing record agrees with the rehearsal by Moses forty years subsequently; that is as far as the children of Israel were concerned, as the only people upon the face of the earth with whom God made this law. See Exod. xxxvi: 13. "These are the commandments and the judgments, which the Lord commanded by the hand of Moses, unto the children of Israel, in the plains of Moab by Jordan, near Jericho." This statement excludes the idea of the pre-existence of the law, and fixes the point, indubitably, that the children of Israel were the only people with whom God made this law. Again, read carefully the language of Moses in Deut. v: 1-3. "And Moses called all Israel, and said unto them, hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." The ten commandments which were written upon

the two tables of stone, were denominated by God His covenant. See chapter iv: 12,13; Exod. xxxiv: 27, 28. "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." "And the Lord said unto Moses, write thou these words: For after the tenor of these words, I have made a covenant with thee, and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." At the twenty-fifth chapter, from the third to the fifth verses, we find a record of all the hundreds of commandments, having been written in a book by Moses, and called the "Book of the Covenant." "And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, all the words which the Lord hath said we will do. And Moses wrote all the words of the law, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the *book of the covenant*, and read in the audience of the people; and they said, all that the Lord hath said will we do, and be obedient." Whether, therefore, we understand the covenant to include only the ten commandments, or all the hundreds of commandments which were written in the book, (including the ten of course) the conclusion is inevitable, in either case, that this covenant of law was made exclusively with the, then, living generation of 'srael; and at no other *time*, and with no other *people*. When speaking of the Sabbath, the Lord says, "It is a sign between me and the *children of israel*." Exod. xxxi: 17.

### III. THE DURATION OF THE LAW WHICH GOD MADE WITH THE CHILDREN OF ISRAEL.

Was it the purpose of God that it should exist through all future dispensations, or only through the Jewish age, or dispensation? The latter we shall endeavor to prove. In the verse immediately preceding the last we quoted, when speaking concerning the Sabbath, the Lord says, "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath *throughout* their generations, for a perpetual covenant." Exod. xxxi: 16; that is for a perpetual covenant *throughout their generations*;" for this is the longest period of limitation. The same is affirmed of all the commandments, and institutions repeatedly, in the twenty-third chapter of Leviticus. Having uttered all the precepts regulating the offering of the first fruits of the harvest, the Lord says, at the fourteenth verse, "It shall be a statute forever *throughout your generations*, in all your dwellings." Having given directions also concerning all the sacrifices of the fiftieth day, the wave offering etc., He says at the twenty-first verse, "And ye shall proclaim on the self same day, that it may be a holy convocation unto you; you shall do no servile work therein; it shall be a statute forever in all your dwellings *throughout your generations*." The same also is affirmed in reference to all the precepts regulating the service of the day of atonement. See also verses thirty-one and forty-one.

According to the foregoing, and many more texts of the same import,



their code of laws, including the Sabbath, was to continue throughout their generations. Precisely the same limitation is placed upon the Sabbath, that is upon all the other commandments. Thus, either all the commandments in the whole Mosiacal system, will be perpetuated through the Christian dispensation, or the seventh day Sabbath will not. The commandment forbidding the worship of idols, was a statute throughout their generations. This commandment involved the violation of the first and second of the ten commandments.

Paul, in his epistle to the church at Galatia, has settled the question in regard to the time when the law ran out by limitation. He fixes the epoch of its commencement, and its termination; thus spanning the whole arch. Hear him. "Wherefore then serveth the law? It was added, because of transgression, till the seed should come to whom the promise was made." Gal. iii: 19. According to the seventeenth verse, the law was added to the Abrahamic covenant four hundred and thirty years subsequent thereto. And, according to the nineteenth verse, the law was added until the promised seed should come. At the sixteenth verse, the promised seed is called Christ. Hence, the law terminated when it had reached the Messiah. Again, the Apostle says, "wherefore (for this reason) the law was our schoolmaster to bring us unto Christ. But after that faith is come, we are no longer under a schoolmaster." Verses twenty-four and twenty-five. This evidence fixes the time when the law terminated so definitely, that comment is unnecessary. It terminated when the new institution of faith had taken effect.

Of the same import is Paul's teaching in Rom. x: 4. "For Christ is the end of the law for righteousness to every one that believeth." Paul does not wish to be understood as teaching that He is the end of the law if they believe, but if they do not believe, He is not the end. Such a criticism is too weak to be worthy of notice. Christ was *THE END* of the law, whether the Jews would accept Him as their Messiah, or not. But He was not the end of the law to them (that is they being the judges,) unless they should believe. Paul makes this plain in 2 Cor. iii: 13, 14. "And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." The Jews believed that their law would continue forever, that it would never be superseded by another law, that Moses would never be superseded by another lawgiver. Hence, when a new lawgiver came, teaching a new system of laws, they could not, looking from their standpoint, receive him. They believed that Moses taught the same thing; thus, while reading Moses, the veil was over their minds, that they could not see to the end of that (law) which was abolished. But could they have seen that their law was a temporary arrangement, added because of transgression, until their Messiah should come, that it was a schoolmaster to bring them to Christ, they would have accepted Him as their Messiah. Had they understood the object of their own law, they would have accepted Him. Had they followed the teachings of their own schoolmaster, they would have accepted Him. Had they accepted the system of faith which was to supersede their law system, they would have accepted Him who, by metonymy is used by Paul, for the faith. Could they have seen to the end of that (law) which was abolished, they would have seen their Messiah standing there, for He is the end of the law. And, had they believed the teachings of their own law, their own schoolmaster, they would have believed Christ. But having rejected all their own witnesses, as a matter of course, they rejected their Messiah.

It has been shown that the ten commandments were denominated, by their author, as His covenant. In the fourth chapter of Galatians, this covenant is placed in contrast with the Abrahamic covenant, (which having been ratified by the blood of Christ, constitutes the new covenant) and is superseded by it. The bond-woman and her son are cast out, to make room for the free woman and her son. Or, according to Paul's explanation, the Sinaitic covenant (the ten commandments) which gendered to strife, gave place to the New Covenant. The bond-woman's son gave place to the son of promise. "For, if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." Gal. iii: 18. Thus, the law with its curses, gave place to the promises of the Gospel. In other words, the law gave place to the Gospel, as the great rule of faith and obedience. Compare Rom. iii: 20-28, with Gal. iv: 20-31.

J. M. STEPHENSON.

ERRATA.—On page 206, vol. 1, No. 9, lines second and third under "The Law of God," instead of reading, "during twenty-four hundred years there was a written law," it should read, "during twenty-five hundred years there was no written law."

## Miscellaneous.

[Communicated for the Herald.]

### Thurman's Chronology.

In our last we showed that the law was given in A. M. 2513, and not 2515, as is claimed by Thurman. In our present article we propose to make a distinct issue between the Apostle Paul and Thurman. The question at issue, is the number of years between the giving of the law, and the fourth year of Solomon, when he began to build the temple. Between Paul and Thurman, there is a difference of forty-eight years. Paul gives 580, and Thurman 628 years, both beginning and terminating at the same event. There is but one opinion as to who is entitled to our unflinching confidence. Paul was one of the Apostles, and is one of the foundation stones upon which we are to build. He had the Spirit given him for the express purpose of guiding him into *all the truth*. In giving the chronology of the period in question, we have only to be careful to adhere strictly to what Paul says. If we do so, we have the chronology as given by God Himself, for "He that heareth you (Apostles) heareth me, and he that heareth me, heareth Him that sent me." If these preliminaries be assented to, the fate of Thurman's chronology, with his astronomical demonstrations, and Parian chronicles, is a foregone conclusion. The following is the Apostle's scheme.

	YEARS.
I. "And about the space of forty years suffered He to their manners in the wilderness." Acts xiii: 18.....	40
II. "And when He had destroyed seven nations in the land of Canaan, He divided, their land by lot." Acts xiii: 19. Here the time is not given, thus sanctioning the time given in the Old Scriptures, which will be shown to be six years.....	6
III. "And after that, He gave unto them Judges for about the space of four hundred and fifty years." Acts xiii: 20.....	450
IV. "And afterwards they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts xiii: 21.....	40
V. "And when He had removed him, He raised up unto them David." Acts xiii: 22.....	4
VI. Then Solomon's four years.....	4
In all.....	580

We will next show how the six years is arrived at, referred to in number two above. Caleb, who was one of the spies, when the land was being divided,

presented his claim, coupled with the information that when sent out to spy the land, he was forty, and that now he was eighty-five years old. Josh. xiv: 6-10. How much time had transpired from the departure out of Egypt, until Moses sent him to spy the land, may be arrived at in the following way. In the twentieth day of the second year, that is to say, in one complete year, one complete month, and twenty days from the exodus, the children of Israel took their journey out of the wilderness of Sinai. Numb. x: 11, 12. This journey lasted three days. Numb. x: 33. Following this, they gathered quails all that day and night, and all the next day. Numb. xi: 32. Next Miriam was shut out of the camp seven days. Numb. xii: 15. They then removed from Hazeroth, and pitched in the wilderness of Paran, from whence the spies were sent out. Caleb was then forty. Add the whole together as follows:

	YRS.	MO.	DAYS.
Journey in the wilderness.....	1.	1.	20
Three days journey.....			3
Gathering quails.....			2
Miriam shut out of the camp.....			7
<hr/>			
Spies sent out, (Caleb forty).....	1.	2.	2
Add to this the remainder of the journey in the wilderness.....	38.	9.	23
<hr/>			
	40.	0.	0
<hr/>			
Bring down Caleb's age at the time the spies were sent out.....	40.	0.	0
Add to this the remainder of the journey in the wilderness.....	38.	9.	23
<hr/>			
And we find Caleb's age at the end of the journey in the wilderness to be.....	78.	9.	23
Caleb being eighty-five when he presented his claim. The time required for the destruction of the seven nations of Canaan, is shown to be.....	6.	2.	2
<hr/>			
	85.	0.	0

Then the time for the division of the land was six years, two months, and two days beyond the end of the forty years in the wilderness. The six years appearing in Paul's scheme is, therefore, shown to be infallibly correct. This brings us to the point at issue between Paul and Thurman; indeed, we may say between Paul and every writer on Scripture chronology extant. They all have an interval, more or less extended between the end of the six years of number two, and the 450 years of number three. Thurman's interval is thirty-six years, at the end of which, he commences Paul's "space of 460 years." This interval, the length of which rests entirely upon conjecture, is allotted to Joshua, the elders that overlived Joshua, and a period of anarchy. There is no setting aside these periods; the only question is, are they not comprehended in Paul's "space of 450 years?" We think they are, for various reasons.

First, because Paul seems to be giving a connected chronological history of a period of time, the length of which, can never be arrived at without his aid. It would appear that the Spirit, through Paul, placed before us the information required to span a hiatus in Scripture chronology, otherwise inexplicable.

Secondly, if it be alleged that Paul's "space" does not cover and include Joshua, the elders, and the anarchy, because the judges were not given till after the elders, we reply, that the judges really filled only 279 of the 450 years "space."

Thirdly, because during the judgeship of Jephthah, the King of the children of Ammon undertook to wrest from Israel his land, which the Israelites had taken from him *three hundred years* before. Inserting Thurman's thirty-six years, would make the above period nearly *four hundred years*.

Fourthly, omitting the inserted years, makes a perfect harmony between Paul and 1 Kings vi: 1, reading the latter verse, *five hundred and*

eighty, instead of four hundred and eighty, the reason for which will appear in the sequel. We present now the items of Paul's "space" of four hundred and fifty years, with references.

	YEARS
Joshua, the elders that over-lived Joshua, and time of anarchy.....	60
First servitude.....Judges iii: 8.....	8
Othniel.....	40
Second servitude.....	13
Ehud Shamgar.....	80
Third servitude.....	20
Deborah and Batak.....	40
Fourth servitude.....	7
Gideon.....	40
Abimelech.....	3
Tola.....	23
Jair.....	22
Fifth servitude.....	18
Jephthah.....	6
Ibzan.....	7
Elon.....	10
Abdon.....	8
Sixth servitude.....	40
Total,	450

From the above, it will be seen that it is a simple impossibility to apply 450 years to the judges. The only construction that *facts* will justify us putting upon Paul's "space" is that during 450 years following the division of the land, and before Saul, Israel was at intervals governed by judges, the judges only filling two hundred and seventy-nine of the four hundred and fifty years. On the other hand, to make four hundred and fifty years of the judges and servitudes together, leaving out Joshua, the elders and anarchy, is equally impossible. Paul, therefore, harmonizes with the Old Scriptures, and Thurman agrees with neither. As to items four, five and six, there is no difference between Paul and Thurman. Thus, dropping Thurman's error of thirty-six years, we have in one single Scripture, a continuous unbroken chain of five hundred and eighty years, given by the Spirit, through Paul, and perfectly agreeing with the details as found in the Old Scriptures.

But 1 Kings vi: 1, calls the fourth year of Solomon, the four hundred and eightieth from the exodus. How is this, that there should be a difference of precisely one hundred years between Paul and 1 Kings? The fact that the difference is *exactly* one hundred years, we take to be the solution of the difficulty, and also a corroboration of Paul, at least in respect of the last two numerals. A corruption has undoubtedly crept into 1 Kings vi: 1, and been subsequently rectified by Paul. The corruption is very easily accounted for in the great similarity there is between four and five, in Hebrew—four looking like two sides of a square, whilst five looks like three sides of a square. The reader will observe that the details of the five hundred and eighty years as given above, are gleaned from the Old Scriptures, so that the Old Scriptures being witness, 1 Kings vi: 1, must have originally read *five* hundred and eighty. Permitting this emendation, there is a remarkable harmony between Paul, the statement of 1 Kings vi: 1, and the details distributed over Judges. On the other hand, Thurman, by adding thirty-six years to Paul's figures, destroys the correspondence with 1 Kings vi: 1, altered with respect to the hundreds, and is utterly contradictory to the details, for it is simply impossible to make the judges fill the whole four hundred and fifty years.

To illustrate the awkward shifts Thurman is obliged to resort to, having set aside Paul's guidance, we will briefly notice his handling of 1 Kings vi: 1. Having altered Paul's chronology from five hundred and eighty

years, to six hundred and sixteen, he leaves him to stand alone, without corroboration. Then he takes 1 Kings vi: 1; and makes it stand alone also, without alteration in respect of figures, both periods ending at the same time, viz: the fourth of Solomon, gravely remarking, that 1 Kings vi: 1. dates from the era of Ebud. Reader, did you ever hear of such an era? We have not. Nor does Thurman cite a Scripture in proof of such an era, but refers to Dr. Clarke. But even if there ever was such an era, 1 Kings vi: 1, could not be reconciled with it, for it reads, "and it came to pass in the four hundred and eightieth year *after the children of Israel were come out of the land of Egypt*, in the fourth year of Solomon's reign," etc. Language could not be plainer, showing that the exodus is the beginning of the period. What a miserable subterfuge Thurman gives us in lieu of the exodus. "After the children of Israel were come out of the land of Egypt," he refers to those of Israel who had just returned from the celebration of Solomon's marriage in Egypt. We wonder sometimes if Thurman really believes himself, what he proposes for the belief of others. Solomon's marriage did not take place until the *end* of the period, but the period *begins* with the coming out of Egypt, and the temple began to be built four hundred and eighty years *after* that event. Thus, we are driven by the inexorable deductions of reason, to the truth, from which we cannot get away, that the fourth of Solomon was the five hundred and eightieth year from the exodus. The exodus was A. M. 2513, to which add the 580 years to the fourth of Solomon, and we are landed in the year 3093, without apparently the remotest possibility of a mistake, not even to the extent of a year. NOBODY.

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### A Few Reasons Why.

THERE are reasons why the masses believe in the immortality of the soul, and kindred doctrines. It is not at all surprising to those who were traditioned into this theory, but have now the scales of tradition removed by searching the Scriptures for themselves. There is no doctrine of the Bible more clearly taught than that immortality is something to be sought for by "patient continuance in well-doing." And if ever man gets the victory over mortality and death, it will be given through our Lord and Savior, (1 Cor. xv: 57,) and through no other power in heaven or in earth. And we are taught that it will be realized when the trumpet sounds, and the dead are raised incorruptible, and we are changed. These events being connected with the coming of Christ, we have nowhere else to look for it. "For the Lord Himself shall descend from heaven with a shout, \* \* \* and the dead in Christ shall rise first." 1 Thess. iv: 16. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory." Then, blessed be God! we shall have "immortal souls."

One grand reason why so many believe the natural immortality of the soul is, it becomes a part of their early education at school. School books abound in that kind of instruction. In Webster's spelling-book we find among the short sentences, "The soul is immortal." Also in McGuffey's fourth reader, we find the doctrine taught:

"The soul, immortal as its sire,  
Shall never die."

This doctrine, then, is sown in the youthful mind from school-books, and the old adage, which says, "As the twig is bent, the tree's inclined," holds good in this, as well as anything else taught. The children are taught this doctrine while studying their lessons for recitations; and when they arrive to years of maturity, after having heard it declared time and again from the pulpit, and not having read the Bible enough to detect the error, they conclude that it is a Bible doctrine.

Again, on page 219, of the new fifth reader, we find another gross error, which reads as follows: "Of all God made upright, and in their nostrils breathed a living soul." Compare the above with the Bible, and oh! what a contrast. "Breathed into his nostrils the breath of life, and man became a living soul. Gen. ii: 7. Is it any wonder that so many are in the dark on the subject? Again, on page 334 of the same book, we find a whole lesson, teaching the immortality of the soul; but it is taken from Plato, not from the Bible. Our school books are quite defective in wholesome reading, and it stands us in hand, who are teachers, to be awake when doctrine is taught, that it be not counterfeit. Every teacher should have a detector at hand; and when doctrine is taught that looks spurious, compare it with the genuine. If the Bible is to be respected and regarded as God's Word, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished, then why appeal to any other author, to prove the immortality of the soul? Is this the way to honor and glorify God in all things? Is this worshipping the Lord in spirit and in truth? Many believe the Bible upon this subject, but are afraid to talk it out, for fear of being cast out of the synagogue. Such are not free in the truth. Jesus says, "whosoever shall be ashamed of me and of my words in this sinful and adulterous generation, of him shall the Son of Man be ashamed, when He shall come." Oh! what solemn words! May the Lord help us all to believe, and not only believe, but talk the truth. "Sanctify them through thy truth. Thy Word is truth."

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### The Dead Alive, but Not in Heaven.

OCCASIONALLY we come in contact with those who attempt to "split the difference" between truth and error upon the "life and death question"—who freely admit that there is no reward for the Saints till the resurrection, and frankly discard the idea of going to heaven at death, and yet claim the separate existence of the soul after the death of the body. Poor soul! Better be dead than alive in that condition—living without reward, and not allowed to enter heaven! But where is its *home*, in which it lives without reward? Well, they assign it a Greek *hadces* or *sheol*; but inspiration meets us right here with the declaration, "there is no work nor device, nor KNOWLEDGE, nor wisdom in *sheol*." Eccl. 9, 10. So if the soul lives in *sheol*, or *hadces* after the death of the body, it must live destitute of knowledge, as there is *no knowledge* there; and it might as well be dead with the body as alive, destitute of knowledge, and deprived of reward!

When this class of theologians are pressed for their proof of the separate existence of the soul, they fall back upon the old train of proof-texts, such as: "Spirit shall return to God"—"Absent from the body, and present with the Lord"—"Depart and be with Christ"—"To-day shalt thou be with me in Paradise," etc.; "which, if they prove *anything*

in that direction, as strongly prove going to heaven at death! If the spirit returns to God as an *entity*, is God in *sheol*, or heaven? If the disembodied *soul* is "present with the Lord," after the death of the body, is the Lord in *sheol* or heaven? If the disembodied *souls* "depart to be with Christ," is Christ in *sheol* or heaven?

Now either step upon the old platform of going to heaven at death, or else give up your claim to these proof-texts. We do not wish to "split the difference" between truth and error. We prefer to believe that death extinguishes life, and the resurrection restores it.

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### Who is the Oppressor?

You may learn who it is, by reading the thirty-fourth chapter of Ezekiel. I hope all who feel much interested in the subject of this letter, will take the Bible and read the whole chapter. False priests, who eat the fat, and drink the sweet, and rob the flock, and clothe themselves with the wool; they seek not to restore the lost, or to heal the sick, or strengthen the weak, or bind up that which is broken, but trample upon them, and rule them with force and cruelty. Who will apply the reproof found in this chapter, and fearlessly rebuke the "idol shepherds" of the present day? I can hardly expect at this time to do more than suggest a few trains of thought, which others may follow out according to their ability.

Some of these wicked shepherds are to be found in the pulpits of popular churches, prophesying smooth things to the rich, while the poor are virtually crowded out of their *select* assemblies. They thrust with side and with shoulder, and push all the diseased with their horns, and scatter them abroad.

Perhaps it is natural for the strong to oppress the weak, but it certainly is not Christian. Christ came to heal the sick, seek the lost, feed the hungry, and preach the glad tidings of salvation to the poor. And He commissioned His followers to feed the hungry, clothe the naked, "and bring in hither the poor, and the maimed, and the halt and the blind." But these cannot pay the ten or fifteen thousand dollar salaries, and as much more for pew rent, and the salary of the opera troupe called the choir. This class of poor outcasts, are not invited to unite with the popular churches. Yet, what saith the Master to those who call the poor to the Gospel feast? "Thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."

When a preacher can have his choice between preaching to the poor without pay, or preaching to the rich in a grand edifice, splendidly equipped, for a salary of ten thousand dollars a year, which will he choose? We know the choice of our Master: when all the kingdoms of the world were offered, He spurned the offer, and went on His mission to the poor, and persevered, even when He had not where to lay His head.

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You can never catch the word that has gone out of your lips. Once spoken, it is out of your reach; do your best, you can never recall it. Therefore, take care what you say. Never speak an unkind word, an impure word, a lying word, a profane word.

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## An Old Relic of Mortality.

THE oldest remnant of mortality extant, is the skeleton of one of the earlier Pharaohs, incased in its original burial robes, and wonderfully perfect, considering its age, which was deposited about eighteen or twenty months ago, in the British Museum, and is justly considered the most valuable of its archaeological treasures. The lid of the coffin which contained the royal mummy, was inscribed with the name of its occupant, Pharaoh Mykerimus, who succeeded the heir of the builder of the great pyramid. Only think of it; the monarch, whose crumbling bones and leathery integuments, are now exciting the wonder of numerous gazers in London, reigned in Egypt, before Abraham was born, and only about two centuries or so after Mizraim, the grandson of old father Noah, and the first of the Pharaohs had been gathered to his fathers.

[SELECTED.]

## Punctuality.

A COMMITTEE of eight ladies, in the neighborhood of London, was appointed to meet on a certain day at twelve o'clock. Seven of them were punctual, but the eighth came hurrying in, with many apologies for being a quarter of an hour behind time. The time had passed away without her being aware of it, she had no idea of its being so late, etc. A Quaker lady present, said: "Friend, I am not so clear that we should admit thine apology. It were matter of regret that thou shouldst have wasted thine own quarter of an hour, but here are seven beside thyself, whose time thou hast also consumed, amounting to the whole of two hours, and seven-eighths of it was not thine own property."

Brothren remember this, those of you who are habitually late at religious gatherings.

MANY of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear.

## DIED,

At her residence, in Oakford, Howard County, Indiana, ELIZABETH A. PARKS, consort of LEVI PARKS, in the sixty-first year of her age, after an illness of ten days. Her disease was lung fever, and her sufferings were unspeakable, yet she bore them with great fortitude. She was a kind neighbor, a loving mother, and an amiable Christian. Her hope was that she would be raised from the dead, and be crowned with immortality at the coming of our Lord, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him, for this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord Himself shall descend from heaven with a shout, and with the voice of the Arch-angel, and with the trump of God, and the dead in Christ shall rise first." After ending a long and useful life, she rests in hope, leaving her children, and numerous friends to mourn her loss; yet we sorrow not as others, which have no hope. May she quietly sleep in Jesus, undisturbed by the perplexity and distress of nations, until the life-giver shall appear.

JOSEPH CARR.



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### Editorial.

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#### Over Zealous.

ZEAL "according to knowledge," is commendable, but zeal, without knowledge, is dangerous. The latter, Paul says, "has kinsmen according to the flesh" possessed. Consequently, being ignorant of God's plans, they zealously opposed them. Paul himself was one of this class before his conversion. Testifying concerning himself, he says he "was zealous towards God," and "persecuted (the saints) unto the death, binding and delivering into prisons both men and women." Acts xxii: 3, 4. Again he says he was "exceedingly zealous of the traditions of his fathers." But did this great zeal profit him? No. It was injurious rather than profitable, because it was not in harmony with God's revealed will.

In our day there are many such as Paul was then. Ignorant men, self-willed, and yet "exceedingly zealous of the traditions of their fathers." Men who are puffed up, and who go about seeking opportunities to display their knowledge and zeal. We have an instance of this kind that came to our notice a short time since, in a letter we received from a brother in Prairieville, from which we extract the following:

DEAR BROTHER:—I intended to have written before, but have neglected it, to inform you of a circumstance that occurred relative to one of my HERALDS. The number for the first of March the postmaster let go out of the office to an old Baptist, to read. He told me that he did not like it, so HE BURNED IT UP. If you have an extra copy, please send it on.

This spirit of intolerance is akin to that which obtained during the darkest days of the Papacy. It is a spirit, which, if it had the power, would stifle all investigation of Bible truth, and measure out a creed for the belief of all men. More than this, it would destroy by force, all opposition, and would inaugurate the bloody scenes of Papal rule and oppression. It would not only burn up the writings of all those who opposed them, but would make examples of the writers themselves. The stake and the rack would be brought into requisition again, and the cries of their victims would once more rend the air. Thank God, the power is broken which would accomplish its hellish designs in this way, and we are free to sound out the Gospel call to perishing mortals, without fear of successful opposition. Of course, we cannot compel such bigots

as the one spoken of above, to hear the sound thereof, but the world will suffer no loss in consequence. God's purposes will be accomplished still. We can but pity the ignorance and superstition of the man who can be guilty of such deeds, and our worst wish for him is, that, like Paul of old, he may yet be led to see the error of his way, and serve the Lord acceptably.

W.

## Words for the Household of Faith.

[Communicated for the Herald.]

### Submission a Christian Duty.

"Submitting yourselves one to another in the fear of God." Eph. v: 21.

BELoved Brethren, this language is both Apostolic and authoritative, and is, moreover, true Christian doctrine. The fact that it was written more than eighteen centuries ago, has in no wise impaired its force and importance, for it is just as applicable to us, and as needful that we learn, and practice this doctrine now, as it was for the disciples at Ephesus, in the first century of the present era.

In enjoining the principle of submission, the Apostle was but requiring the practice of that which the Great Teacher, Jesus, our Lord and Master, had abundantly exemplified in His own character, and He has said, "learn of me." He was submissive to all that His father required of Him, and never do we find Him fretting, repining, and rebelling, against the Father's will. It was prophetically said of Him, "I come to do thy will, O God." When to Him the people returned evil for good, cursing for blessing, he resented it not, but meekly submitted Himself to Him who judgeth righteously. And when called to drink the last bitter cup, he meekly acquiesced, saying, "not my will, but thine be done," and drank it up.

The Apostles were submissive. Jesus called; they obeyed. They left their occupations, their homes, their friends for Him, yes, their own testimony afterwards was, "Lo, we have left all and followed thee." When He sent them forth to preach the Glad Tidings, without purse, scrip, or change of raiment, they reasoned not against it, but submitted to His directions. When He taught them not to exercise lordship over each other, seeing they all were brethren, they remembered the lesson and submitted one to another, hence there was no emulation, strife, rancor, nor lordship amongst them. In turn they became teachers, for Jesus sent them to teach the *discipled ones* to "observe all things whatsoever I have commanded you," hence, among other things which they had learned, we find them enjoining the duty of submission and obedience.

I. To themselves as those whom Jesus had chosen in His stead to preach and to teach. Jesus had said to them, "He that heareth you, heareth me;" thus He recognized obedience rendered to their commands as done to Himself.

II. To overseers or rulers; because on them devolved the oversight, guidance, and feeding of the flock, "that ye submit yourselves to such, and to every one that helpeth with us, and laboreth, 1 Cor. xvi: 16. "Obey them that have the RULE over you, and submit yourselves, for they watch for your souls, as they that must give account." Heb. xiii: 17.

III. That the younger submit to the elder, or seniors in the congregation, "Likewise, ye younger, submit yourselves to the elder. Yea, all of

you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble." I Pet. v: 5. Due respect to age, as well as to station, has been enjoined strictly upon God's people in every age, and it commends itself as eminently right and proper, to every right-minded individual.

IV. To parents. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." Eph. vi: 1, 2, 3.

This teaching plainly shows, that though parents and children may both be members of the congregation of Christ, and hence be brethren, and members one of another, that this new relationship does not absolve them from that filial respect, reverence and obedience which is due from children to parents.

V. Servants to masters, and masters to servants. Respecting these the Apostle enjoins submission and obedience, and this is required absolutely, whether the service rendered be appreciated and requited as it ought to be or not; and further, this service was to be rendered in singleness of heart, not with eye-service as men-pleasers, but as *servants* of Christ, doing the will of God, regarding the service rendered as done to the Lord, and not to men, "knowing that whatsoever good thing" they do, the Lord will recompense them for it. These directions principally refer to bond servants, but not exclusively so, for he also includes the free, as may be seen in the eighth verse. And concerning masters, it is said, "and ye masters, do the *same things* unto them, forbearing threatening." "Give unto your servants that which is *just and equal*; knowing that ye also have a Master in Heaven," and that he that doeth wrong, shall receive, or be dealt with according to the wrong done; for there is no respect of persons with Him. Thus believing masters and believing servants are alike servants of the Lord Christ, with whom worldly *rank and station* are accounted nothing. Thus it is seen that the doctrines of Christianity are equalizing in their tendency, they humble the pride and haughtiness of men, and exalt the lowly; and show the necessity of submitting to one another.

VI. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything." Eph. v: 22-24. This is plain teaching, and easy to understand, but I know that to many wives it is very unpalatable doctrine; yet why should it be? Sister! will you impeach the wisdom and goodness of God? Is there injustice with Him? are not *all* His commandments just and right? Do you think it wrong in Jesus Christ to require the Church to be submissive to Him as its head? for that is the measure of the submission required of you.

But the husband who governs, must govern according to law, for he also is under law to Christ; and the principle of government is the principle of Love. For Christ loved the Church and gave Himself for it; and so husbands are to love their wives, and hold themselves ready to lay down their lives for them.

When this principle is recognized as the principle of government, think you, sisters, that there will be any difficulty in rendering obedience to its dictates? The bonds of love are silken cords; but if a husband forgets the law of love, and presumes to govern by arbitrary authority, he must answer for it, to the author of the law. Sisters! are any of you free from the law of a husband, take heed, that when you enter into bonds, that you presume not to transgress the Divine law which says, "She is at

liberty to be married to whomsoever she will, ONLY in the Lord." Then though bound to obey the law of your husband, according to the law of love, your husband also will be amenable to the law of Christ.

VII. Finally, this Christian duty of submission is enjoined upon all the brethren in the congregation. "Submitting yourselves one to another in the fear of God." Verse twenty-one. Hence, we see that while submission is enjoined upon different classes in the brotherhood, respectively, according to their different stations and conditions, here *all* are included. "For," said Jesus, when He legislated against rivalry and lordship, "all ye are brethren."

What! says one, shall I submit to brother A. and B., or sisters C. and D.? Why, I think myself equal to any of them, and as able to understand the Scriptures, and viewing many things differently, I consider my opinion is as good as theirs; I will not submit.

Brother, sister, remember this is a question of submission to a Divine law, and is imperative, and not one of opinion, nor of the relative goodness, or correctness in knowledge of yourself, or of A. and B. Hear it again, "Submitting yourselves one to another in the fear of the Lord." Now remember that whosoever refuses is found in the ranks of him "who opposeth and exalteth himself above" what is of Divine authority, and is the enemy of God, and a rebel against His Government. Now the Word teaches that "rebellion is as the sin of witchcraft, and stubbornness is as idolatry." On this account, Saul was rejected from being King over Israel.

See you not, brother, sister, that you are no more required to submit to A. and B., or C. and D., than they are to you and all others. Therefore, let submission be mutual and unconstrained. What are we to understand by submitting to one another? what does it involve? It involves this, that as we are all brethren—members of one family, we should be kind one to another, love as brethren, be pitiful, courteous, that no one should think of himself more highly than he ought to think, and though gifts may differ, and ability, whether mental, physical, or pecuniary, that each use what they possess for the welfare and general good of the body, so that none lack the necessaries of life, and let none be burdened through neglect of each to bear a part, "distributing to the necessities of Saints," says the Apostle. A *selfish* spirit is incompatible with a Christian spirit; hence the *unselfishness* of Christ Jesus is to be a predominant trait in the character of those who are His. Otherwise, we shall not feel that regard for each other which will lead us to be submissive and confiding in each other, so that if one hath joy, the rest may rejoice with them and share their joy. If one has cause for heaviness, and is bowed down with grief, the others may sympathize with them, and help to bear the load, and pour into the wounded spirit the balm of consolation, and give them the "oil of joy for mourning, and the garment of praise for the spirit of heaviness." Bear ye one another's burdens, and so fulfill the law of Christ. Rejoice with them that do rejoice, and weep with them that weep.

The Apostle James says, "Confess your faults one to another, and pray one for another, that you may be healed." What is this but another form of mutual submission. But who likes to be thought faulty, much less to confess their faults, and seek for the intervention of brethren, lest the consequences of their faults should be visited upon them? Confession of faults is not agreeable to human nature, however excellent the teaching and wholesome the practice. Obedience to Apostolic injunction is obedience to Christ, and obedience to God. Hence, says this same Apostle, "submit

yourselves, therefore, to God. Draw nigh to God, and He will draw nigh to you." But how can any one draw nigh to God, only by keeping His commandments? "Ye are my friends (said Jesus,) if you do *whatsoever* I command you." To hearken to the voice of the Lord, and obey Him, is better than sacrifice and more acceptable than whole burnt offerings.

But we are further instructed that this submission to each other is to be "in the fear of the Lord." "The fear of the Lord is the beginning of wisdom." Again, it is written, "Fear God, and keep His commandments, for this is the whole duty of man." Hence, a blameless walk according to the ordinances and commandments of the Lord, is a token of wisdom, for in the keeping of His commandments there is great reward. Are we children of God? then the reverence and love we owe Him as our Father, ought to lead us to fear Him. "For, whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." But it is in love, not in anger, and for our faults He chasteneth us, that we may remember and obey Him. Therefore, we ought to fear Him, because while He is able to support and succour, and strong to defend His children, He is all-powerful to punish the rebellious, for "our God is a consuming fire." Further, we ought to fear Him because of the "exceeding great and precious promises" He has graciously given us, and will faithfully perform, if we are willing and obedient. The contingency rests with ourselves.

Fear Him ye Saints, and you will then,  
Have nothing else to fear,  
Make you His service your delight;  
Your wants shall be His care.

It must be obvious to all, that in every large family there are many duties, the performing of which devolve upon the members of the household. And, if the family is well ordered, each will know their proper place, and sphere of action. And, like well-adjusted machinery, there will be no creaking, or jarring, but all will run smoothly and harmoniously. And so it ought to be par-excellence among the members of Christ's house. What a happy state of things that would be! What a delightful foretaste of heavenly bliss! What a realization of the language of the Psalmist, "Behold what a good and pleasant thing it is for brethren to dwell together in unity." Were this so, who would absent themselves from the ordinances of the Lord's house? Would they not rather anticipate the time, and be glad when the morning of the first day dawned, and feel as did David, when he said, "I was glad when they said unto me, come, let us go up to the house of the Lord, our feet shall stand within thy gates, O Jerusalem."

Did we realize this, brethren, who would be the absentee? What room would there be for strife and envy? Would not bickerings, backbitings and evil surmisings flee away? Undoubtedly; for a Christian Church animated by the true spirit of Christ, would afford no harbor for such evil works. Then, brethren, seek the attainment of this desirable end by submitting yourselves one to another in the fear of the Lord. Z.

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SING and rejoice, O, Daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord, and many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. Zech ii: 10, 11.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
 JESUS. \* \* \* "They received the Word with all readiness of mind, and searched the Scriptures  
 daily, whether these things were so, therefore, many of them believed."—Acts xvii: 11, 12.

### The Spirit of Man—What is it? No. 5.

#### OBJECTIONS CONSIDERED.

We shall not attempt, in this place, to make a formal reply to *all* the objections that may be offered to what we have advocated in previous pages. A brief consideration of the more prominent ones, will suffice for the whole. There are a few passages of Scripture which are sometimes adduced as objections to the doctrine of man's mortality and unconsciousness in death. These appear as objections only on first sight; a little thought in comparing Scripture with Scripture, is all that is necessary to remove the difficulty, and obtain the desired harmony. If, however, a man prefers to believe the traditions of men, rather than the teachings of God's Word, no effort of ours to convince such of error, will be likely to succeed. For such we do not write; but for those who have a desire to know the truth and are willing to accept of it. For this class of readers we are willing to do all in our power to enable them to see what the Lord has said upon this subject.

The first passage we notice is found in 1 Cor. v: 5. "Deliver such an one unto Satan, for the destruction of the flesh, that the (*pneuma*) spirit, may be saved in the day of the Lord Jesus."

The above text, has reference to a person who had committed the crime of *incest*, and for this reason the Apostle orders the Church at Corinth, to put him out from among them, turn him over to Satan, for the destruction, or punishment of the flesh, "that in spirit he may have life in the day of the Lord Jesus," as rendered by the Syriac. The idea seems to be, that such an one turned over to the adversary for punishment, would thereby learn obedience, and repent of his sin, and be saved in the day of the Lord Jesus.

The second passage is found in Heb. xii: 18-24. "Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words, \* \* \* but ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly and Church of the First Born, which are written in Heaven, and to God the judge of all, and to the (*pneuma*) spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel." In the above language, the Apostle draws the contrast between the things pertaining to the law emanating from Sinai, and the things of the Gospel. We have come to the preaching of the things Paul here enumerates, and will in fact see these things literally verified if we shall be found among that number who, continuing unto the end, shall be made perfect. Christ will come with His angels, and will sit upon the throne of His glory in Mount Zion, and Jerusalem. See Isa. xxiv: 23; Luke i: 32, 33; Matt. xxv: 31-34; Micah iv: 7, 8. With Him, then, will be His Saints, who will be participants in the honor and glory of His Kingdom. All this transpires upon earth, and not somewhere in the skies, as many suppose. Mount

Zion and the New Jerusalem, spoken of here, is the identical Zion and Jerusalem spoken of by the Prophets, located in the Holy Land, and where David and his successors reigned as kings over Israel, Jesus is to occupy the throne of his father David, (Isa. vii: 6, 7,) and will restore the Kingdom to Israel, and rebuild Jerusalem, so that in truth it shall be called the Heavenly City. When this work is accomplished, the Saints of God, the brethren of Jesus, will have been raised up from the death state, and with the living Saints will possess the nature of angels, having become spiritual beings by the perfecting operation of God's Spirit. Paul, referring to a long list of the faithful dead, says, "and they all having obtained a good report through faith, received not the promise, (or things promised,) God having provided some better thing for us, that they, without us, should not be made perfect." Heb. xi: 39, 40. This language of Paul makes the whole matter plain. The faithful who have lived before us, have died in faith, not having received the things promised. They are waiting in the dust, until the time shall come, when, according to Paul and John, the seventh and last trumpet shall sound, and the time comes that the dead should be judged, and that thou shouldst give reward unto thy servants the Prophets." Rev. xi: 15-18. Then all those who shall be approved of God, and accepted as just ones, will put on incorruptibility, and be made perfect by the power of God's Spirit. The spirits of just men made perfect, does not, therefore, signify the perfecting of just men's immortal souls. If they were already immortal, they could not be made perfect, for incorruptibility and immortality is perfection itself. But mortal men, who have overcome sin, whether they be living or dead, can and will be made perfect by putting on immortality. When the Son of Man shall come in the glory of His Father, and all the holy angels with Him, then shall He "reward every man according to His work." There is no such thing as getting reward, or being made perfect until that time.

The third text occurs in 1 Pet. iii: 3; "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart in that which is *not* CORRUPTIBLE, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This text is sometimes presented as proof that there is in man a something that is not corruptible, in other words, a something that is immortal, and not subject to death. The text, however, says nothing about an intelligent immortal spirit. The sentiment of the passage is simply this, instead of putting on external ornaments in the way of braiding the hair, and wearing of jewelry, decorate the inner man of the heart, with that which is incorruptible, viz.: a meek and quiet spirit, or disposition of mind. Let the thoughts and affections be pure and holy, is what the Apostle requires.

This leads us to notice in the same connection another text, often quoted as an objection, and not unlike the one noticed above. It occurs in 2 Cor. iv: 16, where Paul refers to the inward man, saying, "but though our outward man perish, yet the inward man is renewed day by day." This text has been considered by some as strong proof of two men in one. The outward man is claimed to be the physical body, and the inner man the immortal soul. But our opponents assume the very thing they ought to prove. Instead of assuming that the inward man means the immortal soul, they ought to prove it. But this cannot be done; there is no text to prove that there is an immortal soul. Paul says, his inner man is renewed day by day. Can the undying spirit, or soul, of which clergymen talk so much, grow old, so as to be renewed day by day? It is absurd to talk about an immortal spirit entity in man *being renewed*. As well might we

talk about God Himself being renewed day by day, as to affirm the same of a being of like nature. Clergymen affirm that the inward man is a part of Deity, and in the same breath tell us that this part of Deity in Paul, was renewed day by day. Such is the folly and absurdity of immortal soulism. Let us, then, determine what is Scripturally correct by the phrase

#### INWARD MAN.

We have already seen what orthodoxy, so-called, assumes it to be. In Eph. iv: 22, 23, Paul says, "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man which after God is created in righteousness and true holiness." Here Paul speaks of two men, the old and the new, both of which pertain to the mind, hence, he says, be "renewed in the spirit of your mind." The old man, or former disposition of mind, he says is corrupt, i. e., sinful. This sinful, corrupt man however, must be put off, and the new man put on. But how? By the process referred to in Rom. xii: 2. And "be not conformed to this world, but be ye transformed by the *renewing of your mind;*" also in Eph. i: 18, "the eyes of your *understanding being enlightened,* that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints." By virtue of the Brethren at Colosse, having experienced this renewing process, which comes through enlightenment of the mind, Paul writes to them, "And you that were sometime alienated and enemies by your mind, in wicked works, yet now hath He reconciled," and in iii: 10, proceeds further, "And have put on the new man which is renewed in knowledge after the image, or likeness of Him that created Him."

The inward man, then, Scripturally defined, is a disposition created after the likeness of God. Paul, persecuted from city to city, and worn out with fatiguing labors and journeyings, could truly say, "though our outward man perish, still our inward man (that patient, hopeful, rejoicing state of feeling, or disposition of mind) is renewed day by day." He had "Christ formed within him the hope of glory." Hence, he could say, as on another occasion, "I delight in the law of God after the *inward man.*" Rom. vii: 22. This inward man which was in the Apostle Paul, is not in possession of everybody, from the fact that Christ is not formed within every man, "the hope of glory." In order to have the inward man, it is necessary to be enlightened in the Gospel of the Kingdom of God, and to have undergone that change which an intelligent and child-like obedience to it effects. Such an one will have believed the things concerning the Kingdom and name of Jesus, and have been immersed into the Christ for the remission of sins. This is necessary in order to attain unto that reconciled, hopeful, and Christ-like disposition of mind, which is expressed in the phrase, "Christ formed within you the hope of glory." When, therefore, religious teachers assume that the "inward man," is an immortal soul, or deathless spirit, they make an exhibition, not of wisdom, but of their ignorance, they know not what the Gospel is, have not obeyed it, and have not, therefore, been renewed in their mind, and are incompetent to Scripturally define the inner man, of which the Apostle speaks.

We have now examined some of the more prominent objections; there are others which we cannot consider in this place for want of room; besides some of them do not come under this head. We, therefore, submit the foregoing to the judgment of the candid reader, hoping that what we have written, shall be instrumental in making manifest the truth upon this subject.

M.



[SELECTED.]

## "The Promise Made of God unto the Fathers."

The following excellent article we copy from a work entitled "Elpis Israel," in which the writer clearly points out the hope that Israel entertained of realizing the promises of God, by a resurrection from the dead. This resurrection, he claims, will be accomplished by the energizing spirit of God re-fashioning the ruined bodies of His saints. They will be "brought out of the ground (not mortal) but glorious, incorruptible and powerful, equal to the Elohim, fully made perfect, and fit for the Kingdom of God." This is in perfect harmony with Paul's statement that "the dead will be raised incorruptible," and we believe it.

## "THE HOPE OF ISRAEL."

THERE is no one, I suppose, who reads the Scriptures but admits that Paul was persecuted, being imprisoned, scourged, arraigned, and manacled, because he preached the Gospel of the Kingdom in the name of Jesus. This is admitted by all. It matters not, then, in what terms he states the *cause* of his trials, it will all amount to this declaration, namely, "for the Gospel I am called in question, and am judged, and bound with this chain."

But, we will let the apostle state his case in his own words. When he stood before Ananias, the High Priest, and the council of the Jews, he cried out, "on account of the *hope*, and resurrection of dead persons (*νεκρωτων*) I am called in question." Acts xxiii: 6. But, it may be asked here, "Concerning what hope was the question between Paul and his persecutors about?" He tells us in his defense before Agrippa: "I stand and am judged," says he, "for the *hope of the promise* made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which *hope's sake*, King Agrippa, I am accused of the Jews." Acts xxiv: 6. Now, from this statement, it appears,

1. That God has made a certain promise to the fathers of Israel.
2. That this promise became the *hope of the nation*, and was, therefore, a national question.
3. That this promise had been the hope of the twelve tribes in all their generations; was the ground of their worship; and that they hoped to attain to it by rising from the dead.

But we have a still plainer avowal, if possible, of the identity of this national hope with the hope for which the apostle suffered so much. The Lord Jesus had appeared to him after his arraignment before Ananias, and said to him, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness, also, at Rome." When he arrived at this city, he called the chief of the Jews together, and told them that he had nothing to accuse his nation of, but had sent for them to inform them how matters really stood. He then told them how it was they found him in the custody of a Roman soldier, with fetters upon his person: "On account of THE HOPE OF ISRAEL," said he, "am I bound with this chain." Acts xxviii: 20. This is conclusive. *The hope of the promise made to the fathers* was, and, indeed, is to this day, *the hope of Israel*; and for preaching this hope, and inviting the Gentiles to a participation in it, without other circumcision than that of the heart, he was

denounced as a pestilent fellow, and unfit to live. Acts xxiv: 5, 6; Acts xxii: 21, 22.

But what was the hope of Israel about? The answer to this question is easy. Having made the chief of the Jews at Rome acquainted with the cause of his appeal to Cæsar, they remarked to him that they should like to hear of him what he thought upon the question of the national hope, as so strenuously contended for by the sect of the Nazarenes. As it was not, however, convenient then, they appointed a future day when they would meet him, and hear what he had to say upon the subject. Accordingly, at the time appointed they came together, at Paul's lodgings, and he proceeded to lay before them his thoughts upon the subject of Israel's hope. But I cannot do better than to state what he did, in the words of Luke, who says that "he expounded and testified to them *the kingdom of God*, persuading them concerning Jesus, *both out of the law of Moses and out of the prophets*, from morning till evening." Acts xxviii: 23. Now who can be so dim of vision as not to perceive that the subject-matter of the hope of Israel is the Kingdom of God? And observe, that in giving his thoughts of the national hope, the apostle's persuasions turned upon things concerning Jesus. The Kingdom of God and Jesus were the subjects of Paul's testimony, when he preached "the hope of Israel," or "the hope of the promise made of God unto the fathers." Having begun his testimony with the chiefs of the Jews, some of whom received it, he continued to publish it for two years, in his own hired house, to all that visited him, "preaching *the Kingdom of God*, and teaching those things which concern the Lord Jesus Christ, with all confidence." Acts xxviii: 30, 31. In this way he bore witness for Jesus in Rome, as he had done before in Jerusalem.

But, one might say, if the hope the apostle preached, and the hope of the twelve tribes, were the same hope, why was he persecuted by the Jews? The answer is, because Paul, and the rest of the apostles, testified that Jesus, whom they had crucified, was the king whom God had anointed to be the judge of Israel in his kingdom, of which they were the natural born citizens. They had been constituted "a kingdom of priests, and a holy nation" by the covenant of Sinai, and had, on that occasion, accepted Jehovah as their king. They were, therefore, the Kingdom of God. In after ages, they had demanded a king who might go in and out before them. He gave them David; and promised to *raise up* from among his descendants, sleeping in the tomb, a king, who should be immortal, and reign over them for ever, according to the provisions of a new constitution. Now, the apostles testified that God had raised up Jesus from among the dead for this very purpose; and had sent them to the Jews first, to inform them that if they desired to reign as princes over Israel and the nations with his king, it was enough for them to be natural born descendants of Abraham; but that they must acknowledge Jesus as King of Israel, and walk in the steps of Abraham's faith. They testified, furthermore, that, if they would not acknowledge him as their king, seeing that the Kingdom and Empire of God would require kings and priests to administer its affairs, they would turn to the Gentiles and invite them to accept the honor and glory of the kingdom, upon terms of perfect equality with Israel; for so the Lord had commanded them to do. This mortified the Jews exceedingly. They despised Jesus because of his poverty and ignominious death. A suffering and crucified king was a reproach to the nation in their esteem; and to be put on a level with Gentiles, whom they regarded as "*dogs*," filled them with indignation and madness against the preachers of such pestilent heresies. But it

was the apostolic mission to withstand their fury with "the testimony of God;" and to establish their preaching by what is written in the law of Moses and the prophets, and by what they had seen and heard, and which was attested by the power of God exhibited in the miracles they performed.

We have, then, arrived at a great truth, namely, that the "one hope of the Gospel" preached by the apostles to the Jews first, and afterwards to the Greeks, was "the hope of Israel;" that the subject of it was the Kingdom of God and Shiloh; and that these were the matter of the promise made to the fathers. It remains for us now to look into this promise, so that we may come to understand it well; for its provisions are the things of the kingdom; and to be ignorant of these is to be without understanding, and, therefore, faithless of the Gospel of Christ. The apostle Paul, who will be our interpreter, tells us that the promise, which is the subject of the "one hope," was made to "the fathers." This is a phrase which signifies, sometimes, the predecessors of the generation of the apostle's time, who were contemporary with the prophets; Heb. i: 1 and at others, the fathers Abraham, Isaac and Jacob. Exod. iv: 5. 1 is in the latter sense the apostle uses the phrase in connection with "the promises;" for, speaking of Abraham, Isaac and Jacob, he says, "these all died in faith not having received the promises;" that is, the things contained in the promise; and after adding "a cloud of witnesses," who lived in after ages, and who illustrated their faith in the promise made to the fathers, he concludes by saying, "these all, having received a good report through faith, received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect," Heb. xi: 13, 39, 40, by a resurrection from the dead to inherit the kingdom. They must rise from the dust before they can receive the promise. They are imperfect now, being in ruins. But when they are re-fashioned by the Spirit of God, and come out of the ground, glorious, incorruptible and powerful men, "EQUAL TO THE ELOHIM," they will have been "made perfect," and FIT FOR THE KINGDOM OF GOD. But they are not to be thus perfected until all the believers of the promise are brought in; for all the faithful of all previous ages are to be perfected together.

The study of the promise, unconnected with the study of the fathers, is impossible. Those who are ignorant of the biographies of Abraham, Isaac and Jacob, must be ignorant of the Gospel; for these patriarchs were the depositories of the promises, Heb. xi: 17, which constitute the gospel-hope; and of them, Abraham is especially designated as the holder of the promises, Heb. vii: 6—*τον εχοντα τας επαγγελιας*. It is for this reason that a man must become of Abraham's seed by adoption through Jesus Christ. Unless a son of Abraham by a like faith and disposition with him, neither Jew nor Gentile can share in Abraham's estate. It is only Abraham's spiritual family that can divide with them the promises he holds. God has made him the spiritual father of mankind, and the Lord Jesus the elder brother of the family. If, therefore, a man becomes a brother of Jesus, he, at the same time, becomes a son of Abraham; for Jesus is Abraham's seed, and was in the loins of Isaac when Abraham offered his only son, and received him from the dead again—in a figure. If the reader understand this matter, he will fully comprehend the meaning of the apostle's saying, that believers "are all the children of God (being Abraham's) by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ. And if Christ's, THEN Abraham's seed, and heirs according to the promise." Gal. iii: 26-29.

[Communicated for the Herald.]

**Christianity—Its Truth, Uses and Promises.**

In presenting this subject, I shall first introduce what I consider as some of the evidences of the truths of Christianity, and the Scriptures as the revelation of them. Secondly, the fitness of Christianity for man's necessity as to character, mental purity, etc. And thirdly, what are the blessings promised through the means of Christianity, and where and when they will be reaped.

**I. THE EVIDENCES OF CHRISTIANITY, ETC.**

In an article of this character, it would be impossible to present one-tenth of the evidence that might be adduced in relation to the first point, therefore, I shall content myself with presenting what I look upon as chief evidences, those which may be easily comprehended. First, then, prophecy and its fulfillment recommends itself to us as good proof of high authority in the matter. The man that could predict an event a thousand years before it transpired, surely had aid from a source infinitely more powerful than that possessed by mortals, and a case of this kind might be held as convincing evidence of the true nature of the persons or systems concerning which prediction is made. This fact is clearly and abundantly exemplified, in the relation of the New Testament Scriptures to the Old, and eminently so as regards the person and mission of the Messiah. I will cite a few examples. Passing over the prophecies made by Moses, Samuel, and other Prophets, I will select a few of David's predictions as to the point. In the second chapter, he says, "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed." Again, in the twenty-second Psalm, "My God, my God, why hast thou forsaken me, all they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, he trusted on the Lord that He would deliver him, let Him deliver him, seeing he delighted in Him." "They gaped upon me with their mouths," "they part my garments amongst them, and cast lots upon my vesture." Now, I apprehend that more than the power of man enabled David to speak those things (which had their fulfillment in the humiliation and death of Jesus Christ), about one thousand and twenty years before Christ was born.

I will not at the present time cite more proof from David, but rather refer you to the fifty-third chapter of Isaiah. That beautiful chapter graphically describes the humiliation, sufferings, and death of Jesus, seven hundred and twelve years before He was born. These fulfilled prophecies I accept as ground-work for a hope of the fulfillment of those yet future. The New Testament writers frequently refer to the fulfillment of prophecies regarding Christ as proof of His Divine origin and mission. They invariably (as well as Christ Himself) appealed to the rationality of men, as to what they offered for credence. Christ says: "If I had not done among you work which none other men did, you had not had sin. But now you have no cloak for your sin," "if you believe not me. Believe me for the work's sake, for they bear witness of me." With these brief remarks, I come now to the second part of the subject,

**II. THE FITNESS OF CHRISTIANITY FOR MAN'S NECESSITIES, AS TO REGULATION OF CHARACTER, MENTAL PURITY ETC.**

A look at the world and its corruptions might satisfy any man, that something is sadly wrong. It is manifest that truth, righteousness

and justice, do not hold universal sway, although it is admitted that such would be the better state of things for humanity. All so-called Christian Governments aim at making those principles the ground-work of their laws, yet, it is notorious that in their workings they all fail to approximate even to their exemplification, consequently, the world is yet what it has been for ages past, the scene of strife, bloodshed, cruelty, oppression, deception and dishonesty, with all the evils consequent upon sin in humanity. It is clear that the world at large is far behind what it should be to be happy, both in an individual and collective capacity. What then, can Christianity do for it? will its principles suit its wants, and are its hopes, and promises a sufficient incentive to draw men to the love and adoption of it? The Mosaic economy, which was a "shadow" of the Christian, aimed at moral purity and righteousness in its rites of cleansing and the administration of justice. But Christianity holds up to our view a Holy God, "who will not behold iniquity, and cannot look upon sin," and this exemplified in the person and character of Jesus Christ, His Son, who was holy, harmless, undefiled and separate from sinners." Love to this person and character manifested by a belief in and obedience to the words He has spoken, is held as the basis of hope and interest in Divine things. It is said, therefore, that "love is the fulfilling of the law." This is reasonable, for if a man loves truth, justice, holiness, etc, he will certainly cling to them, and make them the rule of his life and conduct.

The life of Christ, is a grand exemplification of moral purity, love, mercy, forbearance, justice, and all the virtues which even heathen philosophers have advocated as remedies for human woes, and calculated to promote human happiness. This, then, is a grand proof of the truth and Divinity of Christianity, as revealed in the Bible. It is eminently calculated to promote human happiness, both in its isolated and collective conditions. Look at humanity without it, see the victims of the evils it condemns; the drunkard, the whoremonger, the miser, the profligate, and the covetous person with the woes attending each. Truly, indeed, existing facts, sufficiently prove that "the way of the transgressor is hard," that "there is no peace to the wicked," and that, though "hand join in hand," "the wicked shall not go unpunished." What a contrast between this and "peace that passeth all understanding," the peace that follows right living—the rewards, in fact, that attend adherence to the precepts and principles of Christianity. It is very true in figure, that,

The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the Heavenly fields,  
Or walk the golden streets.

Those precepts and principles brightly illumine every page of the New Testament. Hence, to us (even in this dark day), it is of inestimable value. Happy for us if we can say with David in cheerful responses, "the statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes, the fear of the Lord is clean, enduring for ever. The judgments of the Lord are true and righteous altogether," "more to be desired are they than gold, sweeter also than honey, and the honeycomb. Moreover, by them is thy servant warned, and in keeping of them there is great reward."

### III. WHAT ARE THE BLESSINGS PROMISED THROUGH THE MEANS OF CHRISTIANITY? AND WHERE AND WHEN WILL THEY BE REALIZED?

I might remark at the outset, that *life* is indispensable to the enjoyment of rewards and blessings; hence, I must be able to prove that "life and

immortality is brought to light through the Gospel." The Apostle so remarked, and gives his reasons for it. These I hope to produce as I proceed.

The Gospel (or good news) connected with Christianity, relates to certain rewards which flow through this channel. The details of means to bring about these rewards cannot be the Gospel itself, properly speaking, only so far as they are means to an end. Thus, the death of Christ is often held up as the Gospel, but what good news would attach to that fact, if it went no further. And even though Christ were risen from the dead, the Gospel would not be complete if results did not follow. The immediate blessings resulting from this rising of Christ from the dead is that He "became the first fruits of them that slept." Here comes in the doctrine of a resurrection from the dead, which is indispensable in relation to blessings. Read the fifteenth chapter of first Corinthians, which clearly argues the matter.

In studying the blessings to be reaped by means of Christianity, we must have recourse to the Old Testament, where we shall find them clearly revealed. The New Testament records a partial fulfillment rather than any new revelation in regard to them. I will pass by the promise made to Eve, that the "seed of the woman should bruise the serpent's head," (which really is the first Bible promise made to fallen man, and can only have its fulfillment in Christ,) and begin my citation of promises with that made to Abraham. Abraham is spoken of as the father of the faithful, and the Gospel preached to him is good news to all his faithful followers up to the time of its fulfillment. In the commencement of the twelfth chapter of Genesis, we find the first record of the promises made to Abraham, "The Lord said unto him, get thee out of thy country, and from thy kindred, unto a land that I shall show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, \* \* \* and in thee shall all the families of the earth be blessed." In the thirteenth chapter and fourteenth verse, the Lord said unto Abraham, "lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." Then, again, in the fifteenth chapter, He reiterates the promises, but in the same connection predicts trouble in store, and tells Abraham that he shall go to his fathers in peace, and that he shall be buried in a good old age.

Before proceeding further, I will introduce the words of some of the New Testament Christians in regard to Abraham and the promises made to him. Read the famous address of Stephen, (Acts vii.) He says, "The God of glory appeared unto our father Abraham, when He was in Mesopotamia, and said unto him, get thee out of thy country, etc., and He gave him none inheritance in it, no, not so much as to set his foot on, yet He promised that He would give it *him* for a possession, and to his seed after him, when as yet he had no child." In Hebrews xi: 8, we read, "By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed, and He went out, not knowing whither He went, by faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." "And these all having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect." This being made perfect, must of necessity include the fulfillment of all

the promises in the age to come. The promises made to Abraham, were afterwards repeated to Isaac and Jacob.

In the forty-ninth chapter of Genesis, we find that Jacob is about to die. Calling his two sons together, he, as a Prophet, tells them their future, as federal heads, or representatives of peoples to be born. Coming to Judah, he says, "Judah, thou art he whom thy brethren shall praise, thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee," "the sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto Him shall the gathering of the people be. There can be no doubt about who is meant by Shiloh, as it is a matter of history now, that the lineage of Jesus Christ is due to Judah, as a direct ancestor to David, and from him down to Joseph, the father of Christ, or even Mary His mother, overcoming the mystery of His begetting as not being the fleshly son of Joseph.

The exodus of the children of Israel from Egypt is interesting as an immediate fulfillment of the prediction made to Abraham, concerning the peculiar people. They had nearly completed the four hundred years of servitude, and the nation that enslaved them had to be punished for the same. Moses arose upon the scene as leader, lawgiver and Prophet. Then came to pass the plagues of Egypt, which brought trouble to Pharaoh and his people, that they might be glad to let Israel go. Making pursuit, however, they fell into a signal retribution, by being swallowed up in the Red Sea, and thus was the God of Abraham glorified in Israel. Moses, then, as leader and chief in Israel, submitted to them his economy, which was to act as a "schoolmaster to bring them to Christ." Aiming at physical and moral purity, it was intended to beget in them a character like unto that which Christ at length exemplified. The last chapter gives an account of the death of Moses. See him on the top of Pisgah, his eye rests on the land of promise, and the Lord says unto him, "this is the land which I swore unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over hither." Moses died in faith, not having received the promises, still he looked forward to a time when death should not have dominion over him. He, in anticipation, could view Shiloh, even Christ, who would abolish death, and by bursting its bars himself would in process of time (at His second advent), bring about a glorious resurrection of those "sleeping in Him" and, taking to Himself the power, would inaugurate the Kingdom long predicted and hoped for by Prophets and Kings, and all His followers, in all ages; a time when "all kings shall bow down before Him," and all nations shall be blessed in Him, and all nations shall call Him blessed. Then shall come to pass the saying of the angel to Mary, "He shall be great, and shall be called the Son of the Highest, and the Lord shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end."

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THE Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land, and the strangers shall be joined with them, and they shall cleave to the house of Jacob, and the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids. Isa. xiv: 1, 2.

## Sabbatarian Criticism.

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### The Law of God. No. 3.

DID Christ and His Apostles teach the perpetuity of the ten commandments during the present dispensation? The following language of Christ is urged as proof to sustain the affirmative of this question. "Think not that I am come to destroy the law or the Prophets, I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no-wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." Matt. v: 17-19. It is affirmed that the foregoing law, of which Christ spake, shall continue till heaven and earth shall pass. Christ does not so affirm. He only affirms that heaven and earth would sooner pass away, than that the law should pass away, *till* all, from the greatest to the smallest of its commandments should be fulfilled. Thus teaching that having attained the end for which these commandments were given, they would pass away.

Again, it is affirmed from the fact that Christ quoted two of the ten commandments (*viz*: the sixth and the seventh, see verses twenty-one and twenty-seven), that, therefore, the law to which He referred was the ten commandments. With equal propriety may it be affirmed, by the negative, that the fact of Christ having quoted more largely from commandments written exclusively in the book, that, therefore, He referred to the book of the law. See verses thirty-one, thirty-three, thirty-seven, forty-three. Our Savior, when giving, in detail, samples of the great and small commandments contained in the law of which He speaks, quotes more largely from what had been written upon the tables of stone. The preponderance of evidence, therefore, is in favor of the position that Christ had reference to the book of the law. But the evidence upon the face of the record shows conclusively that He had reference to the great law system by which the commonwealth of Israel was governed. Hence, He quoted indiscriminately from what had been written in the book, and upon the tables of stone. But if the fact of Christ having quoted two of the ten commandments, proves the perpetuity of the ten through the present dispensation, then the fact of His having quoted *four* from among the hundreds written exclusively in the book, would equally prove their perpetuity also. There is no avoiding this conclusion. But there is no analogy between the premise and the conclusion. It does not follow, because all the commandments of God were in force during the Mosaical dispensation, that, therefore, any of them are binding in the Christian dispensation. When a new constitution is formed, none of the commandments of a fore-ordained constitution are binding by virtue of the pre-existent authority of any preceding constitution. Each constitution gives vitality to its own laws, and with the life of each, all its commandments must perish. No jurist enforces a precept in the constitution of the United States by virtue of the fore-ordained authority of British law. True, a number of precepts which had been enforced by that law, while it existed, were incorporated into the constitution of the States. But these are enforced by the authority of the new constitution, not the old. Hence, the names and the



number of commandments thus obligatory, must be found plainly stated and definitely enforced, in the new constitution. Just so in reference to the constitutions of the two great legislators, Moses and Christ. No commandment under the new constitution is binding by virtue of any authority in the old constitution. No commandment in the old constitution is binding under the new constitution, unless named in the latter, and enforced by its authority. Either all the commandments of the former are binding under the latter, or none, except these specially named. We must have stronger evidence than mere *inference*, for the transfer of precepts from one constitution and dispensation to another. We must have a positive thus saith the Lord. Law never leaves those amenable thereto to infer their duty. If our Sabbatarian friends cannot sustain the seventh day Sabbath by one positive precept in the Christian constitution, their theory on this point must fall to the ground.

But why do they bind the phrase, "the law of God," to only *ten* of the hundreds of commandments which, as was shown in a previous article were contained in the law of God. With equal propriety may we limit the phrase, "the Prophets," to only ten of all the Prophets who had ever lived. Their arguments from this portion of the Holy Writ are lame, and fall under the weight of their own inconsistency.

Again, our Savior's reply to the young man, is adduced as evidence of the perpetuity of the ten commandments. "He saith unto Him which? Jesus said, thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, and thou shalt love thy neighbor as thyself." Matt. xix: 19. It is claimed that Christ referred to the ten commandments, because He quoted five of these commandments. It is equally true that He referred to the book of the law, because He quoted one commandment which was written exclusively in the book. If, therefore, this parity of reasoning proves the perpetuity of the ten commandments, then the same kind of evidence will prove the perpetuity of all the commandments in the whole Mosaic system. But, as was shown under the first head, the *premise* is false, therefore the conclusion must be false also. The legitimate conclusion, from the foregoing premise, proves too much, according to the rules of logic, therefore, it proves nothing. All that was said under the former quotation will apply with equal force to this.

Again, the reply of Christ to the lawyer is urged as an invulnerable argument in favor of the affirmative of this question. "Then one of them which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the Prophets." Matt. xxii: 35-40. It is affirmed that all the law which hangs upon these two commandments are the ten commandments; that six of these commandments hang upon the first of these precepts, and four upon the second. Strange, that they should make "all the law" mean only ten of the hundreds of precepts contained in that law. But in what law were these two first and great commandments written? Amongst the ten? They were written in the book; and never anywhere else. See Deut. vi: 5; Lev. xix: 18. But then it is affirmed that love to God and love to man, are included in the ten commandments. If so, then why these separate precepts? There is no such intimation in the Bible. Love to our neighbor is neither expressed nor

implied in the six commandments which relate to our neighbor. This duty is everywhere enforced by a separate precept. Not only so, but a man may hate his neighbor and yet keep these six precepts. None but God can sit in judgment upon the heart, but uninspired men could sit in judgment upon every one of the ten commandments, and execute their penalties. These commandments were not designed to regulate the affections of the heart; but to regulate their overt conduct. There was no civil penalty affixed to the violation of this moral precept, but there was to the other six precepts. This commandment, therefore, was not embraced in those precepts. The law in which these great precepts were written was the book of the law exclusively. If, therefore, the fact, that these two great moral precepts were written in that law, and all the commandments, and all the Prophets suspended upon them, prove the perpetuity of that law, then the conclusion is unavoidable, that all the commandments in the whole Mosaical system have been perpetuated. But it does not follow, because all the law and all the Prophets were suspended upon the two precepts, that, therefore, they will exist as long as these two precepts shall exist. Nor does it follow because all the commandments in that law were binding at that time, that, therefore, they will be binding in the present dispensation. Just those commandments which were incorporated into the Christian constitution are binding upon its subjects, and we need go to no other constitution to find our whole duty to God and man. No precept, not plainly written in, and emphatically enforced by this constitution, is binding upon a Christian.

Again, it is affirmed that the law of which Paul frequently speaks, in his letter to the Romans, is the ten commandments; that Paul speaks of it as an existent law, all the precepts of which were in full force; therefore, the fourth commandment, being one of those precepts, was in full force also. Rom. iii: 19, is quoted as indubitable testimony to sustain this affirmation. It reads as follows: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." In reference to which phrase, observe: First, the Greek word *κοσμος*, *kosmos*, rendered world, evidently means the Jewish nation, to whom the law was given. In John ii: 48, they are called "all men," in contrast with the Roman world, or *kosmos*. The Jews say, "If we let Him alone, all men will believe on Him; and the Romans shall come and take away both our place and Kingdom." Here the Jewish *Kingdom* is spoken of in contrast with the Roman world. In the next chapter, the "all men" who would believe on Him, and the *Kingdom* which should be removed, are denominated "the *kosmos*, which had gone after Him." "The Pharisees, therefore, said among themselves, perceive ye how ye prevail nothing? behold the whole world, *kosmos*, is gone after Him." John xii: 19. This was evidently the Jewish *kosmos*, and not all the nations of earth. That Paul did not have reference to the Gentiles, in the foregoing text, is evident from the fact that he represents all, except the Jews, as having no law, in contrast with the Jews who had law. He says, "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." This text plainly shows who had the law, in contrast with those who had not the law, viz: the Jews in contrast with Gentiles. But the question may be asked, how could an *obsolete* law condemn the Jewish world, (*kosmos*)? The margin reads, "that every mouth may be stopped, and all the world, (*kosmos*), be subject to the judgment of God." Second: That the Apostle is demonstrating to the Jews, that their own acknowledged standard of

righteousness was against them; that their law, instead of justifying them, would condemn every one of them; because they had all transgressed it. That they were relying upon a false standard of righteousness, is evident from the next verse, in which he deduces his conclusion from the premise just laid down. "Therefore (for this reason), by the deeds of the law, no flesh shall be justified in His sight; for by the law is the knowledge of sin." Rom. xi: 20. Having thus demonstrated to them the falsity of their hope of justification; and having prepared their minds for a better hope, he proceeds to erect the standard of justification, by which they must all be justified, without the law, which could only condemn them. He says, when contrasting the present rule of justification, with the past, "but now the righteousness of God without the law is manifested, being witnessed by the law and the Prophets; even the righteousness of God, which is by faith in Jesus Christ, unto all, and upon all them that believe; for there is no difference. For all have sinned and come short of the glory of God. Being justified freely by His grace, through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, His righteousness, that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified by faith, without the law. Verses 21-28. Please observe, first, if Paul is speaking concerning the ten commandments, then we may leave out the word law, and read, as its equivalent, "the ten commandments." Let us try it. "But now the righteousness of God, without the ten commandments, is manifested. Therefore, we conclude that a man is justified by faith without the deeds of the ten commandments." This just criticism is fatal to the theory that the ten commandments are the standard of justification in this dispensation. Thus, the law of faith, in contra-distinction to the law on which the Jews relied, is the Divine rule of justification.

The Gospel is the law of faith and of justification. See the first chapter, sixteenth and seventeenth verses. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek, for therein is the righteousness of God manifested from faith to faith; as it is written, the just shall live by faith. Hence, Paul being his own expositor, the Gospel, and not the law spoken of in Romans, is the rule of justification.

Third, the law and the Prophets bore witness to the fact, that men should be justified by faith in the Gospel, without law, in the present dispensation. Hence, the justification of men by faith, without the law, established, or confirmed the testimony of these two witnesses. See verse twenty-three. "Do we then make void the law through faith? God forbid, yea, we establish the law."

That the law is not binding upon Christians; but that they are freed from all obligations to observe it, will be further apparent by reference to the seventh chapter. He says, "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband, is bound by the law to her husband, so long as he liveth, but if the husband be dead, she is loosed from the law of her husband," verse 2. The two husbands of this one bride, were Moses and Christ. The two husbands were legislators for their bride, the Church. They were, therefore, the legal heads of the Church. The first husband legally died with the law, and thus

released his wife from obligations to his law, so that she was no adulteress though she should be married to another man. See verse three. "So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but, if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." That Moses and Christ were successive heads of the Church, will be seen by reference to Heb. iii: 1-6. That Christ was her second husband, will be seen by reference to the next verse. "Wherefore, my beloved brethren, ye are also become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Also verse six. "But now we are delivered from the law, that (law) being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." In the eighth chapter, and the first and second verses, the Apostle speaks of the glorious consequences of having been emancipated from the thralldom of the law. Hear him, "there is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." Now, let us read these same texts again, supplying the words ten commandments, in place of the law, and see what the conclusion will be. "But if her husband be dead, she is freed from the ten commandments of her husband." Second verse. "But if her husband be dead, she is freed from that ten commandments, so that she is no adulteress though she be married to another man," third verse. "But now we are delivered from the ten commandments, that (ten commandments) being dead wherein we were held," sixth verse. "But the law of the Spirit of life in Christ Jesus, hath made me free from the ten commandments of sin and death." viii: 2. Paul evidently speaks of the Mosiacal system, in contra-distinction to the Christian system. Of these two systems, Moses and Christ were the legal heads. The former, testified through its types, shadows, and Prophets, of the latter.

J. M. STEPHENSON.

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## Miscellaneous.

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### A Fashionable Ministry and its Sacrifices.

THE following article contains so many truthful representations of the "called and sent" of the present day, that we feel justified in giving it to our readers, in hopes that some of them, who may yet be tainted with a degree of man-worship, may look at the picture, and then dis sever all connection from such "ambassadors."

There are few things more contemptible in the utterances of the public press, than the constant whine kept up in so many fourth class sheets, about the poverty of editors, and the privations which they have to endure. Doubtless, there is poverty, but it is in their hats as well as in their pockets, and is the legitimate result of intruding into the ranks of journalism, while unfitted to meet its pressing and imperative demands. Vigilant, healthy, enterprising, intelligent, competent, and practical men, who, having been duly trained to their work, enter upon it understandingly, succeed. Men who lack every essential qualification for public teachers and guides of public thought, and who, nevertheless, have self-conceit,

which pushes them into an editorial chair, will quite naturally, in the absence of abilities for anything better, sell their editorial columns to political demagogues, or sectarian bigots, and their advertising columns to patent medicine dealers, and petty swindlers, chinking the interstices between them with platitudes and personalities; and having received their "mess of pottage," or their "thirty pieces of silver," they will quite probably grumble at the smallness of their recompense, and complain that a generous public is unwilling to pay money for the privilege of perusing the details of political slanders, church quarrels, local scandals, reports of mutual admiration societies, and most conspicuous of all, the amazing, death-defying, and immortalizing virtues of new nostrums, patent pills, and whisky bitters.

Equally ridiculous and disgusting is a vast amount of current cant and nonsense about the great sacrifices which ministers are called to make in the exercise of their vocation, which are the theme of so much pious lamentation among ministerial drones, and the occasion of so much impious contempt among the scoffing and the profane.

The fact is, the dignity of the Gospel ministry seems to be greatly misunderstood. It is apparently held by some to consist in grave looks, faultless linen, fine broadcloth, kid gloves, delicate hands, flabby muscles, dyspeptic stomachs, smooth-shaven faces, white cravats, sore throats, and a voyage to Europe for health! And when once the act of ordination has been performed upon a man duly qualified, according to the standards of the college and the seminary, it is supposed that this man, having thus been made a minister, is henceforth to be associated with some superior caste, and is separated from ordinary occupations of unconsecrated mortals. It is supposed that the man is spoiled when the minister is made. And, hence, if he wears a suit of clothes which are paid for, and consequently a little old, it is said, "He does n't look much like a minister;" and if he takes off his coat and goes to work, "He does n't *act* much like a minister;" while, as to business, he must neither buy nor sell, plan nor execute, invent nor construct, because, forsooth, "He is a minister." Like an antique New England pulpit, a little lower than the angels, but a great deal higher than anybody else, the minister is to sustain the character of a demi-god, and to be excluded from human associations, exempt from human responsibilities, and guiltless of human infirmities—a solemn spectacle to rustics, a wonder to little children, an actor who plays his public part with dignity and decorum, and then slipping into the quiet of his home, or the congenial society of his fellow ministers, unbends his brow, frolics with his children, caresses his wife, and shakes his sides in a style so unministerial, that a peep through his parlor keyhole would scandalize half his parish, and spread amazement through the length and breadth of the sewing society.

The true dignity of the Gospel ministry is far different from all this. It is not the dignity of dullness, nor is it the dignity of dress. It is the dignity of honest Christian manhood, charged with weighty responsibilities, and impressed with the grandest motives. It is not a dignity supported by money, and money gained by sacrificing principle, suppressing truth, passing contribution boxes, setting on foot subscription papers, selling pews at auction to the men who have most money to pay, organizing church fairs, levees, sleigh-rides, oyster-suppers, donation visits and pleasure parties; conciliating red-nosed rum-sellers and hook-nosed money-lenders, who happen to own splendid residences and hire the chief seats in the synagogues; but it is the dignity of single-hearted, honest, earnest men, who, in the midst of poverty and privations,

and long-continued toils, can say, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but in the grace of God, we have had our conversation in the world, and more abundantly to you-ward." 2 Cor. i: 12. "For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness." 1 Thess. ii: 3-5, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that, so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." Acts xx: 33-35.

Much of the ministerial repining is inconsistent in point of fact. "They plead poverty," But is it hunger, or cold, or nakedness? "No; they have food and raiment"—let them, then, therewith be content. "But their food is very plain." The plainer the better, then, so it be wholesome and nourishing; it will save dyspepsia, doctors' bills, and voyages to Europe for their health. "But their clothes are not as good as the average of their congregations." Good again, for the world is bedeviled with pride and crazed with following the fashions set by Parisian rakes and harlots; "and all the proud, and they that do wickedly, shall be as stubble, and the day that cometh shall burn them up, with the Lord of Hosts;" and as it needs some one to set the example of plainness of dress and food, who can do it so well as the minister? "But others who have worked no harder than he have gained wealth, while he is poor." Right again; for did he not forsake the aspirations of worldly gain and expressly renounce the hopes of earthly wealth, when he entered the ministry of God? Did he not appoint himself to poverty, as the follower of Him who had not where to lay his head? Has he not preached against the worldliness of the very men whose wealth you would covet in his behalf? Has He not said, "Blessed be ye poor," and "Woe unto you rich?" Has he not declared that "God hath chosen the poor of this world rich in faith and heirs of the kingdom?" Has he not reminded them, again and again, that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven?" And shall he give the lie to all this, by coveting the vanities he has despised, and repining over the lack of things which have been gained by disregarding the message he has borne? Having left Egypt, does he hanker for the leeks and the onions? Having gained the heavenly birthright, does he grudge poor Esau his mess of pottage? Dwelling in the plenty of his father's house, does he envy the prodigal son his mirth and riot, his wine and lust, his rags and husks and poverty?

"But he sees around him the wealth and profusion of others, and it gives him grief as he contrasts it with his own scanty fare." True; and did not David have the same trial? Was he not sorely grieved? Did not his feet well nigh slip, through envy at the workers of iniquity, when he saw the prosperity of the wicked? If the minister has David's trial, he may also have David's remedy. Let him go into the sanctuaries of his God, and gaze into futurity and behold their end. Let him behold them on slippery places, and see them cast down into destruction.

And there is another cure for the discontent of him who, around the mahogany table of the rich man, contrasts the sumptuous fare of Dives

with the limited resources of his own board. Let him step outside of the gate and talk with Lazarus a little while; let him visit the fatherless and the widows in their affliction; let him pull the wooden latch-strings of the poor as often as he does the silver bell-handles of the rich; let him look into the dim eyes of poverty and the haggard visages of want, and if he is so unwise as to be of that number who compare themselves among themselves, and measure themselves by themselves, I am confident that he will find more that are poorer, than he does that are richer than he is, and will gladly divide his pittance with Lazarus in his beggary, and think with solemn pity of the hour when Dives shall perish.

"But ministers are so straitened, and their wives are forced to resort to such economies in making and mending, and turning, and fixing to get along." Good again. For in the lavish wastefulness of this generation, it needs one family in every neighborhood to teach people by example that it is possible for a person to wear one suit of clothes in decent comfort until they are honestly able to pay for another, instead of decking themselves in finery and pride at the expense of poor tailors whose bills may never be paid.

"But the minister is often restricted in his charities—he sees need, and has calls for help which he cannot meet." So did the poor widow who cast her two mites into the treasury of God. Let him go and do likewise; for, if there be first a willing mind, the gift is accepted according to that a man hath, not according to that he hath not. Doubtless the widow's mites have brought more money into the treasury of the Lord than any other gift which has been offered by man since the creation of the world. Cast in, then, your mites, and he who sits over against the treasury can behold and bless your little, and make it better than the treasures of many wicked.

"But the minister needs books, and he is unable to buy many." Let him read what he has, then, more thoroughly, and let him read his Bible more. Books on shelves do not avail much. Books in the head and heart may profit. Most of the books afloat are not worth his buying, much less his reading, while the Book of God is full of marrow and fatness to the soul.

Let the minister of God read the story of the Hebrew boys who renounced their royal dainties and lived in the king's palace upon their pulse and cold water, until, in health, and wit, and wisdom, they outshone the pampered sons of wealth and luxury, and then, if he would know Daniel's wisdom, let him follow his example of a temperate and holy life; and if, "for three full weeks," he eats "no pleasant bread," he may be able to understand, "by books," many things which the obese and the dyspeptic never succeed in finding out.

"But the minister is straitened in his circumstances." So was his Lord. It is enough for the servant that he be as his master. "But he toils long, and amasses little. He has no store laid up for a rainy day." And has he not been preaching, "Lay not up for yourselves treasures on the earth?" Has he not been repeating the Master's words about the lilies that God clotheth, and the ravens and the sparrows which he feedeth? Has he not taught men that the life is more than the raiment, and that He who giveth life is able also to sustain it? And is this all a sham? Does he wish to deny his faith? Have God's words failed? Are the promises of God of no value? Let him, then, renounce a worthless faith, let him turn to the gods of the heathen, if the Almighty has forgotten his servants.

Have done with this contemptible whining about your support. Have

you not hands, and feet, and eyes, and brains? Use them, then. Go fishing, like Peter; make tents, like Paul; dig, but do not beg; pray, but do not complain. "But my pastoral duties confine me." Pastoral duties, forsooth, and what are they? Visiting rich parishioners, eating roast chickens, mince pies, and plum puddings, until your stomach is burnt out with dyspepsia, and every animal desire becomes rampant and ungovernable; attending sewing-circles, listening to stale gossip and spending time in rapid talk! Away with such "pastoral duties;" buy a hoe, or borrow a wood-saw, and serve your generation by the will of God. Live on sixpence a day and earn it, and your pastoral duties will be taken care of, and we shall hear less lamentation about the "sensual sins of the clergy."

"But the poor, and the sick, and the afflicted, must be looked after." Do it, then; but do not, for heaven's sake, hug to your heart the insane and monstrous delusion of this century, that one man is to find hands, feet, eyes, brains, and body for, and do all the work that belongs to, one or two hundred Christian men and women. When one robin does all the singing of a summer, when one mouth does all the eating for a city, when one general does all the fighting for an army, when one brain does all the thinking for a world, then can one poor, flat-chested, thin-faced, spectacle-eyed, college-educated and seminary-enfeebled, dyspeptic reverend, do all the duties belonging to the church of Christ in the world; and then we shall see the minister dying of over-work, and the church wide dead with idleness, even as it is unto this day.

Is it not time to abandon such impracticable fooleries? Is it not time to return to the old paths? Is it not time to relieve the ministers of God's evangel from these unchristian and unequal burdens, and bring the rusting, idle members of the Church of God beneath the yoke of Christ? Is it not time to rescue from languor and idleness, from folly and fashion, from crochet and croquet, from embroidered raiment and worsted cats and dogs; women, who, like Phœbe, the deaconess of the church at Cenchrea, shall become succorers of many; who, like Priscilla, shall be helpers in Christ Jesus; who, like Tryphena and Tryphosa, shall labor much in the Lord; who, like Dorcas, shall make coats and garments for the poor; and who, like the women of Philippi, shall be laborers in the Gospel of the Son of God? Is it not time to inquire whether it is true that "The Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and TO EVERY MAN HIS WORK, and commanded the porter to watch?" Is it not time to see that this prevailing idleness and disorder in the Church will never meet the approval of Him who hath said, "Watch ye, therefore, for ye know not when the master of the house cometh, lest coming suddenly he find you sleeping?"

We lay these things before the minds of those who are subject to the Word of God. Those who think they know better ways than those which God appoints, and those who deem themselves better qualified to order, direct and govern His Church than Christ, who hath bought it with his blood, and built it on a rock, or than those apostles who were sent forth by Him, will, of course, go their own way and legislate, and divide, and lord it over the heritage of God, as is their wont. But those who believe that God knows the best way to do his own work, may be led to patiently examine His Word, and may find in it all the laws they wish to obey, all the rules they need for direction, and all the creeds they will be able to believe, without going farther and faring worse.



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### Editorial.

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#### Who is the Ancient of Days?

A BROTHER writes to us for instruction on this question. We can assure him that it has been one that has agitated the minds of many Bible students, and explanations have been given of it as wide apart as the poles. Laying aside all these, we will give our views on it, in a plain and simple manner, and, if not in harmony with the remainder of the Sacred Word, we trust that they will be cast aside as worthless.

The expression, "Ancient of Days," is found in the seventh chapter of Daniel. It occurs three times, but it is not found in any other portion of the Scriptures. The Hebrew word, from which it is translated, is *קטן*—*ngat-teck*—and signifies, according to Gesenius, "ancient, senex," and comes from the root, *קנה*—*ngah-thak*—"to be advanced in years; to grow old." The meaning of the word, therefore, standing alone, cannot settle the question, inasmuch as many persons and things have attained great age. We shall be compelled to rely, therefore, upon the context, in order to get a correct understanding of it.

In the thirteenth verse, Daniel says, "I saw, in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." In this vision, two personages are introduced—one the Son of Man, the other the Ancient of Days. The Ancient of Days is evidently *superior* to the Son of Man, inasmuch as He is in possession of all power, whilst the Son of Man appears in His presence for the purpose of receiving a share of it. This corresponds with the Roman custom, which required those who were destined to rule as kings to go to Rome, the great centre of power for all the world, and receive authority from the Emperor himself. After being clothed with this dignity, they returned to the province over which they were appointed to rule, and exercised the power with which they had been vested. In conformity with this custom, we find our Lord teaching His disciples, in parable, that a certain nobleman must go "into a far country to receive for himself a kingdom, and to return." Luke xix: 12. This

nobleman represented Himself, seeing that the object of the parable was to correct the impression that possessed their minds, that "the Kingdom of God should *immediately* appear." The Son of Man must first go into a far country to receive from the Centre of All Power "a kingdom, and then to return." Did not the Son of Man go into a far country? Did not these very disciples see Him taken from their midst, and go into heaven, where their eyes followed Him in the distance until a cloud received Him out of their sight? He thus took His departure for the far country, and we read that Stephen, at the time of his martyrdom, "saw heaven opened, and the Son of Man standing on the right hand of God." Acts vii: 5, 6. From this, we know that Jesus arrived safely at the point He set out for, even the presence of God, the ruler of all.

Daniel was permitted, in vision, to witness this wonderful event of the transit of the Son of Man, in the clouds of heaven, to the very presence of the Ancient of Days. He sees them bring Him "near before Him," and he attests the result of this visit, by saying that "there was given Him dominion, and glory, and a kingdom." We conclude, therefore, that "the Ancient of Days," in this case, at least, is the Father, who gives to His Son a kingdom. It was first to be *asked for*, hence the visit of the Son for this purpose. The Father says, "Thou art My Son; this day have I begotten Thee. *Ask of Me*, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Psa. ii: 7, 8. Daniel sees the Son approach His reverend parent for this purpose, and the object of His visit is a success.

All that remains now is, for the King to return to His province and assume His power and reign. This He will do at the appointed time. Peter testifies that God will "send Jesus Christ," whom the heaven must receive UNTIL the times of restitution of all things spoken by the mouth of all His holy prophets since the world began." Acts iii: 20, 21. When the "times of the Gentiles are fulfilled," the "times of restitution" will be ushered in, and Jesus, the Great Restorer, will begin to complete the work. In order to accomplish this in a world wholly given up to wickedness, it will be necessary for Him to come clothed with great power. This, God has provided Him with, as Jesus Himself testifies. He says, "ALL POWER is given unto Me, in heaven and in earth." Matt. xxviii: 18. This power He will exert at the appointed time.

To return, now, to the chapter under consideration. We have dwelt upon the vision of Daniel sufficiently to learn

1. That the Ancient of Days must be the Father, seeing He is the one who alone has power to give to the Son of Man a kingdom and dominion.

2. That the Son of Man must be Jesus, who visited His Father for the purpose of asking for, and obtaining, the *promised* inheritance.

The next point to consider is the dream of Daniel, as recorded from the first to the twelfth verses, and as interpreted from the fifteenth to the twenty-eighth verses. In this, he beholds four great beasts, representing four kingdoms, viz: the Babylonian, Medo-Persian, Grecian and Roman. The latter kingdom, or beast, troubled him, on account of its terribleness. He saw ten horns upon its head, and among them a little horn with eyes, and a mouth speaking great things. He says, "I beheld till the thrones were cast down,\* and the Ancient of Days did sit, whose garment

\* *The thrones were cast down.*—The prevailing idea relative to this text is, that it refers to the overthrow or casting down of the thrones of the Kings before spoken of. We are satisfied that this is not correct. The word *רָמוּהוּ* *r'mah*, is defined by Gesenius, to mean, 1. "To cast, to throw; 2. to set, to place, o. g. thrones." It does not signify to overthrow, or

was white as snow, and the hair of His head like pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set,\* and the books were opened."

Here we have a judgment scene introduced. The first thing done is to place the thrones, or judgment seats, in order, probably in semi-circle form, as were those of the Jewish Sanhedrin. This agrees with the vision which John saw. He says, "Behold, a throne was set in heaven, and one sat on the throne, (the president of the council—Jesus), and he that sat was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne in sight like unto an emerald. And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold." Rev. iv: 2-4. In agreement with John's vision, Daniel sees the Ancient of Days occupying one of the seats, and on comparing the glory attached to the person that Daniel saw with the description John gives of the Son of Man in Rev. 1: 12-17, we conclude that they are one and the same personage. The glorious Son of Man that John saw, "whose head and hair was white as wool, as white as snow," says, "I am he that liveth and was dead." This can refer to none but Jesus, therefore he is evidently the personage that Daniel saw sitting in the president's chair of the great council of judges that were assembled for the purpose of judging the horn power that had ruled the world in wickedness, persecuting God's Saints.

The judges who compose the council are the Saints of the Most High. The day of their adversity will have passed. The persecutions of the little horn will have come to an end, and they will sit in judgment, together with Jesus, the judge of all the earth, returning double to their persecutors for all the evil they have wrought upon the Saints in the day of their weakness.

But it will be asked, how can it be that in the vision of Daniel the Ancient of Days is the Father to whom the Son goes for power, whilst in the dream of Daniel the Ancient of Days is the Son himself. We answer, that it can only be explained upon the ground that we accept Jesus in His double character. 1st, As the Son of Man, going to receive power. 2d, As God's vicegerent, or representative on the earth, for one thousand years, clothed with all power in heaven and earth. When Daniel saw Him first in vision He had not attained to this glory. Not so, however, when he saw Him in his dream. Then he beheld Him a glorious personage, having come to His province for the purpose of "destroying those

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overturn, and is never used in that sense. Its meaning is simply that of a person casting, or placing his seat in a given place, preparatory to sitting in it. Hence, Isaac Leeser in his version of the Scriptures, renders the text as follows: "I was looking until chairs were set down, and an ancient of days seated himself," etc. The Geneva Bible reads, "I beheld until the thrones were set." Adam Clarke says, that the word might be translated "erected," which is in harmony with the renderings already given. He also states that the Vulgate, and all versions excepting King James' so renders it. We conclude, therefore, that the evidence preponderates in favor of understanding this as referring to the setting up, or erecting of thrones, in place of overthrowing them. By carefully comparing with the twenty-first, twenty-second, and twenty-sixth verses, it will be seen that the judgment seats, chairs or thrones, are occupied by the Saints.

\* *The judgment was set.*—The "Septuagint" renders this, "The judgment sat." Another rendering is, "the judges were seated." Leeser translates it, "they sat down to hold judgment." There is evidently a reference to the gathering of the Sanhedrin, a council of judges who met for the determination of all cases brought before them. The council consisted of seventy members, besides the president. When assembled, a seat was placed for the president, and fronting him, in the form of a semi-circle, all the other members were seated.

who destroy the earth." He sees Him then, not as the Son of Man, but as God himself, the Ancient of Days. Hence Daniel says, "I was looking until chairs were set down and an Ancient of Days seated himself." This translation, given by Leiser, does not state that *the* Ancient of Days seated himself, but *an* Ancient of Days. This lack of the definite article is important, inasmuch as Jesus in His judicial character, with raiment white as snow, and hair like pure wool, and His throne radiant with glory as with burning fire, doubtless appeared to Daniel as "An Ancient of Days," hence he styles Him such. The Prophet describes beasts, personages, etc., as they appeared to him. Therefore, when he witnessed the inauguration of the judgment, he describes the president of the council as An Ancient of Days, yet from all the rest of the Prophet's testimony, we are certain that this honor belongs to Jesus. "The Father judgeth no man, but hath committed *ALL* judgment unto the Son, that all should honor the Son, *even as they honor the Father.*" *Jno. v: 22, 23.* It would be folly, in view of this declaration of our Lord, to say that the very first judgment scene that is inaugurated on the earth will be presided over by the Father, as would be the case, if we concluded that the Ancient of Days that Daniel saw in the Judgment seat was the same as He who gave the Son His Kingdom. No. The Son will be *as the Father* at that time. Whatever power, glory and honor attached to the Ancient of Days when the Son visited Him, will be given to the Son when He comes to the earth to judge the world in righteousness. He will be a God upon the earth. Isaiah, in giving a description of His future character, says: "He shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." *ix: 6.* Speaking of the Son, the Psalmist says: "Thy throne, O God, is for ever and ever." *Zechariah*, predicting His future greatness, says that man shall "come up from year to year to *worship the King*, the Lord of hosts." *xiv: 16.* Again, the Psalmist, prophesying concerning the coming of our Lord in great power and glory, says: "Our God shall come, and shall not keep silence, a fire shall devour before Him, and it shall be very tempestuous round about Him." *Psa. 1: 3.* Paul, alluding to this same event, refers to Jesus: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." *2 Thess. i: 7, 8.*

When the Lord shall sit upon His glorious throne in the city of Jerusalem, He shall be the praise of all the earth. "There shall be one Lord, and His name one." Isaiah referring to Him as the Redeemer of Israel, says: "the God of the whole earth shall He be called." *liv: 5.* Although He has in times past occupied a lowly position as the Son of Man, yet it will then be manifest in all the earth that "the Father hath highly exalted Him, and given Him a name which is above every name." *Phil. xi: 9.* Although He suffered himself to be abased and maltreated before a human tribunal, yet God hath made Him judge of all the earth. Although He was compelled to appear before His Father to ask for the nations as an inheritance, and the uttermost parts of the earth as His possession," (*Psa. xi.*) yet the Father has expressed His approbation by clothing Him, as it were, in His own habiliments of glory, so that when He comes to judge the earth, He will come as the Ancient of Days, and not as the Son of Man. Then He will be accompanied by thousand thousands of ministering angels, and ten thousand times ten thousand will stand before Him. Enoch prophesied of this glorious advent in the following language: "Behold the Lord (the Ancient of Days) cometh with ten thousand of

His Saints, to execute judgment upon all." Jude 14. Zechariah, referring to the same event, says: "the Lord my God shall come, and all the Saints with thee." xiv: 5.

In conclusion, then, we think it must be manifest that in the vision of Daniel the two characters introduced are the Father (Ancient of Days) and the Son of Man, (Jesus.) In the dream of Daniel, the Ancient of Days who appears upon the scene at the close of the Gentile rule, for the purpose of sitting in judgment upon the powers of earth, in conjunction with his Saints, is Jesus. The entire testimony of Prophets, Christ and Apostles, points to Him as the future judge, therefore, it would be folly to suppose that in this single instance some one else was meant. The explanation is easy and in harmony with other texts that we have quoted, if we consider Jesus at that time as God upon earth—possessed of the glory and power of the Father. In order for Daniel to get a correct idea of the exalted position of our Lord at that time, he must see Him in a dream as the Ancient of Days, and not as the Son of Man. W.

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### The Truth in Geneva, Illinois.

On Sunday, June 7, we spent the day with our brethren in Geneva, Illinois, where our respected parents and the youngest brother of the family circle reside. We were glad to see the union of the congregation, after its varied trials for years past, and trust that nothing will occur in the future to mar the harmony. Surely there is enough for all to do in the great work of preparation for admission into God's everlasting Kingdom. Let each one put forth all their strength then towards building up the congregation, and frown upon everything calculated to distract or divide.

At the close of an interesting discourse by brother B. Wilson, our heart was rejoiced upon hearing the good confession of five young intelligent believers, all of whom desired immersion, one of them being the younger brother referred to. This action on his part closes up the ranks so far as the family of which we are a member is concerned. All have obeyed the truth. One, a loving sister, has fallen asleep. We expect to meet her on the morn of the resurrection, blooming in immortality. God grant that there may be no break in the family at that day, but that all may be present in the everlasting Kingdom of our Lord and Savior Jesus Christ.

After the meeting closed, the applicants for immersion, together with a goodly number of brethren, repaired to the waters of the beautiful La Fox, and there we witnessed their introduction into the new life. Our mind reverted to the time, when, some sixteen years ago, we yielded a like obedience near the same spot. Recollections both pleasing and sad were forced upon us, as our eye rested upon various points of interest near that hallowed spot. We could not help reflecting upon the many and varied changes that had taken place since that time. Some, who were dear to our memory, are with us no more; death has claimed them.

Others who were with us then, and who were immersed upon a confession of the same faith as we, have withdrawn from us, being influenced by a variety of outward worldly circumstances, which have combined to produce this unlooked for result. Then again, we have formed many new friendships, and the pathway which would otherwise be darkened by the shadows of the past, is lit up by the smiles and encouragements of new and warm-hearted brethren. Thus, we suppose, it will be until the end.

When we looked upon the young believers who had just entered upon a new career, feelings of joy were not unmixed with those of fear and anxiety, lest any of them had not sufficiently counted the cost. Surrounded by the many temptations of the world, and ardent themselves in their feelings, we earnestly prayed that they might persevere successfully in their warfare to the end. We cannot express our anxiety for their welfare, but we will simply point them to Jesus, the great pattern, and say, imitate Him.

We subjoin the confession that our young friends made, so that those who are not yet instructed as they, may learn somewhat of the way of life. W.

#### CONFESSION OF FAITH.

*of the Congregation of Disciples of Jesus Christ assembling at Geneva, Illinois :*

DEAR FRIENDS: Having for sometime been engaged in examining the teachings of God's Word, we now respectfully present the following as a synopsis of our Faith :

I. We believe that there is but "one God, even the Father, who is above all, and through all, and in all them that believe; and one Lord Jesus Christ by whom are all things." Eph. iv: 6; 1 Cor. viii: 6.

II. We believe that the Scriptures are of Divine origin, and that the Prophets, Jesus, and the Apostles, spoke by the inspiration of the Spirit of God. 2 Tim. iii: 16.

III. We believe that on account of the disobedience of Adam, all mankind are rendered mortal, and placed under the law of sin and death. Gen. iii: 19; Rom. v: 12; 1 Cor. xv: 21.

IV. We believe that God in His mercy has provided a way by which man may be delivered from the law of sin and death, and attain to life and incorruptibility through Jesus Christ.

V. We believe that a partial unfolding of this way of life is found in the promises which God made to Abraham, Isaac, and Jacob, to whom He gave by promise, and to their seed, the whole land of Canaan, for an everlasting inheritance; and that in them, and in their seed should all the families of the earth be blessed, and that this promised seed is Christ. Gen. xii: 2, 3, 7; xiii: 15-17; xv: 18-21; xviii: 7, 8; xxvi: 2, 4; xxviii: 12, 14; Gal. iii: 16.

VI. We believe that a further development of the plan of redemption is contained in the promises which God made to David, concerning his seed, "which should be of his sons," who should sit upon his throne forever. 2 Sam. viii: 12-14; 1 Chron. xvii: 11-15.

VII. We believe that this promised seed is Jesus the Anointed; who being begotten by the Holy Spirit, was born of Mary, who was of the

Royal line of David; and hence Jesus is the Son of David and of God. Matt. i: 8-20; Luke i: 26-70; Matt. iii: 17.

VIII. We believe that this Jesus when He had finished the work which the Father gave Him to do, "was taken, and by wicked hands was crucified and slain;" that His death was accepted by God as a sacrifice for the sins of the world, "that He was buried, and rose again from the dead, for the justification, and pardon of all who believe the things concerning Him. And that, having been with His Disciples for the space of forty days "speaking of the things pertaining to the Kingdom of God," He was parted from them and carried up into Heaven, where God hath highly exalted Him, and given Him a name which is above every name," and has given to Him "all power both in heaven and on earth." John xvii: 4; Isa. liii: 5, 6, 7; Gal. i: 4; 1 Cor. xv: 3; Heb. ii: 9; ix: 9-26; Matt. xxvii: 59-66; xxviii: 5, 6; Acts i: 3; Luke xxiv: 50; Acts ii: 33; Matt. xxviii: 19; Phil. ii: 9.

IX. We believe that whilst Jesus is in the Heavens, He is acting as High Priest and Mediator between God and His people. Heb. vii: 1; 1 Tim. ii: 5.

X. We believe that this same Jesus who is gone into Heaven, will return when "the times of the Gentiles are fulfilled;" and that His return will be signalized by the resurrection to life of the sleeping Saints, who will be changed from a corruptible to an incorruptible state; and the living ones from a mortal to an immortal state. Acts i: 11; iii: 20, 21; 1 Thess. iv: 13, 17; 1 Cor. xv: 51-56.

XI. We believe that Jesus is appointed the judge of the living and the dead, and will "give reward to His servants the Prophets, and to the Saints, and to all that fear His name both small and great;" and will appoint them as rulers in His Kingdom; whilst the "wicked will He punish with everlasting destruction from the presence of the Lord, and from the glory of His power." 1 Pet. ii: 6; Acts x: 42; Rev. xi: 18; cxlix: 4-7; 2 Thess. i: 9.

XII. We believe that Jesus at His return, will "assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth," and establish them in the land promised to Abraham, as the subjects of His Kingdom, with Jerusalem as its capital; and that the Kingdom will increase until it has absorbed all nations into it. Isa. xi: 12; Jer. iii: 17, 18; Rev. xi: 15.

XIII. We believe that Jesus will then be the Prince of Peace; that the nations will "beat their swords into plowshares, and their spears into pruning hooks; nation shall not rise up against nation, neither shall they learn war any more." And that over this peaceful renovated earth, Jesus and His glorified Saints will reign for one thousand years. That "at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." "For He must reign until He has put all enemies under His feet." "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father." "Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." 1 Cor. xv: 24-28.

XIV. We believe that the appointed means by which man may obtain remission of sins, become children of God, and heirs with Abraham and Christ, is through a belief "of the things concerning the Kingdom of God, and the name of Jesus Christ," (as briefly developed in the foregoing synopsis) repentance, (by which we understand reformation of life) and "immersion in water for the remission of sins," into the name of the Father, and of the Son, and of the Holy Spirit." For, says the Apostle

Paul; "Know you not that so many of us as were baptized into Jesus Christ, were baptized into His death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Then, by a "patient continuance in well-doing, seeking for glory, honor, and immortality." Gal. iii: 26, 29; Acts viii: 12; ii: 28; Mark vi: 13-16; Matt. xxviii: 19; Rom. ii: 7; vi: 3, 4.

XV. We believe that it is the duty of all who have taken upon them the name of Christ, to meet regularly on the first day of the week, to attend to the breaking of the memorial loaf, and the drinking of the memorial cup, and the teachings, exhortations, prayers, songs of praise, etc. Acts ii: 42; 1 Cor. xi: 23-29; Eph. iv: 11-16.

We, therefore, desire immersion at your hands, that as faithful soldiers of Christ, we may "fight the good fight of faith, and lay hold on eternal life."

SAMUEL WILSON.  
 JAMES WILLIAM WILSON.  
 SARAH UNDERWOOD.  
 EMMA UNDERWOOD.  
 JOSEPHINE SHAW.

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### Yatton, Iowa.

UPWARDS of eighteen months ago, we visited the above named place, for the purpose of giving some lectures, on what the Scriptures teach concerning the Christ of God. We begun our efforts by showing first how to read and study the Bible. Then we opened up, or brought out what Moses and the Prophets had predicted concerning Jesus. This, of course, stirred up the wrath of certain religious zealots, who spoke evil of what they understood not, as is always the case with those whose minds are incurably beclouded with ignorance and superstition.

The masses of the present day are the unhappy victims of a "strong delusion," from which there can be no general deliverance until the Lord comes. With but a very few exceptions their minds are impervious to the truth; and if they are overcome by plain testimony and argument, even then they yield in an arrogant and unrelenting manner, so that the truth does them no good. At Yatton, however, there are five intelligent believers, who have obeyed the truth from the heart, having renounced the vain philosophy of modern theology and the folly of this unenlightened and sinful world. With these brethren we have recently spent upwards of two weeks very pleasantly indeed, for it is the society of such that we enjoy. We look forward to the time when the great family of God shall be gathered together, joyfully anticipating the pleasure of associating forever with such as are now living after the Spirit, and will then have been quickened by it unto everlasting life.

There are but few who in these days of general apostacy and worldly-mindedness—of whom it can be said that they are living after the spirit. The delusion of the present age is as expressed in the language of the Spirit, "strong and intoxicating, making drunk those who are under its influence, hence it can hardly be expected of such, that they should reason upon the teachings of God's Book like sane men. We, however, do our utmost to dispel the darkness wherever we have an opportunity. This we do, not in our own strength, for what is man, that he should be accounted of? Man in himself considered, is but the embodiment of weakness. Mortal man made of dust can do nothing of himself. But if he be filled



with the truth, he can testify and shine forth a light upon the surrounding darkness. Such an one, if faithful to the Word of God, can say with Paul, "when I am weak, then am I strong." Out of weakness is the Lord able to perfect strength, and with the foolish things of this world, confound the mighty. The Gospel believer is not permitted to use carnal weapons, and enter upon the field of slaughter and death; but he can wield a weapon, viz: the sword of the Spirit, which is much more effectual than the other, in that he is able to destroy the old man of sin without literally shedding blood.

We have in this present day, great reason to rejoice in that the time is not far distant, when the Saints will cease to testify in weakness, but speak with authority and power. But while the present age continues, we must occupy, and labor to do all that we can to spread the knowledge of truth. And we should ever bear in mind the testimony of Paul, that each one of us shall give an account of himself to God." This is a sublime thought, and it should have its proper effect upon us.

While we were at Yatton, one man wanted to know if we were "going to Jerusalem soon." This question, though propounded in ridicule, is nevertheless worthy of solemn reflection. Jesus will "reign in Zion and Jerusalem," according to the Prophets, and his Saints are to reign with him. We expect, therefore, really to go to Jerusalem, and that speedily. We do not think of counting years to reach that time; nay the signs of the times are indicative of the speedy manifestation of Jesus to set up His Kingdom. Who, then, is ready to go to Jerusalem? M.

### The Spirit Birth.

THE following is from the "American Christian Review":

"One of the editors of THE HERALD OF THE COMING KINGDOM, claims that 'translated into the Kingdom' (Col. 1: 13,) should be translated 'changed for the Kingdom.' In the same article he criticises 'born of water and of the Spirit,' and has it that the new birth is a change from *natural* to *spiritual*, so that those who are born of the Spirit can come and go without opening and shutting of doors, as Jesus did after His resurrection. This looks like shifting the difficulty from one shoulder to the other. The Apostle (following the "Diaglott") says: 'He hath changed us for the Kingdom.' But surely Mr. Moyer will not affirm that any body has been changed, as he says those are who are born again. It will involve much less explication and doubtful construction to admit that the new birth is by faith and obedience, and that it brings us under the authority of Jesus, so that those born again may say truly, 'He hath translated us into the Kingdom of His dear Son.'"

The above criticism of our article on the Kingdom, written in reply to a sermon on that subject, is, to our mind, perfectly pointless. Our friend of the "Review" will have to try again; the difficulty with our friend is that he confounds conversion, with the birth of the Spirit, thereby making a fatal stumble at the out-set. A man is said to be converted when he believes the Gospel, and accordingly reforms his life by obedience. But this is by no means what is termed the spirit-birth, or being born again, of the Spirit. The former is a moral change, or change of character, in putting off the old man of sin, and putting on the new man Christ Jesus; while the latter is a physical change, effected by the all-subduing and creative energy of God's Spirit, *in a moment*, in the twinkling of an eye, at the sounding of the last trump," 1 Cor. xv. "Flesh and blood cannot inherit the Kingdom of God, therefore, the necessity of the new, or Spirit birth.

Our friend of the "Review" instead of "shifting the difficulty from one shoulder to the other" as he says of us, has got difficulty on both shoulders, by virtue of his position that the Kingdom of God is now a

matter of fact, and that Christians are now in it. If the Saints are now in the Kingdom, then they are no longer "flesh and blood," but deathless, having been born of the Spirit, for that which is born of the Spirit, is Spirit." Will our friend of the "Review" take this position? will he affirm that Christians are no longer "flesh and blood?" If not, what becomes of his "*de-facto*" kingdom? If the Kingdom is now set up, and the Saints possess it, then they are deathless, otherwise the Kingdom is still future, and also the spirit-birth. We would like to see our friend extricate himself from the difficulties of an unscriptural theory concerning the kingdom and the spirit-birth. If he can show that the Gospel believer is now in the Kingdom, and born again of the Spirit, we would like to see how it is done. Will our friend of the "Review" try it? We shall see?  
M.

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## Words for the Household of Faith.

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[SELECTED.]

### The Name "Christadelphian."

WHEN the Lord sent forth His Apostles to preach the Gospel to every creature, He instructed them to "teach all nations"—not what their own wisdom might dictate—but, said He, "Teaching them to observe all things *whatsoever I have commanded you.*" It is of importance, then, to remember, that we are all, even the most gifted, but learners. The highest position that we can attain is to be the followers of the Apostles, even as they were of Christ. We cannot change for the better the faith once delivered to the Saints; neither can we make any improvement upon the usages appointed or sanctioned by the Lord and His Apostles. The attempt to do this has been the fruitful source of nearly all the errors and corruptions that have disfigured and obscured the truth. The wisdom of God is unsearchable, and His law is *perfect*. Nevertheless, vain man thinks that it is *im*-perfect, and that *he* can amend and improve it. This presumptuousness has shown itself in human nature from the beginning, and, notwithstanding the knowledge of its sad results in the past, the brethren of to-day are not entirely free from it.

Lately, some have imagined that they have discovered an oversight in Divine wisdom—a want which should have been supplied. They "hold" that "the One Body, of which Christ is the Elder Brother\* and Head, should not be nameless among all the polities of the world." To remedy this supposed defect, they have assumed the name "Christadelphians," said to mean "Christ's Brethren."† They further "hold that their name is Scriptural and Apostolic." And it has been used in a way not conducive to keeping "the unity of the Spirit in the bond of peace." It may,

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\* Christ is never spoken of in the Scriptures as sustaining the relationship of "Elder Brother," either to the One Body, or to any member of it.

† Besides the roots of the Greek words *χριστου, christou, αδελφοι, adelphoi*, which, according to the analogy of *telegraph, epitaph, photograph*, etc., would give *christadelphs*, the word "Christadelphians" contains another element, the affix *an*, which materially modifies the meaning. The affix sometimes denotes a *doer*, as in *tragedi-an*. More frequently, especially with the names of places, it denotes *of, or pertaining to*, as *Europe-an*, belonging to Europe; *Philadelphian*, belonging to Philadelphia. With the names of persons it denotes a *follower*, as *Wesley-an*, a follower of Wesley; *Socini-an*, a follower of Socinius; *Christi-an*, a follower of Christ. Hence, "Christadelphians" properly signifies, *not* the brethren of Christ themselves, but *followers* of the brethren of Christ.

therefore, not be amiss to inquire what the Scriptures say about the names applied to the first believers.

Neither the name "Christadelphian," nor the *Greek expression* from which it is derived, occurs in the Scriptures; can it then be Scriptural? The Apostles never used it; can it then be Apostolic? Certainly not. Indeed, the assertion that it is so is sufficiently refuted by the acknowledged fact that "the name was adopted first in Ogle County, Illinois, during the Civil war." If it were "Scriptural and Apostolic" it would be of much older date than that.

In the Holy Scriptures names are by no means treated as matters of trivial importance; and they were sometimes given by God Himself—as for instance, Abraham, Sarah, and Israel. (See also Rev. ii: 17; iii: 12.) It was not left to the wisdom of Moses to choose the name by which the God of Israel should be made known to Pharaoh. Jehovah Himself announced it, and declared that it should be His memorial to all generations. Again, when a body was prepared for Him who came to do the will of God (Heb. x: 5-9), the choice of the name by which He should be known was not left to Joseph and Mary; it was appointed by God Himself. We may rest assured, then, that if the "One Body" is as yet "nameless among all the politics of the world," it is so not from oversight, but because it is according to the counsel of His own will.\*

The only proper names mentioned in the Scriptures as applied to the followers of Jesus are those of "Nazarenes" and "Christians" † the former used by unbelieving Jews; the latter by unbelieving Gentiles; but we do not find that either of them was adopted by the brethren themselves. Thus, when Agrippa said to Paul, "Almost thou persuadest me to be a Christian," the Apostle did not reply, I would thou wert a Christian; but he seems to have purposely avoided the word by using instead the expression, "*such as I am.*" "I would to God that not only thou, but all that hear me this day, were both almost and altogether *such as I am*, except these bonds."

The designation generally applied to the Lord's followers in the narratives of His life upon earth is that of "disciples," and this had the sanction of the Lord Himself, as in Matt. x: 42, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." In the book of Acts they are called "brethren." ‡ as often as "disciples," and this also was authorized by the Lord. "One is your master, even Christ, and all ye are *brethren*," Matt. xxii: 8. "If thy *brother* trespass against thee tell it to the Church etc.," Matt. xviii: 17. In the Epistles they are usually addressed as "brethren." They are also, both in the Epistles and in the Acts, though much less frequently, called Saints (holy ones).

It has already been remarked that neither the name "Christadelphian," nor the Greek expression from which it is derived, is to be found in the Scriptures; and, as to either being Apostolic, it may be added that the Apostles not only never used these, but, in regard to themselves, in their

\* At present the "One Body" as a whole *has no existence* "among all the politics of the world," though its various members are in process of preparation; and it is, to say the least, premature for any one or any number of those to assume the prerogative of naming it.

† Acts xxiv: 5; Acts xi: 26; xxvi: 28; 1 Pet. iv: 10.

‡ It has been objected to the use of the appellation "brethren" that it would "identify" those using it "with all sects." Such an objection would have been equally valid in the days of the Apostles, when it was customary among all Israelites to address each other as brethren; yet this custom was followed by the Apostles, who seem to have had no fear of thereby confounding believers with unbelievers. See Acts iii: 17; vii: 1, 2, 23; xiii: 15, 38; xxii: 1-5; xxiii: 5, etc.

communications with those who were not brethren, there is no record of their having ever called themselves by any distinctive name whatever.

In their communications with the brethren again, the Apostles (apart from their official designation) were content to claim a far humbler rank than that of "brethren of Christ." Thus, James and Jude, who, besides being Apostles, were nearly related to the Lord according to the flesh, describe themselves in their Epistles only as "servants," literally bond-servants, of Jesus Christ; James i: 1; Jude i. Peter, who was honored to be an eye-witness of the majesty of Jesus on the holy mount, to whom were committed the keys of the Kingdom of Heaven, who was the first to preach, both to Jews and Gentiles, through Jesus, the forgiveness of sins, describes himself not as the "brother" of Christ, but, like James and Jude, as His "bond-servant," 2 Pet. i: 1. John, who was also highly favored by the Lord, being admitted to the closest intimacy with Him, who also beheld the glory of His power and coming at His transfiguration, and who was honored to convey the last message, and to communicate the latest revelation of the Lord Jesus to His servants, speaks of himself only as a "disciple" (John xxi: 24), etc., and as a "bond-servant" (Rev. i: 1,) Paul, the Apostle of the Gentiles, calls himself nothing more than the "bond-servant" of Jesus, and yet he was not a whit behind the very chiefest Apostles, and had visions and revelations.

Though designating themselves by these humble appellations, the Apostles were not ignorant either of the glorious prospects, or the high privileges, of the heirs of salvation. Thus, Paul writes, Gal. iv: 4-7; "God sent forth His Son \* \* \* that we might receive the adoption of sons. And because ye are sons. God hath sent forth the spirit of His Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." And John says (1 John iii: 2): "Now are we the Sons of God." It will be observed, however, that while thus discoursing about the privileges of those who have believed through grace, the Apostles never address them as "sons of God," and doubtless in this, as in everything else, they were guided by the Holy Spirit. We know that many in that day will say, "Lord, Lord," etc., to whom it will be answered, "I never knew you;" for, "not he who commendeth himself is approved, but whom the Lord commendeth." It would seem, therefore, to be the part of wisdom for us to content ourselves, for the present, with such designations as are authorized by Christ and His Apostles. "Before honor is humility." The sons of God are not yet manifested; the brethren of Christ are not yet acknowledged; but the time shall come when He will acknowledge as His brethren (Matt. xxv: 40) those who have done the will of His Father who is in Heaven. And it is evidently to that time that reference is made in Psa. xxii. "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee."

Do we, however, desire to be so distinguished from those around us, that they themselves may perceive the difference? Our Lord has pointed out the way: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Observe, it is not by assuming names of our own invention, neither is it by setting ourselves in opposition *against all*, nor by any other marked course of conduct towards those who are without, that he says we are to be so distinguished; but it is by our conduct *towards each other*. "By this," says He, "shall all men know that ye are my disciples if ye have love one to another."

[SELECTED.]

## The Great Aims of Religion.

WERE a man (says Dr. Barrow) designed only, like a fly, to buzz about here for a time, sucking in the air and licking in the dew, then, soon to vanish back again into nothing, or to be transformed into worms, how sorry and despicable a thing were he! And such, without religion, we should be. But it supplieth us with business of the most worthy nature and lofty importance; it setteth us upon doing things great and noble as can be; it engageth us to free our minds of all vain conceits, and to cleanse our heart from all corrupt affections, to cure our brutish appetites, to tame our wild passions, to correct our perverse inclinations, to conform the dispositions of our souls, and the actions of our lives to the eternal laws of righteousness and godliness. It putteth us upon the imitation of God, and aiming at the resemblance of His perfections, upon providing for an immortal state; upon the acquisition of joy and glory everlasting.

[SELECTED.]

## Loose Tongues.

Loose tongues "gadding abroad," in professors of religion, are ever to be bemoaned by all well-wishers of the Church of Christ. They are hornet's nests, which ought to be destroyed at all hazards. This matter is so pithily touched off by the editor of the "Morning Star," in a paper on purging out the old leaven, that we cannot forbear giving our readers the pleasure, and may-be the profit, of reading it. He says: "Some Christians have lawless tongues. They pray well, talk well, are in many things very good, but their tongue is very unruly. The imperfections of the whole neighborhood are treasured and repeated. They rattle away at all hours, under all circumstances, to all people. Regular picking machines they are, sharp, relentless, vigilant. And they make a conscience of it, too. 'We are open-hearted,' 'we must be honest,' 'we must speak right, and just what we think,' 'we are no hypocrites,' 'we are very sorry, but we must tell the truth,' they say, and then let loose hail-stones and coals of fire. This tendency in them is their nature, habit, and passion, and it will cost them a battle to subdue it. But what a scandal they bring upon the Gospel! How they dishonor Christ! They do more hurt than a score of infidels.

[SELECTED.]

## The Low Windows.

A CERTAIN Roman, the windows of whose house being so low, that every one who passed by might see what was done within, being proffered by a workman, at such a rate, to make his windows higher, and so more private, replied: "I had rather give you as much again to let them alone; for I do nothing in my house but what I care not who knows it." And such an one ought every good Christian to be, so to carry himself that he need not blush to tell his very thoughts, if he were asked them; and so to demean himself as if he had a glass window in his bosom, that one might read his mind there.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me"—  
**John.** "They received the Word with all readiness of mind, and searched the Scriptures  
 daily, whether these things were so, therefore, many of them believed."—Acts xvii: 11, 12.

[Communicated for the Herald.]

### Christianity—its Truth, Uses, and Promises. No. 2.

CHRISTIANITY is eminently Jewish, and the words of Christ were very appropriate when He said, that "salvation is of the Jews." No Bible student will dispute the fact, that Israel was a covenanted people. The nature of these covenants is what we must now endeavor to make plain, as well as to give true ideas of the nature of the blessing connected therewith. As we have seen, Moses was gathered to his fathers, not having received the promises, and Joshua, as their leader, was ready to pass over Jordan, and establish the people in the land promised to the nation. The Book of Joshua gives account of the entrance of Israel into Canaan, and the battles they fought with the people inhabiting the country. Having at length entered the land of promise, under the leadership of Joshua, the successor of Moses, he warns and admonishes them in regard to the inheritance they had so far obtained, telling them that it depended entirely upon the way they served the God that had done such wonderful things for them, as to whether these blessings would be continued or not. If they departed from the true service of God, troubles would certainly overtake them. Their subsequent history clearly shows that they did so depart, as can be readily seen by reading their history through the lives of the Judges, Kings and Prophets.

Passing over all that portion of the Old Testament, I would just remark, that in reading those histories, we cannot fail to mark this fact, that through all the vicissitudes, and trials of the people of Israel, *they never lost sight of the covenants made to their father Abraham*, and we also find in New Testament times, that the Apostles, as Jews in common with the nation, clung to the same promises. Paul says in Acts xxvi: "And now I stand and am judged for the hope of the promise made of God unto the fathers, unto which promise, our twelve tribes instantly serving God day and night hope to come." And as indispensable to the fulfillment of such hopes, Paul says to Agrippa, "why should it be thought a thing incredible with you that God should raise the dead." Christ had been raised from the dead, a first fruits of the promises made.

Before leaving this subject, I wish to introduce to your notice more particularly the history and sayings of David, King of Israel, who said and sang many beautiful things in regard to Christianity and Israel. I may say, the book of Psalms is a written drama of the past, present and future of Israel. The Psalmist's love of country, and the glorious promises connected therewith, constituted the theme of many of his songs. The Lord, Zion and Jerusalem, are words that gild every page of his writings. I will not refer to the history of David contained in second Samuel, but will give a few citations from his Psalms to prove the point I am trying to establish. In the second Psalm we read, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, let us break their bands asunder, and cast away their cords from us. Yet have I set my King upon my holy hill of Zion. Ask

of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Again, in the forty-eighth Psalm, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. As we have heard, so have we seen in the city of our God; God will establish it for ever." In the fifty-third Psalm, after describing the iniquity and corruption of men, he exclaims, "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." This, it seems to me, intimates as much as that this salvation would put an end to all the evils which David, and all good men in all ages have had cause to lament. In the seventy-second Psalm we read, "Give the King thy judgments, O God, and thy righteousness unto the King's son. He shall judge thy people with righteousness, and thy poor with judgment." "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea, all kings shall fall down before Him; all nations shall serve Him." "There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed." Also read Psalms lxxiv, lxxvi, lxxvii, lxxviii, lxxix, lxxxv, lxxxvii, lxxxix, xcvi, cii, and others, all of which bear testimony to the great settled truth, that God had a purpose to fulfill in His chosen people Israel; that He had respect to the covenants made with Abraham and the rest of the fathers, and that covenant in its perfection, was to be made good in the person of Jesus Christ, who, in His own person, would fulfill its obligations, and would complete in time all that was written by Moses, the Prophets, and in the Psalms concerning Him. Some of these I have cited. I will yet give more from some of the Prophets, and I will endeavor to show how exactly the existing state of things corresponds to that predicted. One truth is apparent, namely, that this very planet, on which we dwell, will be the place of rewards, and those nations and peoples who inhabit it and are now so miserable, are the very nations to be blessed. How does this agree with the notions the religious world generally entertain in regard to the blessings of Christianity? They say that it matters very little what becomes of the earth, and all connected with it, if our souls are safe. Their anxiety about the something they call the soul, supersedes all anxiety about the man, or nations of men. Consequently, they ignore Moses and the Prophets, and all the promises and covenants contained therein, and seek their rewards in heaven, of which they have little conception. Instead of having "the hope of the promise made of God unto the fathers," they say they have a "hope of heaven" and glory. They consequently do away with the hope of a resurrection from the dead, because when a man dies, his soul goes immediately to heaven or hell, there at once to enjoy or to suffer. Now the Bible speaks of men, and not of men's souls as living or suffering. Indeed, no such words are found in the Bible, as immortal soul, or undying soul. It speaks of men, dying men, mortal men, and it speaks of salvation from this mortal dying state, and life for the Kingdom, the great blessing to be had through Christ the Savior and King; and it also describes the kind of character acceptable for a place in this Kingdom, a character that will be worthy of being resurrected to life

from the grave; such a character as was exemplified by Jesus Christ, and made Him powerful enough to "burst the bars of death, and lead captivity captive, and bring gifts to men." All those, then, who are in love with this kind of character, those who have a lively hope of a resurrection to life in the age to come, will earnestly pray for God's Kingdom to come, and His will to be done on earth as it is done in heaven. We will now quote from Isaiah. In the second chapter we read, "the word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The past history of the world gives no parallel to the state of things mentioned here. Then why disbelieve that it is yet in store for it. Again, xxiv: 21, 23; "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." In the fifty-second chapter, commencing at the seventh verse we read, "How beautiful upon the mountains are the feet of him that bringeth good tidings. (or Gospel) that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye. when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Also in the sixty-second chapter, sixth and seventh verses, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." lxxv: 17-19; "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice for ever, in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." It may seem strange that men should attempt to do away with all these grand promises and predictions, and say they are to be spiritually understood; that the Jews have been restored (spiritually) at Pentecost, and that the language herein cited had its fulfilment.

Before quoting from Ezekiel and Daniel, I wish the fact borne in mind that the Jewish people are now outcasts amongst the nations, their nationality is gone, they are scattered over the face of the whole earth, consequently all predictions concerning them in the last times must be fulfilled after this. And another point is, there are no blessings (lasting blessings) for the Jews apart from Christ their King. I shall not be able to more than glance at some of the records of these Prophets. Speaking



of Israel in the thirty-sixth chapter Ezekiel says, "I scattered them among the heathen, and they were dispersed through the countries, according to their doings I judged them, (twenty-fourth verse,) for I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land, and ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by." Is not this its very condition to-day? and is it not very well known that the Jews all over the world still entertain hopes of dwelling upon the Old Land, and look forward to the time when the Messiah shall appear as their deliverer and King? I will finish my references to the Prophets by particularly bringing before your mind what I consider strong evidence of the fact, that those blessings are still in store for our world, and form the blessings to be looked for in connection with Christianity.

The second chapter of Daniel relates that Nebuchadnezzar, King of Babylon, dreamed a dream. It made such an impression upon His mind, (although "the thing had gone from him,") that he was much troubled in consequence, and applied to the Chaldean astrologers, and magicians, to see whether they could interpret his dream, and thereby relieve him. But instead of doing so they told him "that there was not a man upon the earth that could show the King's matter. However, Daniel the Prophet volunteered, if time was given him, to make known to the King the dream, and the interpretation thereof. He says, "there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar, what shall be in the latter days. After rehearsing the dream, he says, "this is the dream, and we will tell the interpretation thereof before the King. "Thou, O King, art a King of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron mixed with miry clay. And as the toes of the feet were part of clay, so the Kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of Heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the King what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." In the seventh chapter of Daniel we find that the Prophet himself dreams a dream, which in its interpretation and fulfillment is similar to that of Nebuchadnezzar's. He saw four beasts come up out of the sea, diverse one from the other. After describing the four, he particularly describes the division of the fourth kingdom, (represented by

the fourth beast) by having ten horns, which presently I shall show to have acted their part in history. At the thirteenth verse he says, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." Now history gives us confidence in the interpretations and truthfulness of the predictions embraced in the dreams and their interpretations. History says the Babylonish, (or first Kingdom) was just of such an extent and power as is here ascribed to it, and then it gave place to the Medo-Persian, even in the time of Daniel. History says that the Medo-Persian Empire was just as powerful as may be indicated by silver, and then the third, or Grecian, obtained its zenith of power under Alexander, who conquered "all the world." Then the last, or fourth, (the Roman) succeeded it, and the description here given is very appropriate, inasmuch as it got blended, the ecclesiastic with the civil, and begat what yet represents the Roman power, namely, the Papacy. It is very strikingly represented as a power of iron and miry clay, for no subject of Papacy, can positively be a good subject of any other government. They will mix with them, but will not adhere, as iron will not mix with clay. A Roman is a Roman all over the world, and they are certainly not to be trusted by any government; then again, when the Roman power was broken up, it was divided, and what was originally the Roman Empire, or fourth beast, is now made up of the Kingdoms of Europe. Some students of Prophecy have tried to count them ten, to correspond with the ten horns of the beast; but leaving that aside, I think it is indisputable, that the Kingdoms cited, are the four great Kingdoms spoken of, and which bore rule over all the earth, and it is also indisputable that the fourth was broken up and divided, and is now in that very condition. Then what will be the future of this state of things. Is it not said, "that in the days of *these* kings shall the God of Heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Farther on in the seventh chapter of Daniel, the nature of the fourth beast, and the ten horns, and the little horn is discussed, the finale of which is, that "the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." This, then, I believe is the Kingdom of God, or Kingdom of Heaven, or Kingdom of Christ; the Kingdom that Jesus desired His Disciples to pray for, the Kingdom of David, the throne which is to be occupied by David's son. This Kingdom with Jerusalem as its capital, and the land of Canaan as its immediate territory, is the theme of the Old Testament Scriptures, and forms the subject matter of its prophets, seers and bards. It made up for David, all his salvation, and all his desire, and is that which he and all the blest of ages will attain to by and through a resurrection from among the dead.

ALEXANDER SENTER.

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HE who does not correct things which ought to be done away, commits them; and he incurs the guilt of a perpetrator, who neglects to amend what he might correct.

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## Poetry.

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[Communicated for the Herald.]  
NEARER HOME.

The toiling time is nearly spent,  
While pilgrims here we roam,  
And nightly pitch our humble tent  
A day's march nearer home;  
And while we journey day by day,  
Beneath the storm-wrecked skies,  
We see beyond earth's clouded ray  
The bloom of Paradise.

The burning sun, the drifting sand,  
The simoon's fiery breath,  
The lurking foes on every hand,  
The horrid gloom of death,  
Shall never drive us off the way  
By Prophet's feet once pressed,  
While trustingly we work, and pray  
Oh, give the toiler rest!

The world's reward, its luring smile,  
The mirage of its dream,  
May paint to us some verdant isle,  
Some cool refreshing stream;  
But beauties of bright Canaan's vale,  
And streams which stoke our thirst,  
Unruffled by the desert's gale  
Upon our vision burst.

With steady gaze we fix our eyes  
On scenes undimmed by time,  
O'er-arched by never-changing skies,  
The fair and fadeless clime!  
Where forms are never bowed with years,  
And blossoms know no blight,  
Where sorrow weeps no scalding tears,  
Nor grim death haunts the sight.

J. LAIGHT WINCH.

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A POET in one of our exchanges exhorts the sick and dying:

"Patience! then, patience! soon the pang of dying  
Shall all forgotten be."

and informs them that as soon they are dead they will commence to *climb a ladder bright*, reaching beyond the stars, which will land them in a realm of rest and glory! What an intense absurdity is the doctrine of a sky kingdom for man's soul at death! Its foundation is in heathen poetry and philosophy. The Bible presents a better hope, and exhorts mourners to patience in view of "the coming Lord;" not the coming of death, our most terrible enemy."—*Selected.*

## Miscellaneous.

[SELECTED.]

### The Lord's Passover.

ON the tenth day of Abib, the first month of the year, being 430 from the confirmation of the covenant, the Israelites were commanded to put up a lamb for each house, and to kill it upon the fourteenth day in the evening. They were to take its blood and to sprinkle it upon the door-posts of their houses, and to eat its flesh that same night, roast with fire, with unleavened bread, and bitter herbs. Nothing of it was to be left till morning. They were also to eat it in haste, as if about to hurry off upon a journey. The meaning of this was, that God was about to destroy the first-born of every family in Egypt, which would cause them to be thrust out of Egypt with great haste; and that when the destroying angel should see the blood on the door-posts, he would pass over that house and not destroy the first-born there. For this cause the lamb was termed the Lord's Passover. Exod. xii. Not a bone of it was to be broken. No stranger, foreigner, hired person, or uncircumcised individual, was to eat of it; a servant, however, bought with the money of an Israelite, provided he were circumcised, was permitted to partake of it.

But this institution represented more than the facts upon which it was founded. It pointed to events of the forty-second, and present (?) generations of Israel. The Apostle styles Christ the believer's passover, who was sacrificed for them; (1 Cor. v: 7,) and exhorts them to "keep the feast with the unleavened bread of sincerity and truth." Jesus was the Lamb of the feast whom God had provided. Not a bone of him was broken. His blood was sprinkled, not upon the door-posts of houses, but upon the doors of believers' hearts by faith in the blood of sprinkling. None can eat his flesh, if they would, but those who are circumcised in heart; for to eat his flesh is to digest, and make a part of our mental selves, the truth concerning the Kingdom of God and Jesus Christ. This is the spiritual food upon which the believer's spiritual existence is sustained. As Jehovah's first-born son was saved by the blood of the passover lamb in Egypt, so also is the believer in the kingdom saved by the blood of Christ; so that when the day of retribution comes, and the first-born of all the nations, "who know not God and obey not the Gospel," are destroyed, the angel of death will *pass over* him, and he shall not be harmed.

But while the passover hath this spiritual signification, it also represents facts, or events, which will be made manifest in connexion with Israel at the appearing of their king in glory. This is evident, from the saying of Christ while partaking of the Passover with his Apostles, the future sovereigns of the tribes. "With desire," said he, "I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God;" and "I will not drink of the fruit of the vine, until the Kingdom of God shall come." And of this Kingdom, he said, "I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii: 15, 16, 18, 29, 30; Matt. xix: 28. From this, then, it is clear that the passover was prophetic of what is to be fulfilled in the Kingdom of God. Has that Kingdom come? If it has, as some very erroneously

affirm, then Christ has eaten another passover, and has again drank of wine with his Apostles; for he said he would do so when the Kingdom had come. But no man in his senses will affirm this. Another passover could not be celebrated till a year after; so that Jesus could not eat it with his disciples before that. Where is the testimony to his eating it with them, then? There is none; but much of a contrary nature every way. The gracious declaration of Jesus is, *I will eat of this passover, and drink of the fruit of the vine, with you in the Kingdom of God when it shall be come.* He did not say, *when you shall go to the Kingdom beyond the skies,* but when the Kingdom shall come, which he had taught them to pray for.

It is perfectly ridiculous to talk about the Kingdom having come, and of the Apostles being on their thrones. To affirm this proves that the professor is totally ignorant of the Gospel. A pretty sitting upon thrones it was, when they were all arraigned at the bar, condemned, imprisoned and scourged, for preaching the Gospel of the Kingdom in the name of Jesus! What havoc the apostacy has made with the truth! The Gospe preaches no such stuff as this. It treats of a Kingdom which the God of heaven shall set up in Judea; which shall never be removed from thence; in which the whole twelve tribes shall rejoice; which the Saints of all ages shall possess; and which shall rule over all. Its elements at present are all scattered. It is not a matter of fact; but a thing of hope, in which only they rejoice who believe the promises made of God to the fathers.

The passover must be restored before it can be eaten of by Christ and his Apostles in the Kingdom of God. This is one of the things to be re-established at "the restitution of all things;" and the law of its restoration is found in the following words: "In the first month, in the fourteenth day of the month, ye shall have the passover, a fast of seven days; unleavened bread shall be eaten. And upon that day shall the Prince prepare for himself and for all the people of the land a bullock for a sin-offering." Ezek. xlv: 21, 22. This was spoken by the Prophet of Israel of the fourteenth generation concerning the observance of the passover by Israel of the generation contemporary with the "restoration of the Kingdom again to Israel" when it should be constituted under the Prince. Moses' law said all about the observance of the passover before the Prince appeared; but as Moses ceased to be the lawgiver when He came, a new code is revealed through Ezekiel which will become the law of the Kingdom under Shiloh. When Ezekiel's passover is observed in Jerusalem, Christ will be there, the Apostles also, Abraham, Isaac, and Jacob, and all the Prophets, and many from the four winds of heaven,—all of them the first-born redeemed from the earth, saved by the sprinkled blood of the true paschal Lamb of God, and who shall find themselves in Canaan as inheritors of its attributes; celebrating their own redemption, and the overthrow of all their enemies by the Lord Jesus at his revelation in flaming fire, attended by the angels of his power.

The bread and wine of "*the Lord's Supper*" are the remains of the passover, which are to be shared by the circumcised of heart and ears, until Christ comes in power and great glory. I am informed by a Jew, that when they eat the passover they eat no lamb, but have a dry bone of one on a dish; and that all who celebrate take hold of the lip of the dish, and unitedly offer a petition. This is remarkable. They have slain the true Lamb, which believers of the Gospel feed upon; while only a dry bone remains to them, strikingly illustrative of themselves. Faith in the Lamb of God supplies the absence of the lamb in the Lord's Supper. The broken bread and poured out wine, memorialize his sacrifice for

believers; and the testimony, "this do in remembrance of me *until I come*," keeps alive the hope of His appearing in the Kingdom of God. When hope becomes a reality, the supper will give place to the passover; for when Christ *is come*, the memorial of His coming ceases to be prophetic of the event.

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### The Resurrection of the Body Rendered Unnecessary.

Who that believes in going to heaven, or paradise, at death, in the form of an immortal spirit, but have queried in their own mind concerning the object of the resurrection of the body? If to die, and so "depart and be with Christ," was "far better" than to live in the body, why should soul and body ever be united? This question will force itself upon the mind; and thus the door has been opened in the most orthodox churches for the denial of the literal resurrection on the part of many; while multitudes neither care for or think of it. An inspired Paul may cry, "If the dead rise not, those who are fallen asleep in Christ *are perished!*" but his words will have no effect on those who believe the body to have been merely a cage or prison for the soul, and that the latter having left the body has departed to be with Christ, and it is, thus, in a far better condition than it could be while in the flesh.

If the Pauline theology had never been corrupted, by the introduction of false notions concerning the intermediate state and the true nature of man, the rise of a multitude of errors would have been rendered impossible. The true import of baptism would never have been lost in meaningless sprinkling or affusion. It was only by losing sight of the importance of the resurrection of the body that such trifling ceremonies ever obtained in the Church. Rationalism, Restorationism, Universalism, Spiritism, the Roman theology, all are founded on the doctrine of man's natural immortality. In short, there is scarcely an error corrupting modern theology but falls to the ground with that dogma. The great original falsehood, "Ye shall not surely die!" deceived our first parents, and their children have drank deeper and deeper into the error, until it is well nigh universally received.

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AN EXCHANGE says: "We were considerably amused the other evening, at three little girls playing among the sage bush in a back yard. Two of them were making believe keep house, a few yards distant from each other—neighbors as it were. One of them said to the third little girl: "There now Nelly, you go to Sarah's house, and stop a little while and talk, and then you come back and tell me what she says about me; and then I'll talk about her; then you go and tell her all I say about her; and then we'll get mad and don't speak to each other, *just like our mothers do*, you know. O! that'll be such fun."

A QUAINT writer compares a certain class of professors of religion to "sheet iron stoves heated by shavings." When there is a little reviving in the church, they all at once flame up and become exceedingly warm and zealous. They are ready to chide the elders and other officers of the church for their coldness and want of activity. But alas! the shavings are soon burnt out, and then the heat goes down as rapidly as it went up.

[SELECTED.]

## Scripture Notes.

## LAPPING WATER LIKE DOGS.

"AND the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water." Judges vii: 6.

"A token of their temperance and nobleness of spirit."—*Patrick*. "It was not uncommon among the ancients, when unprovided with vessels, to take up water in their hands, and lap it thence, like a dog; and it is remarkable that the Hottentots, at this day, have a custom very similar." Campbell says, "When they come to water, they stoop down; but no further than to reach the water with the right hand, by which they throw it up so dextrously, that their hand seldom approaches nearer to the mouth than a foot; and I never observed any of the water to be spill, so as to wet their breasts. They perform it nearly as quick as the dog, and satisfy their thirst in half the time taken by another man."—*Williams*.

## PUT OUT HIS EYES.

"But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." Judges xvi: 21.

"Travelers in the East inform us, that this custom is common there. The unhappy victims of courts are deprived of sight by drawing or holding a red-hot iron before the eyes, piercing the pupils, or taking the eyes out whole with the point of a dagger. In Persia, it is no unusual practice for the king to punish a rebellious city or province by exacting so many pounds of eyes; and his executioners accordingly go and scoop out from every one they meet, till they have the weight required."—*Chardin Thevenot, Malcome, Sir R. K. Porter, in Evang. Syn.*

## THE LORD KNOWETH THEM THAT ARE HIS.

"Nevertheless, the foundation of God standeth sure, having this seal: the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii: 19.

The rendering of Dr. Macknight, gives the following reading on this verse:

"The Lord will make known them who are His." These are nearly the words which Moses spake to Korah and his company, who endeavored to overturn his authority. Num. xvi: 6. The Lord will show who are His, which LXX have translated as the Apostle hath done. "*The Lord will make known who are His.*"

In accordance with this, the Prophet says, "Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth Him not." Mal. iii: 18. It will be a glorious thing, in the coming day, to be owned of God.

RELIGION that does not go with us in our daily avocations, controlling and guiding us, is of little value. We should not make it obtrusive, or ill-timed in any of its manifestations, but our hearts should be so thoroughly imbued with the spirit of Christ, as to cause every act, in its own quiet way, to show forth the foundation principles of our life, and speak a stronger language for the Master, than our direct words. It is in our worldly business, if anywhere, both in its effect on ourselves, and on those with whom we are brought in contact, that its power is made manifest.

[SELECTED.]

## The Sight of Hell.

WE find the following paragraph in the "Rock," a London Episcopal paper:

"The following is extracted from a Romish book, entitled, "The Sight of Hell," one of a series of "books for children and young persons," composed by a priest named Furniss, (pretty aptly named too) and published *permissu superonum*: "The roof is red-hot; the walls are red-hot; the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot iron floor stands a girl. She looks about sixteen years old. Her feet are bare; she has neither shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this room has never been opened before since she first set her feet on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! she speaks. She says, 'I have been standing with my bare feet on this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment that I might forget this horrible burning floor.' 'Look,' she says, 'at my burnt and bleeding feet. Let me go off this burning floor for one moment, only for one single short moment. Oh! but in this endless eternity of years I might forget the pain only for one single moment.' The devil answers her question, 'Do you ask,' he says, 'for a moment, for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years, shall you ever leave this red-hot floor?' 'Is it so?' the girl says with a sigh that seems to break her heart; 'then, at least, let somebody go to my little brothers and sisters who are alive, and tell them not to do the bad things which I did, so that they will never have to come and stand on this red-hot floor.' The devil answers her again, 'Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen, even if somebody should go to them from the dead.' The concluding sentence proves that the 'mocking fiend' can twist Scripture to his own ends. It is clear also, that the Rev. J. Furniss has no scruple in accepting the devil's advocacy of 'the priests.'"

What! is this worse than the common Protestant idea of a burning hell, or place of eternal torments for the final impenitent? If the wicked are to be tormented eternally, suffer untold agonies in body and mind, it will only be an aggravation of such cases as are proposed in the above popish fable; the only difference lies in the means of torture. In fact, the whole system of eternal misery is a popish fable, founded upon this greatest of fables and delusions, the dogma of man's natural immortality.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet, far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

WE are ready to acknowledge our misimprovements of the past, but who of us all is ready to make the most of the hour by improving it to the glory of God.



# THE HERALD

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### Editorial.

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#### How to Read the Prophecies.

In order to understand, and justly appreciate the teaching of Divine Prophecy, it is necessary to take our position at Jerusalem, and Mount Zion, in the land of Palestine. But why, says one, is it necessary to do this? We answer, because the Prophets themselves were Jews, members of the commonwealth of Israel, God's chosen nation. Their home was at Jerusalem, in the Land of Promise. Here they lived and died, from this locality they put forth their predictions, and spake the words of God concerning the world at large, as related to the nation of Israel. The Prophets never speak of the Gentiles only as they are present, or will be in a future time related to the land of Palestine, and the prosperity of Israel, and the glory of Zion. Therefore, the *necessity* of reading their writings from the stand-point of their utterances, in order to see things just as the Prophets saw them.

Many there are, who overlook these all-important points, and consequently, make a serious and fatal blunder. They read the Prophetic writings, just as if their authors were all Gentiles, forgetting that it is written, that "salvation is of the Jews," and that to them as a nation, was committed "the oracles of God, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." All these things the Gentile churches of this day, have appropriated to themselves. Full of corruption and rottenness, as they are, they still wish to steal the honor and glory of the Jew. They despise and loathe the Jew, as worthy of a curse forever. The future restoration of Israel they cannot believe. The unnatural branches, say they, are broken off forever, no power is able to graft them in again. Thus, these apostate barren branches, taken from the wild olive tree, exalt themselves, and are found vainly boasting against Israel, the natural branches.

All this comes from the effort of trying to Gentilize everything. The Bible, the greater part of which, constitutes the state documents and archives of the Jewish nation, is read and applied by modern religionists as if it were purely a Gentile document. All its predictions of future glory, are to be fulfilled by some Gentile church or state, and they alone be the recipients of the rich rewards and blessings. Such is the one-

sided view of things, held by those who read the Bible from a one-sided Gentile stand-point.

Talk about Protestants converting Jews to Christianity, the thing is palpably absurd. No conscientious, intelligent Israelite, would be so much of a fool or a knave, as to stultify himself to the extent of becoming a disciple of Protestantism or Catholicism. A few pagans may be converted to American or British Christianity, to the degree that they prefer the civilization of England and America, to that of their own. But Israel, as a nation, will never bow the knee to the Baal of Protestants or Catholics. The Israelites, however much in the dark they may be concerning Jesus, cannot possibly be in a worse condition than are the people included in the religious denominational names of the present time. The religious sects of this day believe in a Jesus, but the Christ of God they know not. If they could only read the Prophets as they ought to read them, they might properly understand who the Anointed One is, and the work He is destined to perform in the eyes of all nations. But they cannot read the prophecies. They have liberty to open the Book, it is true, but to understand it is the difficulty. Were they to accept the plain literal testimony of the Prophets, they would not be guilty of such foolishness as calling their own denominations "Israel," "Judah," "Zion" etc. They would not be terming their church the Kingdom of God, if they read aright the testimony of Daniel, and his fellow seers, nor would they be singing:

"With thee we'll reign,  
With thee we'll rise,  
And kingdoms gain  
Beyond the skies."

For the Prophets never speak of a kingdom up in the region of stars, for men to gain. The Prophets, on the contrary, speak of the restoration of Israel, and the establishment of David's throne in Mount Zion and Jerusalem, and Jesus the great and long-expected Messiah. The Prophets understood that Israel as a nation, had been chosen of God, to work out a great and mighty result under the supervision of Messiah, the Lion of the tribe of Judah, who was to possess the gate of His enemies, and make Himself King over all the earth. Zech. xiv. This was a work they desired to see consummated, speedily and gloriously, constituting the great theme of their predictions.

To see Jerusalem the metropolitan city of the globe, and Zion crowned with the royal palace and throne of Him who is greater than Solomon, is what the Prophets continually express in their writings, as the hope of Israel. When this state of things shall obtain at Jerusalem, and in the "Holy Land," all nations shall be blessed. But this will result from the prosperity of Israel as a nation. The world is to be blessed through Abraham and his seed, as God has purposed. This is a work, however, that can never be accomplished until Israel gains the ascendancy, and becomes fully established as a nation in the East. An event, such as the future restoration of Israel, will create no little astonishment among the nations, for, saith the Prophet, "the nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ears shall be deaf, they shall lick the dust like a serpent, they shall move out of their holes like worms of the earth, they shall be afraid of the Lord our God and shall fear because of thee." Micah vii: 16, 17.

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall

be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for He has raised up the habitation of His holiness." Zech. ii: 10-13.

But who among all the Protestant names, and denominations of this day are looking for these sublime events to transpire? Perhaps there are a few among them who have some idea of what they term the millennium, but they are few indeed, and even these few, as one of them said to me last summer, "dare not preach it, for the reason that the public mind is not ready to receive it." The difficulty with the so-called Christian public is, that they do not read the Prophets, nor seek to interest themselves in the things they teach. While clergymen, for sermons, read lifeless and vapid essays, there is no hope of a change for the better. Indeed, we do not see that a change for the better in this respect is possible, not to say probable. The world is drunken with the sin of fornication contained in the golden cup of the Papal harlot. Being in this condition, mankind are illy prepared to study the Word of God. Can a man staggering from the influence of the intoxicating cup, meditate seriously upon things pertaining to God? Nay, verily. Neither can the churches of this day, who are drunk with the superstitious notions of religious fanaticism, inspired by a combination of heathenism and catholicism, understand the Prophets. They are turned out of the way and cannot get back again, "in vain do they worship God, teaching for doctrines the commandments of men." We may be charged with a want of charity for speaking thus of the churches, but we know of no other way to arouse men to life, than to cry aloud and spare not. There is danger ahead for those who know not God as He is revealed in His Word, and, by the grace of God, we mean to lift up our voice in warning, and cry aloud, if peradventure a few may hear the words of truth and believe. We expect to influence only a few. The days for multitudes to receive the Word of Life is past. We have come to the time when the Lord Himself is about to return to earth to take to Himself the faithful and true, while their number, as He has assured us, will be in the ratio of Lot to Sodom. M.

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### The Truth in Chicago—Conference, Etc.

For years we have been of the opinion that Chicago was a city well situated for the purposes of publication, hence, we determined to make it the focal point from which should go forth the joyful tidings of God's message to man, so far as our labors were concerned, in the publication of the HERALD, and in the issuing of books and tracts, advocating our views. Accordingly, on purchasing the "Watchman," we at once removed it to this city, changed its form, and made other improvements that we deemed necessary. That our course has met the approval of its patrons, we have abundant evidence, which encourages us to proceed. Our plans have not yet been fully carried out, owing to certain hindrances of a temporal character, which we are trying to remove. When this is done, we expect to be able to devote our whole time to the interests of the truth. Until then, we trust our readers will bear with us patiently, and remember, that it is not from a lack of disposition on our part, that certain enterprises are delayed.

Chicago is a city of more than 240,000 inhabitants, and, like all other cities, is noted for its admixture of good and evil. It has a goodly number of splendidly decorated churches, of all the denominations to be found elsewhere, yet the tide of evil grows stronger, and the efforts to stem its waves seem almost powerless. That this should be so is not strange, when we remember, that the church and the world are as one on many things. The church is aristocratic, and filled with pride. It needs money, and if worldly men contribute with a lavish hand towards its support, how can the church reprove these men on account of any vices they may practice? No. The mouth of the church is closed by reason of this partnership arrangement. Consequently, the church itself becomes corrupt, and winks at those things which it ought to rebuke.

The only witnesses for the truth in Chicago, strange as it may seem, are to be found meeting, not in the gorgeous temples of heathenism, but like the humble disciples of that ancient city Jerusalem, in an upper room, apart from the wealth and rich display of those around them. Here the "words of life" are spoken every Lord's day, for the benefit of those who desire to know what to do in order to be saved. Lectures have been given for sometime past upon Bible topics, which, on being announced in five daily papers, have been attended by a few, who we trust, will receive the truth with meekness and obey it. Four additions have recently been made to our congregation. We do not expect to witness a wholesale conversion to the truth. Past experience forbids it. There are two reasons for this: First, it is not popular, and requires a separation from the world that is not agreeable to flesh and blood. Second, the absence of the machinery used by revivalists in the way of undue excitement, produced by fear of hell torments, etc.

The congregation at present numbers thirty-three members. Meetings are held at half-past ten every Sunday morning, in the American Protestant Association Hall, at which time, one hour is devoted to lecturing on the truth as it is in Jesus, after which an hour is spent in attending to the ordinances of the Lord's house, and the worship pertaining thereto. On Sunday evenings the brethren meet at the house of some brother by appointment, for the examination of Bible subjects. In this way good is accomplished.

Having a desire to meet others of like precious faith, the Congregation resolved to call a meeting for that purpose. Accordingly on the fourth and fifth of July, a goodly number of brethren gathered together in our place of worship from the East, West, North and South. Many faces were met that were heretofore strangers. Hearts that beat sympathetically in relation to the same glorious Gospel, now met for the first time. It was a happy meeting. It reminded us of the great meeting soon to take place in the presence of Jesus our Lord. Then those noble champions for the truth, who have lived and died in its defence, will come together and talk over the incidents of their warfare, each one deeply interested in knowing the history of the other. What a meeting that will be. Prophets who have stood like walls of adamant, as witnesses for God against the wickedness of their generation will be present there. Those noble champions of the Lord, who forsook all and followed Him, will meet us face to face. All the imperfections of history will be filled up by a verbal recital to each one of us of the exciting scenes through which each martyr has passed. Jesus, the one through whom all the glorious victories will have been won, will be the admired of all, the one "altogether lovely." That is the meeting of which we were reminded by our small but harmonious gathering.

On the morning of the fourth, whilst others were meeting for the cele-

bration of their deliverance from British tyranny, we met for the purpose of talking together relative to our deliverance from the bondage of sin, and our expected victory over death and the grave. This is a deliverance worth considering. It is one which, when reflected upon, causes every nerve to tingle with feelings of joy, and the emotions of the heart to wax warmer and warmer towards Him who has wrought for us so great a deliverance. The meeting was duly organized by the choice of Bro. Richard Appleyard, of South Northfield, Illinois, as President, and Bro. Edmund Francis, of Chicago, as Secretary. From the notes taken by the latter, as well as from our own memory, we draw the following details.

After the object of the meeting had been explained, we were entertained and edified by remarks relative to the Faith we have espoused, by Brethren Joel A. Simonds, and O. F. Servis. This subject was also enlarged upon with interest by Brother Benjamin Wilson, in the afternoon, after the opening of the meeting by prayer. Brother William Howell, of Aurora, spoke with animation relative to our Faith and Hope, showing how one sprang as a result from the other, and how intimately they are connected together. A false faith must beget a false hope. How important it is, therefore, for everyone to examine themselves and see whether or not they be in the Faith. Remarks of a practical character were then made by Brother Newell Bond, of Cleveland, who spoke feelingly of our obligations to the truth, and to each other. This, together with a few practical exhortations by the writer, completed the afternoon services.

On Lord's day morning, as is the custom of the Congregation at Chicago, we met to attend to the ordinance of the Lord's supper. We were happy to meet at this time, so many who could unite with us in these acts of devotion and love. By request, we presided at this meeting.

After reading the tenth chapter of Hebrews, we announced the fact that an old man of over seventy years, Brother Richard Cleveland, of LaMonte, Illinois, had yielded obedience to the truth, by immersion, on the previous evening. His examination proved that he understood the Gospel well, and he was fully prepared to enter the lists for the mastery. We trust he may run well. We then endeavored to show the connection between the death and burial of the old man of sin, together with the resurrection to newness of life, with the death and burial of the Christian, and his subsequent resurrection to new life. That in the first case, the individual raised, was a *new creature*, freed from sin, and not the old man, or body of sin raised up from the watery grave to which he had been consigned. So, in the event prefigured, the body buried, must be raised in newness of life, and not with the mortal life it possessed when buried. It must be a new creature *when raised up from the grave*. We also showed that it was necessary for the veil of Messiah's flesh to be removed, ere he could enter the holiest. This was done by the shedding of His blood. Consequently, when He was raised from the dead, He did not possess the flesh and blood nature that He had when crucified. It had given way to a spirit nature, so as to prepare Him for entrance into heaven itself, there to appear in the presence of God for us.

The ordinance of the Lord's supper was then observed by about ninety brethren who were present. Words of consolation were spoken by Brother Bond, who exhorted us to be prepared for the speedy advent of the Lord. Brother A. Turney, of South Northfield, Illinois, then called upon the brethren to obey the Apostolic injunction, "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." His remarks on

the text were pointed, and practical to the last degree, although the delivery was peculiar to himself. He contended that no brother ought to defile the temple of God by using those things that tend to ruin the health. Such a course could not be well pleasing to our Heavenly Father. At the close of Brother Turney's remarks, a heartfelt prayer was presented at the throne of favor, by Brother T. S. Martin, of Elgin, after which, Brother Richard Appleyard showed the importance of attending to the admonition of the Apostle, "not to forsake the assembling of ourselves together as the manner of some is." The meeting was then brought to a close by singing.

At four o'clock in the afternoon, all were assembled for the last time, and the meeting was opened by prayer. Brother R. Appleyard, in his position as Chairman, called for reports from the various localities represented, as to the state of the Lord's cause, past, present and prospective. Reports were then given by the following brethren. Joel A. Simonds, Grand Rapids, Michigan; O. F. Servis, Benton Harbor, Michigan; A. Oram, Racine, Wisconsin; Newell Bond, Cleveland, Ohio; C. A. Saylor, Franklin Grove, Illinois; Joseph Wilson, Geneva, Illinois; L. Clem, Lowell, Indiana; L. Z. Baker, Aurora, Illinois; W. M. Howell, Big Rock, Illinois; W. D. St. Clair, Chicago; T. S. Martin, Elgin, Illinois; and R. Appleyard, South Northfield, Illinois. The burden of the reports were decidedly favorable to the progress of the truth, and although it met with opposition both from within and without, yet we were glad to learn, that a goodly number of honest hearts had recently yielded obedience to its requirements. At the close of these reports, we read the following excellent letter from Brother D. T. Halstead, of Rensselaer, Indiana, after which, the brethren unanimously requested its publication in the *HERALD* and "Banner."

RENSSELAER, Indiana, July 2, 1868.

THOMAS WILSON:

*Dear Brother:* Your kind note of invitation to be with you at the meeting in Chicago, was duly received, and did not circumstances render it inconvenient, it would be gratifying indeed, for me to respond in person, and mutually share with you in the joys and benefits arising from such a meeting of the children of the One Family, united together by one Spirit, called in One Hope of your calling, to share in one common inheritance, meeting together for the purpose of exhorting, encouraging, comforting and warning each other. I know it would inspire me with new zeal and courage, to hear your words of cheer. Oh, how applicable the words of the Apostle at this time, "not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Brethren, is it not evident that the day is rapidly approaching? Do we not each feel the increasing necessity for the words of encouragement, and exhortation, that we may hold fast the profession of our Faith without wavering? Oh, may we one and all, as children of our Heavenly Father, not only at your meeting, but in all time to come, remember, appreciate, and do the words of the Apostle as to the object of such meeting together, to "*consider one another, to provoke unto love and good works.*" Not as the world meet together, for the purpose of exhibiting their own wisdom, puffed up in their own fleshly minds, envying one another. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." If we expect to appear with Him in glory, and share with Him in that Kingdom and glory to which we are called, is it not *absolutely certain* that we have to put off all these works of the flesh, and put ourselves under strict discipline of the teaching of the Spirit, "putting on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Let us keep constantly in mind that we cannot be righteous without *doing* righteousness, that the unrighteous shall not inherit the Kingdom of God, that it is the *meek* that shall inherit the earth, that if we suffer, we shall also reign with Him, if we deny Him, He will also deny us.

In reference to your meeting, I think I can truly adopt the words of the Apostle, "though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ." I humbly, but earnestly desire that I may meet you in that ever-to-be continued meeting of the loved ones, to take place when He who is our life shall appear.

D. T. HALSTEAD.

The balance of the afternoon was spent in exhortations, and singing.

The brethren were deeply impressed with the importance of more practical Christianity in the body, and all the remarks were in this direction. We were pointed to the signs of the times as indicative of the near approach of the Son of Man, and exhorted to be ready. Everyone present, so far as we could learn, were highly edified, and expressed themselves glad that they had come together. Bro. R. Appleyard, closed the meeting with a few very appropriate remarks touching the importance of our becoming as little children, so as to secure an inheritance in the Kingdom of God. After singing the song

"The night is wearing fast away," etc.

and prayer by Bro. Bond, the meeting was dispersed.

Such is a brief outline of the Conference just closed. That all were not only pleased, but instructed and strengthened for the work before us we feel quite sure. We trust that none of those present may ever fail of the glorious reward, but that we shall all reflect upon the many good practical lessons there taught, and not only reflect upon them but live them out daily. If we do, none of us will fail of an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. Amen.

W.

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### "The Powers of Heaven Shall be Shaken."

In a recent letter from Brother J. K. Thompson, he alludes to one of previous date, in which he asked for information upon the foregoing subject. He says he has been patiently waiting ever since, but has not yet seen any reply. We will simply add, that were we to undertake to answer one half of the inquiries propounded to us, we should not be able to engage in any other labor for sometime to come. But we will produce the letter referred to, by way of introduction:

ETNA GREEN, Indiana, April 12, 1869.

BROTHERS WILSON AND MOYER: In our last *HERALD*, April 15, on page 187, second line from the top, I read: "The present state of Europe shows, that the powers of heaven are being shaken."

This shaking of the powers of heaven is prophesied of by different writers in the Old and New Testaments, thus: Isa. xiii: 13; Hag. ii: 6, 7, 21; Joel ii: 10; iii: 16; Matt. xxiv: 29; Mark xiii: 25; Luke xxi: 26; and appears to be simultaneous, if not in concurrence, with the resurrection of God's dead men, and the change of His living Saints to immortality.

Will some brother, better informed than myself, give an explanation of the phrase, "and the powers of heaven shall be shaken." I have always considered it a literal event, as much as that which precedes it in Matt. xxiv: 29.

Paul says, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God," (2 Thess. iv: 16;) and the dead shall be raised, and we shall be changed." 1 Cor. xv: 52. Is not this sufficient to account for the shaking of the powers of heaven, without applying the latter to the distress of nations with perplexity, and the falling of men's hearts, spoken of in Luke xxi: 25, 26; which occurs as a sign prior to his advent. Searching for the truth as it is in Christ, and awaiting the coming of His Kingdom, I am, your brother,

J. K. THOMPSON.

Our brother takes exception to the use of the expression, "powers of heaven" in its application to the governments of the earth, and thinks it has, instead, a literal application. In support of the idea he introduces testimony from various Scripture writers. The first is from Isa. xiii: 13, which, to our mind, confirms the use we made of the expression. The Prophet in the commencement of the chapter, introduces the subject of it as "the burden of Babylon." Proceeding with the delivery of this

burden, he says, "Lift ye up a banner upon the high mountains, exalt the voice unto them, shake the hand that they may go unto the gate of the nobles. I have commanded my sanctified ones, I have also called up my mighty ones for mine anger, even them that rejoice in my highness." The days of Babylonian greatness were numbered in the mind of God. He had determined to bring low the proud oppressor of His people, yea, to "bring him down to hell, to the sides of the pit." (xiv: 15.) In order to accomplish this great work, He had commanded His "sanctified ones." A "sanctified one" is one who is "set apart for specific uses." The "sanctified ones" who were set apart for the destruction of the power of Babylon, are already pointed out in the seventeenth verse. "Behold, I will stir up the Medes against them, which shall not regard silver, and as for gold, they shall not delight in it; their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." How literally this has been accomplished history relates.

But what we wish to notice in the chapter more particularly is, the language used by the Spirit, in relation to the coming terrors of that day. In the ninth verse, He says: "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and He shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, \* \* \* therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of His fierce anger." No one will contend that this language had a literal fulfillment in the destruction of Babylon. What could it signify, therefore? Simply this; that the political power of Babylon, represented by the sun, moon and stars of the firmament, should be blotted out of heaven. The power of God's sanctified ones, the Medes, should be directed against this Lucifer of heaven, and he should be brought down. The Babylonian heavens should be shaken. This was fulfilled in the shaking and removal of Babylonish supremacy, by the subjugating power of the Medes and Persians. No shaking of the literal heavens took place of which we have any mention. Therefore, if such was the case in the first instance quoted, need we urge that such may be the case in those instances prophesied of, and yet future? If the shaking of the heavens that existed over five hundred years before Christ, was nothing more nor less than the shaking of the Babylonian power, then we think it not unreasonable to suppose that the shaking of the heavens predicted by our Lord, to precede His second advent, is also rightly interpreted to mean the shaking of the powers or governments which comprise the political heavens at that time.

In our article, from which brother T. makes the extract referred to, we said, "The present state of Europe shows that the powers of heaven are being shaken." We believe that the shaking of the powers refers more particularly to the unsettling of their foundations, preparatory to their final removal or overthrow. This overthrow will be the darkening of the sun, moon and stars, or the complete removal of their light from the firmament, and the substitution of the "new heavens" wherein dwelleth righteousness. Are we wrong, therefore, in saying that the powers or governments at the present time are being shaken? Do not the facts justify the statement? Witness the unrest of all the powers. Everywhere there is a distrust of each other. A fear of some calamity



about to overtake them, causes the present universal and immense preparations for war all over the European world. The peoples are clamoring for a greater share in the power of governments. They ask it, they demand it. This unsettles the foundations of thrones which have hitherto been deemed secure. Hence, they are shaken.

Thank God, the day is not far distant, when not only the people will knock at the doors of King's palaces, asking for the removal of the yoke of oppression, but "the Saints shall take the Kingdom, and possess the Kingdom, forever, even forever and ever." Dan. vii: 18. "They shall execute vengeance upon the heathen, and punishments upon the people. They shall bind their kings with chains, and their nobles with fetters of iron, and execute upon them the judgment written. This honor have all His Saints." Psa. cxlix: 1-9.

W.

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## Words for the Household of Faith.

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[SELECTED.]  
Rejoicing.

THE Christian's life is properly a life of joy. The slough of despond may lie in his path, but it is only at the beginning; and it lies crosswise for him to pass through it, and not lengthwise for him to walk and wallow in it all the way from the City of Destruction to the City of the Lord. Christians are commanded to "Rejoice evermore;" to be "glad in the Lord," and to "serve the Lord with gladness." They are described as "sorrowful, and yet always rejoicing," "rejoicing in hope, patient in tribulation," and, while believing in an unseen Lord, they "rejoice with joy unspeakable and full of glory," and to them is given the Apostolic injunction, "Rejoice in the Lord always; and again I say, rejoice."

Why, then, should true religion be associated with sadness, austerity, and unhappiness? Why should men be repelled from the blessings of a Christian life by the moroseness and gloominess of those who have named the name of Christ?

"Why should the children of a King  
Go mourning all their days?"

Why should they who are partakers of God's present grace, and His coming glory, go drooping and discontented through the world, dishonoring Him who has lifted them up from the dunghill, that they might inherit the throne of glory, and made them heirs of God, and joint-heirs with Jesus Christ?

Strange as this may seem; the fact exists, it cannot be denied—can it be explained?

Sometimes this despondent feeling is a mental infirmity, the result of some physical or psychological defect of character. Often a morbid melancholy is hereditary. Some persons were born in sorrow, and brought forth in tears. Unutterable sadness seems stamped upon their inmost souls. Sometimes other and more joyous influences predominate, but in hours of weariness, or special weakness and depression, the skies seem clothed with gloom, thick-coming fancies shroud them in dismay, and all around is sombre as the grave. They may reason, resolve, and determine as they will, yet this tide of morbid feeling will sometimes rise, and overwhelm every barrier, and sometimes reason itself will sink beneath its fatal spell, and totter from its throne.

And all this is aside from any considerations of religion or irreligion: it is simply nature; and whether persons are Saints or sinners, pious or profane, such a settled tinge of melancholy will overcast their lives with gloom, and give a shade of doubt and sadness to all their anticipations.

There are others who, through mental or physical excesses, whether of labor, excitement, or indulgence, have fallen into conditions of chronic, mental, or physical unhealthiness. Some are imprudently, unscripturally, and inharmoniously married, and instead of bravely making the best of their case, and accepting the inevitable with fortitude, they fill their heads with fancies as to what "might have been," and instead of lightening their cross by cultivating the gentle fellowships of home, they send their hearts abroad full of vagrant yearnings for sympathy which they purchase at the expense of present blessing and future peace. Such persons have little joy; they need so much worshipping themselves, to keep them in good humor, that they have little time or inclination to adore the Lord, or to rejoice in the light of His countenance and His love.

Others are sometimes found who, having worked themselves almost dead, to gain and hoard up wealth, till they have more land than they can till, more houses than they can occupy, more clothes than they can wear, more food than they can eat, and more money than they can spend, are now hugging to their hearts the treasures which they can never enjoy, until they fall into a kind of pious peevishness about the vanity of all things earthly, and so make themselves miserable, and their friends wretched, and their religion contemptible, on account of their sourness, thanklessness, and discontent.

Again, there are those who have gormandized and surfeited, disregarding every principle of common sense in matters of food and drink, until they have become dyspeptic, discontented, and desponding. To their morbid sensibilities, happiness seems to be an original sin, smiles are regarded as actual transgressions, and a laugh is well-nigh an unpardonable offence. Their model Christian is the man who bows down his head like a bulrush; persons are thought to be pious, when they are only bilious; the gloom caused by indigestion is mistaken for Christian sobriety; and their premature decay and untimely death through their own suicidal indulgence is regarded as one of "the strange dispensations of the mysterious providence of God."

But when all these and similar cases are set aside and allowed for, there is still a great lack of true, scriptural, Christian joy in the hearts and countenances of the real children of the Lord; and this for various reasons, which may be briefly mentioned:

I. An ignorance and uncertainty concerning the true grace of God, is a fruitful source of gloom. Is God *for* us, or is He *against* us? There can be no true joy in God till we know that God is *for* us. There can be no permanent gladness till we know Him as our eternal and unchangeable friend. Uncertainty here makes the whole life uncertain, and robs the heart of the consolations of past mercy, present grace, and future glory. Certainty on this point opens to us the full flood-tide of gladness, turning our hearts backward to the love of Him who loved us before the foundation of the world, and forward to the exceeding riches of His grace which shall never find room for their full development until we enter upon the ages that are to come. Uncertainty regarding this presents to us a sinful past, a sorrowful present, and a dubious future; while certainty of the divine affection awakes our souls to grateful love in view of past mercies, stirs us to diligence by the present powers of divine affection, and shall finally tune our hearts and tongues to sing the songs

of joy "unto Him that *loved* us, and hath washed us from our sins in His own blood."

II. Another hindrance to godly joy, is an uncertainty concerning our personal standing in the sight and presence of the Lord.

Dear reader, you can never know true joy till you know just where you stand. The first question is, are you the Lord's? Are you one of the *stock* that the Shepherd keeps when at home, and pursues when they go astray? Are you a son, either obedient, or disobedient? Are you a child, whether grieving the Father's heart with waywardness, or gladdening it with filial love?

This is the question: Have you known the power of the purging blood of the everlasting covenant? Have you surrendered yourself to be the Lord's? Have you committed your all to Him? Have you been buried with Christ by baptism into death? Have you taken Christ's yoke upon you to learn of Him? Do you *know* that you have passed from death unto life, because you love the brethren? How can you answer these questions? Affirmatively? Then why not know yourself and count yourself, as God knows and counts you, a saved sinner, received into the family of God, and made an heir of heavenly glory and eternal life.

"But I am unfaithful, and wayward, and sinful, and wretched." True, and if you can be brought to despise your birthright, and deny your sonship, will you not be more miserable still? "But I have wandered far away from God." True, but will anything bring you back so soon as to know that there is a Father there who yet considers you as *His child*, a Shepherd who yet counts you among His blood-purchased flock, and that there shall be "joy in heaven over one sinner that repenteth, more than over the ninety and nine just persons that need no repentance?" Settle it that you are a child of God, and how can you grieve your Heavenly Father's love? Settle it that you *are* an heir of glory, and how can you debase your soul with sin, lust, and vanity? Settle it that you *are* called with the high calling of God in Christ Jesus, and how can you grope amid the grovelings of this world? Settle it that you are now a son of God, but that it doth not yet appear what you shall be, but that when He shall appear, you shall be like Him, for you shall see Him as He is, and then, like every other "man that hath this hope in Him," you will purify yourself "even as He is pure."

Then you can rejoice, in hope, rejoice in the Lord, rejoice in sufferings, rejoice in afflictions, rejoice in pardon, rejoice in peace, rejoice in salvation, rejoice in Christ Jesus, and rejoice in hope of the glory of God.

III. A great hindrance to rejoicing is a disobedient and unfaithful life. Our children do not forfeit their birthright nor quench our love by every act of disobedience which they commit, but they put themselves where they are strangers to peace, and destitute of blessing and consolation. So God has children so unwilling, so disobedient, that they never eat the good of the land. He visits their transgressions with the rod, and their iniquity with stripes. He chastens those He loves, He scourgeth every son that He receiveth, and all this process of discipline, restraint and correction, is brought upon us by our own trespasses and wrongs. Oh, if we did but know that in wearing Christ's yoke and learning of Him we should find rest to our souls, how quickly should we cease from all our rebellious strivings, and sink rejoicing into a Savior's love. God calls us to sanctification through *obedience* and sprinkling of the blood of Jesus Christ. To *obey* is better than sacrifice. As *obedient* children, we are not to shape our courses according to our former ignorance, but to be holy

in all manner of conduct. This, and this only, is the path of joy and rest; and it is this path of obedient love that our Heavenly Father bids us tread with even steps; and over our wayward walks of sorrow and of sin, He bends with the melting mercy of His yearning heart, and cries to us in all our sadness and our woe, "Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Beloved of the Lord, consider these things. Do not give way to causeless grief. If you have frailties, understand them. Do not condemn yourself for sadness caused by bodily infirmities, nor be discouraged because of doubts and fears which result from mental or physical defects. Estimate all these things carefully, and make due allowances for them. But above all things understand God. Know Him as revealed in Christ, the comforter of the sad, the healer of the sick, the loving Savior of the lost. Understand His character, and then rejoice in the Lord, and rejoice evermore.

Know, too, your acceptance with God. You are the Lord's. You have given yourself to Him. Has he ever canceled the bond that was sealed with the blood of His Son? How, then, can you be free from it? Have you not given yourself to God? Did He not accept your free consecration of that which had before been purchased on the tree? Then know that you are not your own, you are bought with a price, therefore, glorify God in your body. You are the Lord's servant, you must obey Him. You are His child, you must love Him.

Know these things fully, and you shall have an unfaltering trust, an undying hope, a well-spring of unceasing joy. And though you may not boast of marvelous experiences enjoyed, or mighty miracles performed, though the subjection of demons may not be your highest ground of gladness, you may yet rejoice with a purer and more steadfast consolation, that your names are written in heaven, and that they shall not be blotted out of the Book of Life.

I have read that sometimes in the midst of storms and tempests, which threaten to engulf their ships, sailors will place a vessel of oil so that a small stream will trickle slowly down upon the waves. And when the oil touches the water, it spreads itself around far and wide, and makes a level space about the tossing ship. Within that charmed limit, no wave can lift its head. Wild as the storm may rage above, and furious as the waves may toss around, wherever that oil has spread, the surface of the sea is hushed in calm repose. And I have seen Christians, who, in the midst of storms of sorrow, and surges of affliction, have so poured "the oil of gladness" in perpetual stream upon the angry waves about them, that while all around was heard the tumult of deep calling unto deep in loud and dreadful tones, within all was peace and joy unspeakable, the calm of perfect confidence in God, the quiet of a soul possessed in patience, and anchored by a steadfast hope, the blest repose of those who have foretastes of the rest that remaineth, and of the joy that never ends.

And whatever sorrows or afflictions may beset our path, or cloud our sky, above, beyond, and triumphant over them all, we may "rejoice in hope of the glory of God." This is the end. The transient sorrows shall then be done, and the enduring gladness shall begin. The ages of curse and grief and groaning shall pass by, and the ages of blessing, gladness, and glorious liberty shall stretch wide with their golden gates. Joy, that has been a rill here, shall be a river there; peace, that has been a river here, shall be an ocean there; and glory, that has dimly burned about the

sacred mercy-seat, shall fill this renovated globe as the waters cover the sea. Even here, God, our maker, giveth us "songs in the night;" but our voices are sometimes choked with grief, and our hearts are sad with many a woe. But though weeping may endure for a night, "joy cometh in the morning." "And the ransomed of the Lord shall return and come to Zion with songs; and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

[SELECTED.]

### Elijah's Servant Watching the Clouds.

"They waited for me as for the rain." Job xxix: 23.

It is not intended to assert that Job spoke of waiting for Christ in the verse above quoted; but the servant waiting for the rain in 1 Kings xviii: does manifestly typify Christ's servants waiting for Him; for the "times of refreshing from the presence of the Lord;" waiting for the great "latter rain" of which Zechariah speaks. These are not the only places in Scripture where Christ's coming is likened to the rain. It is left for Hosea, in the sixth chapter of his prophesy, to tell us that the Lord shall come as the former and latter rain.

The circumstances of the case before us are remarkably interesting. It was a time of great drought. It had not rained upon the earth for three years and six months (a time, times and a half). So it is with us; the world is parched with infidelity, ungodliness, idolatry, and priestcraft. God's children cry out, "We cannot water this great burning desert." "O that thou wouldst rend the heavens, that thou wouldst come down." The servant of Elijah only shared in the desire of his people; they longed for the rain, and now that they had a promise of it we would expect them to await it nervously, feverishly, with many an anxious jumping up to look at the clouds. The servant but represented them; and in representing them, he typified us. As the coming rain typified the coming Savior, so the watching servant with the promise typifies all us who have the promise of Jesus' coming, and expect its speedy fulfillment.

Now let us turn more directly to our own case. Many are sad because they have looked for Him and been disappointed; many drop their heads with shame when scoffers remind them of the fact. The failure of certain dates is a choice joke to season the eating and drinking of those who revel and say, "Where is the promise of His coming?" Thou fool, who ever awaited the long-delayed coming of a beloved friend without running to the window a dozen times in vain? Such disappointments are natural, the direct result of earnest desire and limited knowledge. But here we have a prefigurative prophesy plainly showing beforehand that it should be so. The Prophet has declared, "There is a sound of abundance of rain," and now he says, "Go up—look." We can imagine with what alacrity the servant scrambled up the dividing ridge of Carmel, and peered out over the sea. We can see him shading his eyes with his hand to fend the rays of the sinking sun, and leveling the horizon round, carefully, repeatedly. He looks suddenly up to the zenith; he casts a glance of inquiry back to Elijah, who pays no attention; he calls aloud to tell that he can see nothing; no answer—the man of God still sits prostrate on the ground, with his head clasped between his hands; he looks again at the western sky in vain search for a cloud, and then in a puzzled, hesitating way, comes slowly down. "Can my master be a deceiver?"

says he. "Was he mistaken about the rain? Why has he sent me on this fool's errand?" So musing, he comes and stands in respectful silence before Elijah. Elijah looks up at last from his reverie, and says in a quiet, serious voice, "Go again seven times."

Aye, that is it, seven times. Child of the risen Savior, have you looked for him and been disappointed? Look again, seven times. There was, surely, in the wisdom of God, some reason why this great event in Israel was ushered in with such a ceremony. The patient servant climbed the cliff six times in vain, that we might be taught something. That something is this: some shall look for the Savior several times before He really appears. When we come to look back from the threshold of the Kingdom, we shall probably be able to count dates, which have been set with confident expectation, yet nevertheless proved fallacious. It is interesting to note that expectation has been raised a number of times already. This is a reason, not for deeper despondency, but for more fervent hope. It may be that the next time we look, we shall see a little cloud of unmistakable promise.

In this prophetic drama, God did not leave the ungodly world unrepresented. While the servant of Elijah was commanded to watch for the signs of rain, Ahab, fit type for all that is bad, was commanded to eat and drink. It was late in the day, and they had eaten nothing since morning—probably, perhaps, nothing since the preceding day. The promise of rain would make them less careful of their stores; so it is likely that Ahab and his courtiers obeyed the command with a gusto, that made them forget, for the time, both the past judgment and the promised blessing. Even so it shall be in the latter days, they shall be eating and drinking. Matt. xxiv: 38. The range of Mount Carmel, where these things took place, is Armageddon, *i. e.*, the mountains of Megiddo. To be within such easy reach of Jezreel, the spot must have been not far from the town of Megiddo. For aught we know, Ahab may have spread his banquet on the very spot where the son of perdition will spread his on the day the Lord shall appear.

The day and the hour knoweth no man. Elijah did not specify what hour, or even what day the rain would fall until the cloud became visible. The servant had stronger intimations that the shower would come soon than Ahab had, but neither had precise information.

Another event of this day has a prophetic bearing; the hurried return to Jezreel. Millenarians are aware how very intimately the world's promised blessing is connected with the return of Israel, perhaps it would be more correct to say that they are only slightly aware of it. Jezreel was the royal city. Jerusalem, even though now in sackcloth and ashes, is the royal city of the world, the city of the Great King (Matt. v: 35): and when the signs of glory begin to appear, there will be a great, a general return of Israel to Jerusalem, the royal city. Run to Jezreel that the rain stop thee not. The day of the return of Israel and Judah, is distinctly called the "day of Jezreel" in Hosea i: 11.

Then, Christian, watch and pray. It must needs be that the scoffers have their carnival. It must needs be that impatient ignorance look often in vain. It must needs be that many grow weary and sleep. But they that perseveringly watch and wait, shall not be ashamed.

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A LADY asked a minister whether a person might not be fond of dress and ornaments and not be proud. "Madam," said the minister, "when you see a fox's tail you may be sure the fox is within."

[SELECTED.]

## Government of Temper.

WHETHER we regard the honor of religion, or the comfort of domestic life, much depends upon governing the temper. Some persons are naturally possessed of a temper kind and sweet; and are thus prepared, when they become partakers of religion, to display its most attractive charms. Others are naturally violent and passionate, or sullen and morose. It is as much the office of religion to soften and subdue harsh and unruly tempers, as it is to mortify the most flagrant vices. Little do they know of the design of religion, and little do they feel of its power, who are insensible to this. The Word of God inculcates meekness and gentleness, and the mild and lovely temper of the Savior. "Cease from anger and forsake wrath." "Let not the sun go down upon your wrath; neither give place to the Devil." "Let all bitterness, and wrath, and anger, and clamor be put away from you with all malice." "Put on, as the elect of God, humbleness of mind, meekness, long-suffering." "Be ye kind one to another, tender-hearted." "The fruit of the Spirit is peace, gentleness, meekness." "Follow after meekness."

In these passages how many weighty reasons are included for cherishing a meek and gentle temper, and for repressing harshness, sullenness, and passion. If the authority of God avails, you here have His commands. If a dread of yielding to the wicked one can prevail, He cautions us not to give place to him by indulging wrath. The Savior enforces the necessity of gentleness and meekness, by pronouncing the meek blessed; by declaring gentleness a fruit of the Spirit; and by teaching us that if we would walk worthy of our holy calling, it must be with lowliness and meekness. Important promises are made to the meek. "The meek will He guide in judgment; the meek will He teach His way." "The meek shall increase their joy in the Lord." If anything more were wanting to stamp a value on mild and gentle tempers, it may be found in the declaration that they form an ornament to the human character highly valued by God himself. "Whose adorning let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price."

After these testimonies to the importance of mildness and gentleness, think not that the government of your temper is of little importance. A furious, or sullen and sour professor of the Gospel, instead of recommending religion, more effectually teaches men to hate it than does a drunkard or a blasphemer. And the same authority that condemns drunkenness and the drunkard, declares harsh tempers the fruit of the flesh, and forbids them to the followers of the Lamb.

The honor of religion, your own happiness, and that of those around you, depend so much on the daily exercise of mild and gentle tempers, that it may be important to pursue the subject by viewing the example of the holy Jesus. During His life of trials He manifested unruffled gentleness and meekness. No passion, no resentment, no sullen anger ever appeared in Him. When unjustly led to death, He was led as a Lamb to the slaughter, and not one angry word escaped His lips. Wrath and passion are more apt to be displayed to enemies. His enemies are many; but He displayed no resentment. When the Jews were about to stone Him, He mildly said, "Many good works have I shown you from my Father, for which of those works do ye stone Me?" When cruelly insulted before the tribunal of Caiaphas, He said, "If I have spoken evil, bear witness to the evil; but if well, why smitest thou Me?" His friends often displayed much dullness and unbelief, yet He manifested no resentful emotions,

but kindly instructed them, or mildly expostulated with them. And for them, when sleeping even during His agony, He pleaded in excuse, "The Spirit indeed is willing but the flesh is weak."

Would you honor religion, and have your dwelling the abode of peace, copy the gentleness of Jesus, and watch and pray for meekness like your Lord's. By soft words turn away anger; and never, never relax in your prayers and exertions, till your temper is brought into obedience to Christ. Great occasions for displaying some of the splendid virtues of Christianity seldom occur; it is by a daily attention to its more retired graces that you must manifest its power. A martyr's firmness you may never be called to display; but the Savior's gentleness and mildness you are called upon to manifest every day. A hundred petty, yet vexing occurrences may arise even in a day, to give you an opportunity of proving that you imitate Jesus' example, and show that you treasure in your heart, and display in your life, His admonitions respecting the loveliness and worth of a meek and quiet spirit.

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[SELECTED.]

### The Jewels.

A rich nobleman was once showing a friend a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems, from almost every country on the globe, which had been gathered by their possessor by the greatest labor and expense. "And yet," he remarked, "They yield me no income."

His friend replied, that he had two stones which cost him but ten florins each, yet they yielded him an income of two hundred florins a year.

In much surprise he desired to see the wonderful stones, when the man led him down to his mill, and pointed to the two toiling, grey mill-stones. They were laboriously crushing the grain into snowy flour, for hundreds who depended on this work for their daily bread. Those two homely stones did more good in the world, and yielded a larger income, than all the nobleman's jewels.

How many "polished" men and women there are who yield neither to God nor to the world any real income! How many homely ones who are perpetually blessing their race!

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MEN work for money, beg for it, steal for it, starve for it, and die for it; and all the while, from the cradle to the grave, nature and God are thundering in our ears the solemn question: "What shall it profit a man if he gain the whole world and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in the human affections, and even traffics in the awful solemnities of the eternal.

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If those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened to grateful praise. I never heard of a sincere Christian who pronounced Christianity an imposture, or a failure. Have you?



## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—*Jews.* \* \* \* \* "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore, many of them believed."—*Acts xvii: 11, 12.*

[Communicated for the Herald.]

### Christianity—its Truth, Uses, and Promises. No. 3.

WITH the hope of the Kingdom, the gloomy prospect of disease and death, and all the details of vice and misery consequent on sin, give place to brighter prospects, even a state when there will be peace on earth and good will among men, and life and immortality in the age to come. The religious world, so-called, do not relish these things. They will not believe them. But rather they substitute for them theories and traditions altogether subversive of these glorious truths. To illustrate this, I will refer to some one or two of the very popular hymns, which certainly ought to be taken as an expression of the real sentiments of those who use them.

"Far from the narrow scenes of night,  
Unbounded glories rise,  
And realms of infinite delight,  
Unknown to mortal eyes.

Celestial land, could our weak eyes  
But half thy charms explore,  
How would our spirits long to rise  
And dwell on earth no more."

Another one reads as follows :

"There is a land of pure delight,  
Where saints in glory reign,  
Infinite day excludes the night  
And pleasures banish pain.

There everlasting spring abides  
And never-withering flowers,  
Death, like a narrow sea, divides  
This heavenly land from ours.

Sweet fields be yours though swelling floods  
Stand dressed in living green,  
So to the *Jews* old Canaan stood  
While Jordan rolled between.

Yet timorous mortals start and shrink  
To cross this narrow sea,  
And linger, shivering, on the brink,  
And fear to launch away.

When I ascend where Moses stood,  
And view the landscape o'er,  
Not Jordan's stream, nor death's cold flood,  
Can fright me from the shore."

These verses are samples of the theology taught by the clergy, and teachers of nearly all denominations of Christendom. They may tickle the fancy, but they certainly will not strike the sense, and surely are not akin to the real joys of the promises. These, in their fulfillment, will be fruitful of real pleasures. The recipients possessing incorruptible bodies, and pure minds, the moral and spiritual nature will harmonize, thus exhibiting a life and character which shall surely tend to happiness in the creature, and will glorify the Creator. I will say a few words about the common theories of the religious world, in regard to the punishments that await the wicked, in contradistinction to the "celestial land" for the Saints. They picture out a frightful land for the wicked, where writhing in fire and brimstone they are to endure indescribable tortures throughout the endless ages of eternity. I shall only have space here to say, that I believe this to be a gross absurdity, one that will not stand the test of common sense, and the light of Scripture. I recommend you, dear reader, to look over the whole Bible, and see if you can find anything there to satisfy the idea of *endless life* for the wicked at all, and if you cannot, you will conclude that it is impossible that the doctrine of everlasting torture can be true.

I will conclude these articles, by taking a rapid glance at the religions of the day, as they exist in the forms of churches, preachers and worship. It should be a settled conviction in every honest mind, that the great God of the universe is a being not to be served lightly, and that everything pertaining to His service should be gone into with a fervent desire to serve Him, and honor Him exclusively. No ulterior purpose should be mixed with such service; it must suffer no compromise for the sake of any mortal man; it must not be gone into for the sake of respectability, or because it is customary, or for any such reasons. We ought certainly to remember that if God is worshiped, it must be in "spirit and in truth." Where there is a chance of going astray, it is best to beware, for if such a good cause cannot be honored, let it not be disgraced. Now if we look around us at the religious world, what do we see? Pomp, pride and impudence, worship of men, eloquent speakers, gorgeous churches and fine singers, everything to foster the lust of the eye, the lust of the flesh, and the pride of life. Characters well known to be anything but good, are permitted to engage in the sacred ordinances of religion. I say these things are an "abomination to the Lord." Making all due allowances for human frailties, the religious world of this day do not, as a general thing, exemplify the characteristics of our Lord; therefore, wrong in doctrine, wrong in spirit, and wrong in practice, they have nothing to induce earnest seekers after truth and holiness, to join their ranks. Any one expecting to find in them a help to a Divine life, are likely to be sadly disappointed, as they are more apt to lead them into adoption of *dead forms*, which seem to take the place of the real spirit of Christianity, and prove its utter destruction. It is a true saying that "ignorance is the mother of devotion." It can be often seen that the most ignorant are (seemingly) the most devout. The reason of this is that they are not troubled about the propriety or true spirit of their services, so they offer them freely, and confidently, though more likely to be disregarded than accepted. There is no end to the nonsense that is sung in what they call prayer and praise, and the evil is the greater, when it takes the place of the true spirit of religion, which should produce an upright character. As Paul says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not

conformed to this world, but be ye *transformed* by the *renewing of your mind*, that ye may prove what is that good and acceptable and perfect will of God." "The natural man is enmity against God, for he is not subject to the law of God, neither indeed can be." It is plain, therefore, that if we appreciate our own natural depravity, we shall the better appreciate the excellencies of that character exhibited by Jesus Christ, and making it the aim of our lives to be like Him in all those virtues and dispositions which marked His life, we may reasonably expect to be sharers with Him in the promised blessings.

ALEXANDER SUXTER.

[Communicated for the Herald.]

### The Breath of Life.

AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Gen. 11: 7.

THE most common of all things is common air. All are familiar with some general facts of its existence, but there is usually little thought as to its wonderful properties, its universal presence, and its varied agencies.

As a garment of invisible white, probably at least one hundred miles thick, it envelops the entire earth, pressing on every part of the earth's surface at the level of the sea, with a weight of fifteen pounds to a square inch, yet it is so elastic, that it gives to every moving body in it the utmost freedom of motion. Not only is it a perfect fit, conforming to all the elevations and depressions of the globe, but it diffuses itself through the vast world of waters, mingles with porous earth, and penetrates the most solid rocks. It is also the grand medium of communication between ocean, hill-top and plain; lifting the vapors of water, silently floating them over all lands to fall in soft dews, diffused mists, gentle rains and pouring floods. In it the clouds nestle, the vivid lightning plays, and voices are given to the reverberating thunder. Itself invisible, it scatters and mellows the sun's rays into a glorious flood, so adapted to the eye as to give color, form and beauty to all earthly things. Silent and odorless it brings to our ears all the sweet harmonies of sounds, and opens to the portals of our senses the sweet fragrance of plant and flowers. In the absence of "the air we breathe," music ceases to produce any effect, and the most odoriferous perfume drops to the ground unnoticed and is lost.

But what are the wonders of its vastness and diffusiveness; its penetration and elasticity; what its storms, lightnings, and thunders: what as the medium of sight and sound, when compared with the deeper mysteries of its silent work and power in living animate forms? The whole of the vegetable and animal kingdoms owe their existence to common air. Plants are made up of the constant elements of embodied, solidified, organized air. The air we breathe, "the breath of life," is a compound of twenty parts of oxygen, and eighty of nitrogen, usually holding in suspension a greater or less amount of carbonic acid, nitric acid, ammonia, watery vapor, etc., and constitutes the "invisible loom," as well as the warp and woof, from which are woven, by the "flying shuttles of light," all the tissues of the tiny flower and the sturdy oak; of the sensitive mimosa, and the towering pine.

More startling, more overwhelming, however, is the fact that the materials of all animal substances and structures are identical with those

of vegetables, and that their origin and development is likewise affected through the influence of common air.

The atmosphere which man incessantly breathes from his birth is the great source of active life; the fountain from which springs all the powers and susceptibilities of his being. In those never-ceasing rhythmic movements of inspiration and expiration; in that continuous ebbing and flowing of the great gaseous ocean through the mechanism alone is life. When inhalation and exhalation cease, the blood immediately becomes overcharged with poisonous matter; the heart, unable to perform its work, is still, and life ends.

How wonderful, too, the apparatus for supplying the human organism with this vitalizing element! Within a healthy man's chest are about 1,700,000,000 air chambers presenting 1,500 square feet of surface, covered with a delicate membrane, beneath which lies a vast net-work of capillary blood vessels, and into these almost innumerable chambers two hundred and twenty cubic inches of air rush at each inspiration, thus imparting freely to the circulation, through the lungs, the active agent, oxygen. By this beautiful arrangement, the lungs become the grand fountain-head from which flow streams of oxygen through the arterial channels to every living tissue, as well as the outlet to poisonous gases, flowing back by counter, or venous currents. This stream of oxygen by its wide range of chemical affinities, and combining energy, kindles and maintains all bodily vitalities.

Not a thought can spring from the brain, not an act be performed, without its decomposing and energizing power. Cut off the supply of oxygen from a muscle, and it soon becomes paralyzed, attenuated and dead; stop its flow to the brain, and there is nought of mind left; blank unconsciousness will result. The whole tone of the mind and body is rendered intense or feeble, in proportion to the ample or deficient supply of oxygen through the air we breathe.

"Thoughts that breathe, and words that burn," owe their glow to a free and full supply of good air. He who breathes most of the life-giving principle, thinks most, acts most, while a deficiency of it weakens also the springs of thought and action. Full expansion of the lungs in pure air, rich in oxygen, should be regarded more than meat and drink, as the most potent agent for the promotion of health, and the cure of disease. "The breath of life," (oxygen diluted with nitrogen, to prevent overstimulation) when breathed by man, renovates the blood, restores and maintains the equilibrium of the circulation, perfects the secretions, quickens the thought and action, gives tone to vitality, activity to the senses, and healthfulness to the whole organism.

With this view of the importance of "the breath of life;" of its wonderful effect on all animated nature, and its happy result on the system of man, is it astonishing that the Divine Record has, in its account of man's formation, also shown the means employed to vitalize the product of creative power and wisdom? Is it surprising that God should, (in revealing to man his origin, development, and the means by which he lives,) after setting forth the "material" entering into his structure as a man, also reveal the means by which his complicated machinery was perfected and set in motion?

It seems much more surprising that, in the very minute account given of the *modus operandi* of man's creation, if God had given him an undying spirit, an ever-living, immortal, never-ending soul, no record or even hint is given of it. The declarations are very plain relative to the whole work, thus: "And the Lord God formed man of the dust of the ground,

and breathed into his nostrils the breath of life, and MAN BECAME a living soul," (Gen. ii: 7,) "for dust thou art, and unto dust shalt thou return." Gen. iii: 2, 3. "All flesh shall perish, and MAN shall turn again to dust." Job xxxiv: 15. "Thou takest away their breath, they die and return to their dust." Psn. civ: 29. These testimonies might be extended, but the above are sufficient to explain the nature of the materials used in man's formation, especially so, when the fact that not one plain statement either of the existence, reception, nature, effect, locality, present condition, or futurity of any other entity can be found in the revelation of God. One more text may be added for solution: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Eccl. xii: 7.

Under the preceding view of "the breath of life," how beautifully clear and plain this statement becomes. God having provided a vast ocean of "breath of life," (*spirit*) when man no longer requires the spirit, (*breath of life*.) because of his disease, it at once returns to God, combining with its kindred element, in its common receptacle.

To return is to go back to the same place; then for the dust to return to the earth, pre-supposes that it must have been there before, and for the breath to RETURN to God who gave it, plainly indicates its finale.

Vain philosophers! unstable subjects of superstition! who are ye that darken counsel by words without knowledge? Remember that the Word of the Lord endureth forever, and will stand when your superstitious errors and traditions, after subjugating you to the fierceness of God's wrath, shall have passed like a mist into oblivion. J. K. T.

## Poetry.

[Communicated for the Herald.]

### "JOY COMETH IN THE MORNING."

Joy cometh in the morning, though evil triumph long,  
And earth still groans in sadness, burdened with sin and wrong;  
Joy cometh, for He cometh whose right it is to reign,  
The blighting curse to banish, and bid earth smile again.

Joy cometh in the morning to all the weary Saints,  
When filled with songs of gladness they cease their long complaints;  
The pain, the tears, the darkness, the shadows all be past,  
The pilgrimage then ended, the rest be gained at last.

Joy cometh in the morning, when sundered friends shall stand,  
Secure from death and sorrow in Canaan's heavenly land;  
No fear of separation shall cast a shadow there,  
Their blessings are eternal, and crowns of life they wear.

Joy cometh in the morning, to the silent ones who sleep,  
Forgotten in the graveyard, while storms around them sweep,  
These dark and dreary chambers shall open at His word,  
And Saints will rise triumphant to meet their coming Lord.

Joy cometh in the morning, let every heart awake,  
And wait with hope unflinching, the promised day to break;  
Soon over hill and vale will the joyful tidings sound,  
"Messiah reigns in glory, on Zion's hill enthroned."

S. M. U.

## Miscellaneous.

[SELECTED.]

### Self-Indulgence.

No one can read what Jesus said of John the Baptist without being impressed that our Lord not only loved, but admired him. They were very unlike; John the most ascetic of ascetics, in food and dress as wild as the wilderness in which he lived, a very Elijah come again; Jesus, without a tinge of all this in practice, accepting the usages of common life, and sanctifying them by the Word of God and prayer.

But different as they were, and distant from one another in their standpoints, Jesus pronounced a high eulogium upon John, calling him "greatest of woman-born," an heroic servant of God, as unlike the reeds of his desert home as he was to the courtiers, gorgeously appareled, and living delicately in Herod's palace. And this high praise is all the more emphatic, because, just then, he was lying on the bare rock, his work done, a dispirited prisoner in the fortress of Macherus, the human supports of his faith trembling under him, and he, in his perplexity, compelled to send messengers to Jesus, to be certified of his Messiahship. After these messengers had departed to report to their Master, the incontestible proofs they had seen and heard of the truth of John's testimony, and our Lord's claims, the words employed by Jesus in vindication of John, leave us in no doubt what sort of men he held to be despicable, and what honorable.

A self-indulgent Christian is as great a solecism as a luxurious disciple of John the Baptist. There is no lesson just now more needed than this. In the progress of material civilization, comforts and elegancies are indefinitely multiplied, new pleasures created, and life so intensified, that the results of days are crowded into as many hours. The consequence is that a current, as of Niagara, is bearing our people into unparalleled extravagances. This nineteenth century of the Christian era is producing more men devoted to "soft clothing and delicate living," than did the first, when Herod wore the purple, and fared sumptuously amid music and dancing.

Amusement is with multitudes a business—their life-work, and *work* it is. That there is a time and place for it, and that *in* its place it is most wholesome and necessary, none will deny. As a means to clear, vigorous, and happy action, reaction, bodily and mental, it is indispensable. But when, instead of a means, it becomes an *end*; when one lives to be *amused*, and this is made the end of existence, it makes what otherwise were beautiful a disgrace, and converts innocence into downright rebellion against God.

It is a first principle of the Christian faith, as recognized everywhere throughout Christendom, that man's chief end is to glorify God, and enjoy Him forever; and he who substitutes *anything* in place of this, alters God's fundamental law; and if he puts *amusement* in place of it, he not only does this, but makes himself a thoroughly contemptible character, tried by any standard recognized among right-minded men. *Life is an earnest thing*; they who do not know it find it out if they live long enough to know what life is; and whether they know it or not, if they live only to be amused, they are secretly despised and laughed at, while they are patronized. It is the opinion of thoughtful observers of

American society, that increasing numbers, with increasing wealth and leisure, are devoting themselves to the pursuit of amusement. There are persons, the greater part of whose knowledge, as of their conversation, respects the *last novel*, the new *prima donna*, some fresh sensation in the world of pleasure and fashion.

Quite akin to this, is the unbounded extravagance of the times. For if pleasure be the recognized end of existence, it follows, of course, that no amount is too great to be expended to procure it, and to heighten it. What is money good for but to be spread over tables in gold and silver plate, and successive courses, each dish more costly than the preceding? How can it be spent more appropriately than in "soft clothing," "gorgeous apparel," and "delicate living?" What object of ambition is left to our daughters, but to vie with one another in silks, and velvets, and laces, that each new dress in which they appear in society shall be pronounced the most lovely and expensive product that ever came from the "over-worked and under-paid" populations of the Old World? Who shall blame our sons if they wear the finest broadcloths, cut in the newest style, smoke the best cigars the market affords, and appear in "kids," the delicate tints of which show them skillful in the latest refinements of fashion?

What is this but the old heathenism come again? What is the logic that lies beneath this mode of thinking and acting, but epicurean philosophy which opposed Christianity in Paul's day, "Let us eat and drink, for to-morrow we die?" We are living as did the Romans; and what shall arrest our progress, till we reach the enormities of Roman luxury and extravagance, the Golden House of Nero, the villas of Hadrian, the tables of Lucullus, with dishes of singing-birds and fish fattened upon the flesh of his murdered freedmen cut up for their food, and the goblets of Cleopatra, brimming with wine in which pearls had been dissolved—enormities that exhausted the revenues of a subject world, and invited a second deluge, as necessary as the first, and not less overwhelming, the barbarians of the North, pouring over the Eternal City, and tumbling her *effete* citizens, with marbles and bronzes under their falling palaces, and burying them, like Pompeii, out of the sight of men.

If we were heathens in ideas of life and God and eternity, there were reasons in living the life of heathens, and necessity in renewing the destiny of heathens; for wealth, devoted to self-indulgence, will re-enact the history of Roman extravagance, luxury, and ruin. But with Christian ideas, to live heathen lives is a guilt and ignominy as yet unparalleled beneath the sun.

Is it possible, by any argument, to make that woman a Christian, who expends upon her toilet thousands of dollars, floating in clouds of silken and gossamer tissues, bright and delicate as if woven of sunbeams and tinted with the dyes of the rainbow; who expends upon her "outward adorning" a revenue sufficient to redeem whole families, scores of her sisters who are nightly treading the sharp edges of poverty, with but a step between them and suicidal vice? Is that young man a Christian who expends all his earnings upon dress, and fashion, and pleasure, and will not throw down even a cigar to practice self-denial for others, for himself, his home, and the Savior? One thing at least is certain, all this is impossible to one who takes Christ for his teacher and example; impossible for one who would win a share in that love and admiration which Jesus bestowed upon one who made "duty his life-work and martyrdom his reward."

Here is heroism! This it is to live! How superior to amusement John was while prosecuting his work in preparation for Jesus, his Lord

and ours; who, now that He has come, gives to each of us a better work to do than John's, and yet this better work many are neglecting, because they want to be amused! How John scorned temptations to self-indulgence! What we esteem necessities, were luxuries to him; he probably fared better in Herod's prison, than he did of choice in the wilderness. We never hear of him in king's houses but once, and then he was there to proclaim the truth of God to a licentious ruler, and dare the hate of an adulterous woman, who, not content with his dissevered head, put upon it the indignity Cicero is said to have suffered—piercing his dead tongue with a bodkin!

Jesus loved John, and admired him living and dying. This is enough for us. It teaches us a lesson for all ages, most necessary for us in this nineteenth century; great self-denial makes a great character, and without it there is neither greatness nor goodness.

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[SELECTED.]

### To-Day—To-Morrow.

To-day we gather bright and beautiful flowers; to-morrow they are faded and dead.

To-day a wealth of leaves shades us; to-morrow, sere and fallen, they crumble beneath our tread.

To-day the earth is covered with a carpet of green; to-morrow it is brown with the withered grass.

To-day the vigorous stalk only bends before the gale; to-morrow, leafless and sapless, a child may break the brittle stem.

To-day the ripening fruit and waving grain; to-morrow "the land is taking its Sabbath" after toil.

To-day we hear the sweet songsters of meadow and forest, the buzz and hum of myriad insects; to-morrow—breathe softly—all nature is hushed and silent.

To-day a stately edifice, complete in finish and surroundings, attracts the passer-by; to-morrow a heap of ruins marks the site.

To-day there are cattle upon a thousand hills; to-morrow they fall in the slaughter.

To-day man walks forth in all the pride and joy of life; to-morrow he is gone.

So, "the fashion of this world passeth away." But let the spirit of Christ dwell within us, and though we may pass away like the faded leaf and the sapless stalk, we shall "arise to newness of life."

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THAT was a beautiful idea expressed by a lady on her death-bed, in reply to a remark of her brother who was taking leave of her to return to his distant residence, that he should probably never meet her in the land of the living. "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

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SOME folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They will gouge their brother's eyes out rather than leave a single mote in them. At the same time, they are singularly blind respecting their own failings.



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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“A Spirit hath not flesh and bones, as ye see me have.”

A subscriber sends the following inquiry:

Will one of the editors of our HERALD inform us, through its columns, what our Savior meant, when He told His Apostles that a (*pneuma*) spirit had not flesh and bones, as they saw Him have. Luke xxiv: 39. MATERIALIST.

In order to understand properly what our Lord meant when he said that “a spirit had not flesh and bones as they saw Him have,” we must take into account the circumstances under which the words were spoken. Upon reading the record, in Luke xxiv, we learn that the Disciples were gathered together, and were incredulous listeners to the reports of those who had seen Jesus after his resurrection. Whilst in this doubting mood, and whilst the two who journeyed with Jesus to Emmaus were relating the details of their intercourse with Him, He suddenly appeared in their midst. Quite naturally, as we may suppose, and as the record states, “they were terrified and affrighted,” supposing they beheld a spirit. They had been terrified thus, by Jesus, on a previous occasion. Launched upon a stormy sea, they saw a form walking on the waves, in the fourth night watch, and they cried out for fear, supposing they had seen a spectre. We must remember that they were but human, like ourselves, and no doubt any of us, under like circumstances, would have experienced like fear. In the first instance, they imagined they saw a spectre, or an optical illusion of some kind, such, for instance, as are known now-a-days as ghosts. In the second instance, the sudden and unexpected appearance of Jesus in their midst created a like imagination. They supposed that they beheld a spirit, or, as Griesbach has it on the margin, “a phantom.” That this is correct is evident from the effect produced. Jesus, however, tried to dispossess their minds of fear, by proving to them the REALITY of His BODILY PRESENCE. First, He appealed to their reason, reminding them of what they doubtless knew, that a spirit, or phantom, such as they imagined they saw, was not a reality. It did not possess flesh and bones, or a solidified body, but was simply a creature of the imagination, an optical illusion. Therefore, He showed them His hands and feet, and cat fish in their presence. In this way they became convinced that it was truly Jesus, who had been raised from the dead.

But while we are considering this subject, our correspondent will

pardon us for digressing a little, for the purpose of answering certain objections which have been urged against this view, in an effort to prove that Jesus was raised mortal.

In the "Marturion" for June, a writer makes some strange statements, in order to prove his position. In support of the assertion, that Our Lord was mortal after His resurrection, he says: "that to ALL APPEARANCE JESUS WAS UNCHANGED DURING THE FORTY DAYS HE WAS WITH HIS DISCIPLES AFTER HE ROSE FROM THE DEAD." We cannot see, however, that this has any weight in proving that the LIFE that Jesus possessed was a terminable one. Because His identity was preserved, so that He might be recognized by those who knew Him, therefore, He could not be anything but mortal! Strange reasoning this! If we read the word aright, we understand it to teach, that not only was the identity of Jesus preserved, but that the identity of all His Saints will be preserved also.

The next argument presented is, that "*He had all the appearance of an ordinary man.*" Did not the angels who appeared to Abraham and Lot appear like ordinary men? And are not we told to "entertain strangers, for thereby some have entertained angels unawares;" thus proving that we might not be able to discern between the angels of God and ordinary men. This affords no proof, therefore, that Jesus was mortal, any more than it does that the angels are mortal.

But our friend anticipates an objection which, no doubt, to his mind is insuperable. He says: "had He (Jesus) been a spirit, His disciples would have had great difficulty in identifying Him as the One who had been dead." O, the folly of fleshly reasoning, apart from Scripture testimony! We would respectfully call for the proof, that such would have been the case. How do you know, my friend, that this difficulty would exist? Is there any evidence, written, or personal, to support the statement? We believe not. It is simply a fleshly conclusion; an *anticipated* difficulty, such as many others produce now-a-days, relative to the ascension of the Saints, saying, that "they cannot stand upon nothing," therefore, Paul did not mean what he said, when he wrote that "we shall be caught up in the clouds, to meet the Lord in the air." We are opposed to these thinkings of the flesh, and prefer the plain statements of Scripture, however contrary they may appear to the teachings of "science, falsely so-called," or the reasonings of unenlightened man. We cannot conceive, for a moment, any difficulty in indentifying Jesus when made Spiritual, by those who knew Him in the flesh; and we set the objection aside, therefore, as one that is entirely groundless.

The next point urged by the writer in question, is really the only one that is worthy of a moment's consideration. It carries with it an apparent weight, which to some minds, may appear conclusive. On examination, however, the force of it disappears like the mist of the morning. His words are as follows:

"He said to His Disciples, handle me and see; for a SPIRIT hath not FLESH AND BONES, as ye see me have. What we have to notice here, is the statement of Jesus, that He was FLESH AND BONES. Since He was such, He could not be spirit, for flesh is put in opposition to spirit in the Scriptures. \* \* \* Now, if Jesus could be both flesh and spirit constitutionally, at the same time, flesh can inherit the Kingdom of God. \* \* \* It is clear to me that flesh and spirit are opposites, and the fact of Jesus saying *He was flesh*, proves that no change had taken place in His constitution."

The logical conclusion to be drawn from the above reasoning is, that a spiritual body is one that possessed neither flesh nor bones. Strip a man of his flesh, and then annihilate his bones, and we should like to know what there is left of him. Nothing but a sectarian ghost, a phantom, a creature of the imagination; a sort of ethereal, intangible, gossamer man;

the very thing we have been fighting against since we left the mists of Babylon. Then we had a Kingdom, but it could not be found; we had a place of punishment, but it was nowhere; a spiritual body, but it was so very spiritual, that it could exist in the earthy body, and slide out of it at death. We claim now to know the location of our Kingdom, the end of the wicked, and no longer believe in ghosts for bodies. A spiritual body we believe to be a body, just as real and tangible as an earthy body. We believe it will possess just the same parts as the earthy body. We do not believe a spiritual body can be possessed of legs, arms, etc., without some foundation in the shape of bones to build them out of. We are materialistic enough to believe that a spiritual body will possess both FLESH AND BONES, just as Jesus had when He appeared to His disciples.

But it is argued that flesh is put in opposition to spirit. That we understand and admit. But our friend forgets the statement of Paul, that "all flesh is not the same flesh." The flesh of the earthy body is sustained by blood, hence, we find that the two are linked together by Paul in his declaration that "flesh and blood cannot inherit the Kingdom of God." "Flesh and blood" is used as a synonym for mortality in the Word of God. We believe that the spiritual body will not be sustained by blood, as is the earthy body. But it does not follow, therefore, that it will not possess a bony structure, with a fleshly covering. That the flesh will be the same kind as we now possess, we do not contend, for we believe that as the flesh of man and beasts now differ, so a like difference will obtain between the flesh of a terrestrial or earthy body, and that of a celestial, or heavenly body. But that the heavenly body will be one without flesh of any kind, and moreover, without a framework of bones also, we cannot believe. If we could, we never should lift our voice again in opposition to sectarian ghostology.

But we shall probably be brought back to the statement of Jesus, "a spirit hath not flesh and bones as ye see me have." True, but can we understand that Jesus here meant, or was referring at all to SPIRITUAL BODIES? Was He not simply referring to such a spirit as the disciples imagined they saw, which caused them to fear? Most assuredly. It was such a spirit as we read of in Job iv, which "passed before the face" of Eliphaz, causing the "hair of his flesh to stand up." Jesus had no reference, whatever, to the glorious, powerful, incorruptible, and real spiritual body of those who should rule the nations in the coming age, of which he was a living sample at the time He spoke to them. A spirit, such as haunted the minds of the disciples, was not real enough to be possessed of flesh and bones, but Jesus, the powerful Son of God, born from the dead, a first fruits of those that slept, was, as He Himself declared, possessed of tangibility. "Handle me and see," were His words. Ah! but says an objector, that was to prove that He was still in possession of His mortal body. Not so. If such reasoning were correct, then the only conclusion we could arrive at, would be:

I. That the disciples on seeing Jesus, were affrighted, because they thought they beheld a *spiritual* body.

II. That the burden of our Lord's effort was to prove to them that He was not a spiritual body, but an *animal* body.

III. In order to accomplish this, He tells them to "handle Him," and they would find that He was tangible, being possessed of "flesh and bones," which a *spiritual* body did not have.

IV. A spiritual body, therefore, such as Christ now has, and such as His Saints are to have, will be so intangible, that it cannot be handled, and so aerial, or ethereal in its construction, that no bones or flesh will enter into its composition.

We are satisfied that our Lord's object in attempting to convince His disciples that He was not a spirit, is grossly misrepresented, when such a construction as this is put upon His words. On the other hand, when we understand Him simply to mean that a spirit, or phantom, had not flesh and bones, then all is harmonious. The nations are not going to be ruled and judged by intangible beings, that cannot be handled, but by living, powerful and incorruptible men, possessed of glorious bodies like unto that of their Lord. Everything pertaining to the Kingdom of God, will be REAL, whether it be applied to its territory, rulers, or subjects. Ghostology has come to an end so far as our faith and hope is concerned. Do not let us adopt a course of reasoning, therefore, in reference to any text, that will necessitate a resurrection of this exploded theory of sectarianism.

W.

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### Notes by the Way.

SUNDAY, June 28, we spent at the advent camp and tent meeting, near New Hartford, Benton County, Iowa. We found at this meeting a goodly number of old acquaintances and friends, whom we had not seen before, for a number of years—and with whom we spent the day quite pleasantly. What little time we had was spent mostly in conversing upon Scriptural topics. A few enquiring minds desired to know of us wherein we differed from the Adventists, and, accordingly, propounded questions principally concerning the Kingdom, or, what is termed by many, the "*Age to come.*" This, of course, gave us a good opportunity to bring out, in a private way, what the Prophets taught concerning the reign of Jesus over the nations in a *future aion, or era, to come.* And we think some were enabled to see that there is truly an "*age to come,*" which will not be put into subjection to Angels, but to Jesus Messiah and His faithful followers.

There is a wide difference existing between what is commonly taught by Advent preachers on this subject, and the plain declarations of the Prophets of God. The Prophets teach that Jesus and His Disciples will reign in Mount Zion and Jerusalem, over the twelve tribes of Israel restored, and also over all the nations of the Gentiles—"for the Lord shall be King over *all the earth* in that day." Zech. xiv: 9. The Adventists, claiming, as they do, to be diligent students of the Prophets, overlook, and, therefore, reject these all-important and inspiring truths of the Prophets. While they talk much about the time of the Lord's coming, they do not seem to see the object of His coming.

The Saints are to be Kings and Priests in the Kingdom, and yet, according to Advent teaching, they will have nothing to reign over. Who ever heard of a Kingdom without subjects? And this is just the kind of a Kingdom preached by the Adventists. The Saints are to be Priests, and yet there will be no one for whom to intercede, if Advent preaching be true—for they affirm that all except the Saints will be destroyed—burned up, at the Coming of Christ. This people, who talk so much about the fulfillment of prophecy literally, are guilty of denying in toto, or explaining away the greater part of all that the Prophets teach.

On the camp ground, we conversed with some who denied the future restoration of the twelve tribes to their own land, and that the Gentiles in the flesh shall live as subjects in the Kingdom. Surely, a people who can thus, in a word, repudiate the plainest predictions of God's Book, must be in the dark concerning the glorious future. We do not say these things because we feel disposed to complain, or find fault with others, but for

the reason that we regret, with feelings of sorrow, that a people who are apparently zealous toward God do, nevertheless, overlook all that can make their zeal profitable to themselves and well-pleasing in the sight of God,

Coupled with their zeal, we also observe a tendency toward (if not the full practice of) the modern style of converting souls, by long prayers and anxious benches, etc. This modern way of converting men and women to God, as it is termed, by the descent of the Holy Spirit in answer to prayer, we sincerely believe to be the worst kind of delusion. The Gospel is the power of God unto salvation. Men must learn this way of life before they can walk in it. No amount of praying and excitement, coupled with an overhyped zeal, will answer the place of knowledge and obedience. Sinners can only be Scripturally converted by hearing, believing and obeying the truth, after the example of those who became Disciples in primitive times. The Holy Spirit was never designed to correct men, nor was it ever given to sinners in answer to prayer. In all cases on record, men were accepted and obedient to the Gospel before they received the Spirit. God does not give His Spirit to sinners and to unholy persons. This is a truth that all religious teachers should bear in mind. This reckless manner of calling on God to send His Spirit to correct men who are ignorant of the Gospel, is all wrong, and cannot be otherwise than displeasing to Him. While we were at the Camp Meeting, we took occasion to point out to all those with whom we conversed, a better way, showing them that they were walking contrary to the Word of God. What effect our words will have on their minds we know not, save one or two, who denounced it, as bigots generally do the truth of God.

These are perilous times—just such as Paul said should come, when “they will not endure sound doctrines, but will turn their ears away from the truth—taking to themselves teachers having itching ears.” In view of these things, we cannot expect to get multitudes to see the truth. Let us, then, dear Brethren, who have come out on the side of the truth, be zealous for it, and let the foolish customs of our fathers, and our neighbors, religiously speaking, go to the winds. Let us continue in the love of Christ, and “have fervent love one toward another.” Let us show ourselves His disciples in word and deed. Let us not, as some do, fall into the habit of “biting and devouring each other, by striving about words to no profit;” but rather contend earnestly for those things plainly revealed in the book of God, that we may be united on the truth in love and peace.

M.

THE cure of a village near Bellinzona, to whom a traveler expressed wonder that the peasants allowed the Ticino to flood their fields, replied that they would not join to build an effectual embankment high up the valley, because everybody said “that would help his neighbors as much as himself.” So every proprietor built a bit of low embankment about his own field; and the Ticino, as soon as it had a mind, swept away and swallowed all up together. Thus every man lived for himself alone.

If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress. Admit no guest into your soul that the faithful watch dog in your bosom barks at.

A fool may ask more questions in an hour than a wise man may answer in seven years.

## Correspondence.

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." MAT. III: 16.

### Christian Exhortations.

DEAR HERALD:

Here you are again, on your semi-monthly visit, your plain dress, and modest appearance, reminding one of the advice given to the early Christians—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii: 3, 4. This advice many modern Christians would do well to follow; but, perhaps, they think as a professed Christian once remarked to us, that "the above is very old fashioned, and not applicable to the present day."

We are always glad to see you, and can welcome you with a smile, for we believe you are an unflinching advocate of truth. Often do we think we would like to contribute to your columns, but just as we have finished our article, you make your appearance, and on looking over your contents, we find some brother has treated the subject we had under consideration so much better than we could, that we are well satisfied. But this afternoon we thought we would pen a few random thoughts, and if they ever should find their way into print we hope your readers will excuse anything that may seem inappropriate.

We do not wish to seem odd or eccentric, only so far as is consistent with a Christian profession; indeed, if we consulted our natural tastes, we should much prefer to glide smoothly along with the popular tide, pleasing and being pleased, if such a course would secure the approbation of our Heavenly Master. In these days of church festivals, Sabbath school concerts, and fairs for the benefit of the minister, the temptation to mix with the world is very great. The Apostle, no doubt, anticipated all this when he said, "Love not the world, neither the things that are in the world." 1 John ii: 15. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. xii: 2. This is the plain Word of God; and yet we know there are many, even professed Christians, who would sneer at the idea of being so exclusive. They tell us that "we unchristianize all other denominations;" that "we ought to be more charitable;" that "there are sincere Christians in all churches." If sincerity of belief constituted one a Christian, then might the Roman Catholic, the Mahometan, and many heathens, lay as bold a claim on Gospel grace as the Apostles themselves. They tell us that "the different denominations are but so many instruments in the hand of God to influence the different classes of society, and that by the united efforts of these instruments the world will be Christianized." "Truth is making rapid strides, and soon the Gospel banner will wave o'er all the earth," said a minister from the sacred desk. We wish we could see it, but it seems to us that vital piety was never so scarce. The world is full of error and bigotry; people shut their eyes, and close their ears to the truth, and "are turned unto fables."

When we compare the lives of professed Christians of to-day with the Bible standard of Christian character, we can well appreciate what Paul, on looking down the vista of time, said: "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof; from such turn away." 2 Tim. iii: 1-5. Religion is not a nervous intermittent state of feeling, brought on by external circumstances; but "pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. James i: 27. God grant that we may be able to keep ourselves from the contaminating influence of a corrupting world; that we may be "transformed by the renewing of our mind."

The time was when it required some sacrifice to be a Christian, a giving up of worldly pleasures, and worldly amusements; a separating of one's self from them, a suffering of persecutions and trials. But these only helped to develop a healthy Christian character. Now, religion has become so eminently popular, that to not have your name recorded on some church record, is to be in the minority of respectable people. There is such a blending of worldly and religious elements that the dividing line is becoming finer and finer, so as to be almost imperceptible. "As true as the needle to the pole" are the sentiments of certain Christians to the world. Instead of arising in the dignity of true Christian character, and exerting an elevating influence on society around them, they allow themselves to be dragged down to the level of the world. Instead of "growing in grace, and in the knowledge of our Lord Jesus Christ," they grow weaker and leaner every year of their lives, neither enjoying religion, or the world.

GERTRUDE HASTINGS.

MARY BABCOCK.

**BROTHER WILSON:** Paul says, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. x: 36. Brethren, are we doing the will of God? Hear his will to Israel: "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi: 4-7.

Again we read: "And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates." Deut. xi: 19, 20. The mother and grandmother of young Timothy taught him from a child these same Scriptures, said by inspiration to be "able able to make him wise unto salvation." This is something that grammar, rhetoric, philosophy and mathematics never can do. The science of salvation can be taught, and is a rich, practical, fruit-bearing science.

The Bible, what a treasure! richest boon to mortal man; "thereby

are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. i: 4. Abraham was called because God knew he would "command his house."

Brother, will you train your children, nurture and admonish them in the fear of the Lord? As for me, I will read these precious promises to my children, not casually, nor by accident, but regularly and stately; it shall be the greatest, the sweetest business of life. My dear children, in this way, shall ultimately become wise unto salvation, and participants of the divine nature. Obediently and gladly, I will read the Word to them, and teach them the way of life. They shall hear of the glorious Kingdom of God and the loving accents of a Savior's mercy. "Evening and morning, and at noon, will I pray, and cry aloud, and He shall hear my voice." Psa. lv: 17. Yours truly, H.

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## Words for the Household of Faith.

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[SELECTED.]

### Bear and Forbear.

Is those weary half hours which now and then you spend pacing a railway platform waiting for a train behind its time, you are glad to find some occupation for your mind in watching the porters and drivers adjusting trucks and carriages, unshackling some from one train and attaching them to another, or shunting them into the slidings. As you do so, your ear becomes familiar with a sudden bumping sound, as one carriage comes into sharp contact with another, as you see the usefulness of those strange projections which bear the unclassical name of buffers, and are designed to break the force of the carriages as they run against each other. If you are at all in a meditative mood, you begin to think that some of the same kind might form a useful appendage to human beings; not, of course to the outer man, but in the region of the temper, where collisions are so apt to occur. You think how differently some of your friends are constituted in this respect. There, for example, is your friend Ramstam, a blunt, heedless fellow, always bumping up against some one, and always requiring some one to arrange matters for him, when he has contrived, as he has contrived, and as he is always contriving, to get into difficulty. How different it is with your other friend, Mr. Tact! He glides with ease and safety between angry neighbors, like a railway porter between moving carriages, and seems to have some mysterious faculty of adjusting difficulties, managing delicate negotiations, and even saying and doing unpleasant things, without either offending others, or hurting himself. Expressing the difference in railway language, you would say that Mr. Tact was provided with buffers, and Mr. Ramstam, with none. And the difference is so great, that if all the world were Ramstams, society would be positively unendurable. You are compelled to go in for buffers; elegant or inelegant, they are a great comfort, and whoever devotes himself to promote the use of them, does a real service to his race.

The two qualities or habits we have in view, are—bearing and forbearing; or as some one has called them, the two bears. In the Christian sense of these terms, no better contrivances could be found for smoothing the intercourse of life, and preventing collision in little matters.



It is a wonderful power we have got from our Maker—if only we had grace to use it—that of making up our minds to things that are unpleasant. More than half the discomfort of many things, seems to disappear when once you have made up your mind to them.

With some persons, this faculty of “bearing” seems almost an instinct. As regards the common troubles of life, it comes to them almost without an effort. Many persons endure a life of toil, suffering, and manifold privations and hardships with a patience that is all the more beautiful because it seems so natural. It is a settled point with them that life is not an easy sail down a smooth flowing river. They have made up their minds to find in it many tempestuous passages and painful experiences, just as they have made up their mind to seasons of storm and winter. It would never occur to them to be angry with frost and snow, or to gnash their teeth at foul weather. As little would they think of being ruffled or enraged at crosses or trouble in their providential lot. The one thing for them to do is to assume a calm attitude, and adjust themselves as they best can to hardships that are inevitable. Like men in business, they lay their account with a certain amount of loss and fruitless labor, and when it comes, they are little disturbed—they know it was to be looked for. Business is not all profit, and life is not all pleasure.

It is very different with another class. Their bristles rise at the slightest cross or unpleasantness, as surely as those of the cat or the tiger at the sight of a natural foe. To learn to bear, has been no part of their education, either common or Christian. The effects of this are various in different cases. In some, the effect is a constant and passionate irritability, passing as life advances, into a settled sourness or perpetual grumbling.

In its best and highest form, the power of bearing is a Christian grace. True Christian charity “beareth all things.” And well it may. It has a wonderful pattern of bearing in its master. What did he not bear for our sakes, and what ought we not to bear for His? Nothing serves more to lighten a burden, or to make provocations endurable, than love to one for whose sake they are borne. It was easy for Jacob to bear the selfishness and perversity of Laban for seven years, for the love he bore to Rachel. It was easy for Paul to bear the hardships of his missionary life for the love he bore his Master, and to the souls for whose good he labored. It becomes easy for the Christian to bear his crosses, when he does it for the sake of Him who died on the cross for him.

Every one must have noticed the prominent place assigned to patience among the many graces of the New Testament. The singular endurance of martyrs under persecution, forms one of the chief glories of the Christian church. And even in ordinary life, people instinctively feel that a Christian without patience, is but a sorry specimen of his order. On the other hand, one of the impressive marks of real Saintliness, is a habitual serenity, and even benignancy of spirit, especially under trials. This is the power of “bearing” in its highest form. And the beauty of this spirit in the eyes of others is not less than the happiness it brings to its possessor.

If its power of “bearing” be thus a most happy protection from many of the jars and buffets of ordinary life, that of “forbearing” is hardly less so in its peculiar sphere. The one leads you to endure quietly things that befall yourself; the other leads you to abstain from contending with others on many occasions, when you might naturally be tempted to give them battle. One of the best uses of the latter, is expressed in the well-known proverb of Solomon: “A soft answer turneth away wrath.”

When you are treated sharply, your natural tendency is to treat sharply, or, as the phrase is, to give as good as you get. On second thought, you feel that the soft answer is more agreeable to Christian duty, and more likely to prevent sin, and to restore peace; you arm yourself with this safeguard against collision, and when it is brought into play, the waves of passion subside, and immediately there is a calm.

"Forbearing" is especially necessary when two opposite wills are likely to come into collision; and the closer the two persons are to one another, the greater is the need of forbearance. Nothing can be more unseemly than a collision between husband and wife, between those who are one flesh before God, but not always one sentiment. Opposition on some points, it is almost certain there will be; if there be no forbearance on either side, if, indeed, there be not some forbearance on both sides, there must either be a perpetual jar, or a reign of terror. As often as any matter comes up that causes a difference, there will either be an unedifying wrangle, or the weaker nature will sullenly submit to the stronger, but with a mortifying sense of defeat and wrong. And, like a thorn in the sole of your foot during a long walk, or a mote in your eye on a windy day, this little matter may cause no small discomfort throughout life's long journey. Where a little forbearance has been acquired at the beginning, it is as if the thorn were extracted, and the mote removed; and then the journey is made in comparative comfort and peace.

And who has not observed how much, in every relation of life, harmony and good feeling depend on not pushing things to extremities, not pressing rights to the uttermost, not contending to the death for every trifle? Whether the relation be that of parents and children, masters and servants, partners in business, or counsellors or directors of public companies, it is forbearance that oils the wheels, and enables the machinery to work smoothly, and, at the same time, efficiently. It is melancholy to think what feuds have often raged through want of this forbearance. Even Christian congregations have been convulsed by lasting quarrels that have begun about the merest trifles. A whole neighborhood has been at daggers drawn on the question whether a school-house should be built on one site, or on another. Neighboring families have been kept at variance for years, because on one occasion, a member of the one has sneered at the dress worn by a member of the other. According to the story, the Trojan war had its origin in the fact of the palm of beauty being accorded by the shepherd on Mount Ida, to Venus, in preference to Juno and Minerva. How many bloody wars have been due to causes quite as frivolous, it is impossible to say. Of the six millions of men in the prime of life who are maintained by Europe in arms at this day, who can tell how many might be set free for the pursuits of productive industry to gladden homes and spread peace and plenty, if only there was more forbearance in the temper of nations, and of those who rule them?

But we are wandering into the region of great events, in place of confining ourselves to those of humbler, or ordinary life. We do not wish so much to show how the great collisions of war may be avoided, as the little collisions of daily experience. Yet, probably, it is just the same spirit of forbearance that would equally prevent the one and the other. One little text of Holy Scripture, "If it be possible, as much as lieth in you, live peaceably with all men," written on men's hearts, would do it all. Only get men generally to have regard to that simple rule of the Christian life, and what a different world you would have! How many domestic brawls, how many children's squabbles, how many ecclesiastical strifes, how many public feuds, how many gigantic wars it would

prevent! How many policemen it would supplant, how many iron-clads and monitors, how many rifled cannon and patent shells! How greatly it would facilitate the transaction of business! How much it would sweeten the breath of society! How much it would do to bring back the balmy breezes of Paradise, to restore to those that have almost ceased to dream of it, the long lost golden age!

[SELECTED.]

### Kind Words.

MUCH has been said and written upon kind words, but the half has not been told. Pen cannot describe nor tongue express their full depth. There is a magic in kind and gentle words, which those who seldom use them or feel their power little know. A few kind words have often been the means of saving those who, on account of manifold trials and severe temptations, were upon the point of deserting their heavenly Master's service. Kind words have also been instrumental in saving the young man from a drunkard's grave, who, while in a fit of despondency, has put the wine cup to his lips, hoping thereby to drown his sorrows and troubles in intoxication. But how very often have harsh words been the means of driving them on still further in the course which they have reluctantly taken. Instead of pointing out the great evil they are doing to themselves, the cold shoulder is turned to them, and they are cast out as drunkards with the exclamation, "We will have no more to do with you." O, would that all could realize the vast importance of kind words in this respect. If they did, we would see less of that great evil, intemperance, among the young men of our day.

Let us always speak kindly. It is much easier to utter kind than harsh words. Husband, speak kindly to the weary wife, whose life is burdened with many cares; it will lighten the load and smooth the pathway through life. Wife, speak kindly to the husband when he returns from his daily toil with clouded brow; you know not the cares and vexations of the day. Make home the spot where he can forget the outward world, and bask in the hallowed influence of domestic affection. Children, speak kindly to your aged parents, whose limbs are bowed beneath the weight of many winters, and on whose brows are traced the lines of the cares and sorrows of many years. Be kind to the little ones. Chide them gently. You know not the agony of an unkind word felt by one of such tender years.

Speak words of hope and kindness to your erring sister; it will do no harm, but may, perchance, bring the wayward heart to thoughts of repentance, while unkind words only tend to harden the heart. Speak kindly to your sinful brother, even though he may have fallen low into the depths of sin and iniquity; you know not the snares and temptations which beset his pathway, and how a word fitly spoken may sink deeply into his heart and bring forth fruit meet for repentance.

Finally, speak kindly to all; the high, the low, the rich, the poor, wherever, whenever, and under whatever circumstances we meet them. It matters not how harsh their words may be to us, let us always stand ready to return a kind answer. We shall enjoy ourselves much better, others will delight to be in our society, God will bless us, and we shall stand acquitted before His judgment bar at last.

## Sabbatarian Criticism.

[Communicated for the Herald.]  
The Law of God. No. 4.

God declared in so many words, that the ten commandments were His covenant. See Deut. iv: 13. "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." "And the Lord said unto Moses, write down these words; for after the tenor of these words, I have made a covenant with thee, and with Israel. And he was there with the Lord, forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments." Exod. xxxiv: 27, 28. It is claimed by the advocates of the seventh day Sabbath, that ten commandments were not the covenant, but the conditions of the covenant.

In the foregoing Scriptures, God declares that these commandments are His covenant, and His Word is an end of controversy. These commandments were placed within the ark, and for this reason, it was called the "Ark of the Covenant." Heb. ix: 4. They were written in the Book, and for this reason, it was called the "Book of the Covenant." Exod. xiv: 7. This covenant originated with the emanation of the ten commandments from Mount Horeb. Deut. v: 1-22. To show the termination of the old covenant made at Horeb, therefore, is to show the termination of the ten commandments. This covenant, and the new covenant, are represented, by the Apostle Paul, by the two sons of Abraham, thus: "For it is written, that Abraham had two sons, the one by a bondwoman, and the other by a free woman. But he who was of the bondwoman, was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for those are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem, which is above, is free, which is the mother of us all. For it is written, rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the free woman. So then, brethren, we are not children of the bondwoman, but of the free." Gal. iv: 21-31.

In reference to the foregoing, please observe:

I. That Mount Sinai, and Mount Horeb, are used interchangeably by the inspired writer. Compare Exod. xix: xx: with Deut. v.

II. The bondwoman and her son, represent the Sinaitic covenants, and the free woman and her son represent the new covenant.

III. The bondwoman and her son were cast out to make room for the free woman and her son. Thus teaching beyond all controversy, that the old covenant, or the ten commandments were superseded by the new covenant. The foregoing testimony cannot be harmonized with the contemporaneous existence of these two covenants. The bondwoman and her son had to be cast out before the freewoman and her son could be received in.

This allegory plainly teaches that the old covenant terminated with the introduction of the new covenant. But the old covenant, as has been demonstrated, was the ten commandments; therefore, the ten commandments terminated with the introduction of the new constitution; and since that time, none of these commandments have been binding by virtue of any authority whatever, in the old constitution.

Paul only speaks of two covenants, one given at Horeb, or Mount Sinai, and incorporated into the national constitution of Israel, and the other the Abrahamic covenant, having been ratified by the blood of Christ, and incorporated into the Christian constitution, as the basis of salvation, under the new order of things. Until thus ratified by the blood of Christ, the Abrahamic covenant had no force. Both these covenants were ratified by blood. (See Heb. ix.) One by the blood of beasts, and the other by the precious blood of Christ. Christ told His disciples, that the fruit of the vine was (i. e. represented) "the blood of the new covenant, which is shed for many for the remission of sins." Matt. xxvi: 28. The idea of a new covenant, presupposes an old covenant. Paul, in his letter to the Hebrews, speaks of the old covenant in contradistinction to the new covenant. He also represents the old covenant as having decayed, and being ready to vanish away. See Heb. viii: 13. "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." In the first verses of the succeeding chapter, the Apostle defines the covenant which he had denominated the old covenant, in contradistinction with the new covenant. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." Heb. ix: 1-4. In reference to the foregoing, please observe:

I. The first covenant was associated with the tables which were deposited within the ark. The ten commandments, as shown at the commencement of this article were called in so many words, God's covenant; and were written upon the two tables of stone; and for this reason, these tables were denominated the tables of the covenant. This fixes indubitably the identity of the covenant, which Paul denominates the first covenant; and which gave place to the new covenant.

II. The tables which never had anything upon them except the ten commandments, are the only things enumerated by the Apostle with which the covenant is associated, thus demonstrating that the old covenant which had decayed, and was ready to vanish away, was the ten commandments. These ten commandments (or old covenant) were the basis of the civil constitution of the Jews, and just six years from the time Paul used the foregoing language, the last vestige of their constitution passed away. This covenant was to continue throughout their generation. It ceased ecclesiastically at the death of Christ, when the vail was rent, and the Shekinah, the bright cloud, the symbol of Deity was withdrawn, and nationally when their nationality was destroyed, their proud metropolis overthrown, and their beautiful temple burned with the tabernacle, and all its furniture, including the tables, and the covenant (the ten commandments) written upon them.

Paul, in second Corinthians, third chapter, compares what was written

upon tables of stone, with what is written upon the fleshly tables of the Christian's heart. See verses one to six. At the sixth verse, he calls what is written upon the fleshly tables of the heart, the "new covenant," in contradistinction to the old covenant, which was written upon the tables of stone: thus showing that he is speaking of the same two covenants, of which he spoke in his letters to the Galatians, and the Hebrews. Let it be distinctly understood, that nothing was written upon the tables of stone, except the ten commandments. See Deut. iv: 12, 13; v: 22. And that the Apostle teaches that what was written upon tables of stone was done away, abolished, will appear in the light of the following testimony: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." That the comparison is between the two ministrations, the one written upon the tables of stone, and the other upon the fleshly tables of the heart will appear by reference to the succeeding verses. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." (Verse 9.) "For if that (ministration) which was done away was glorious, much more that (ministration) which remaineth is glorious. Seeing, then, that we have such hope, we use great plainness of speech; and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that (ministration) which was ABOLISHED. But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament, (i. e. covenant) which vail is done away in Christ." Verses 11-14.

According to the foregoing, one ministration was "of condemnation, the other of glory;" "one glorious, the other more glorious;" "one DONE AWAY, ABOLISHED," the other "remaineth."

The ministration which remaineth, is written upon the fleshly tables of the heart, but the ministration which was done away—abolished—was written upon tables of stone. But as has been shown, nothing was written upon the tables of stone, except the ten commandments; hence, the conclusion is inevitable, that the ten commandments were done away, abolished. Language could not more clearly reveal such an idea. A tyro in grammar can discriminate between the ministration which was written upon tables of stone, and the death which is the objective case, and therefore, cannot be the subject of the verb written. It was not death written upon the tables of stone, but the MINISTRATION of death. The foregoing testimony just as clearly proves the abolition of the ten commandments, as Deuteronomy v: 22, proves that they were given amid the thunder and lightning of Sinai, and were written upon tables of stone. Add to all the foregoing testimony, what has been abundantly proved in previous articles, viz: that men are justified in the present dispensation, without the law, (Rom. iii: 21;) that the law was added because of transgression, till the promised seed (Christ) should come." Gal. iii: 19. That the law was a schoolmaster to bring us to Christ, but that after faith, or Christ, the object of faith, is come, we are no longer under the schoolmaster—the law—that first husband (Moses) being dead, his wife—the church—is released from the law, which prohibited adultery, that she is delivered from the law, that (law) being dead wherein she was held, (Rom. viii: 6;) that the law of "the Spirit of life in Christ Jesus," has made us free from the law of sin and death, (Rom. viii: 2;) that "Christ is the end of the law." (Rom. x: 4.) Add also the fact that the Gospel is the power of God unto salvation, (Rom. i: 16;)

that faith, or the Gospel, the rule of faith, is the standard of justification; (Rom. iii: 27; Gal. iii: 8;) that no man, in this dispensation, is justified by the deeds (i. e. the doing) of the law, but by faith, without the doing of the law. Rom. iii: 28. Also the well established fact, that the fourth commandment is never mentioned, or enforced, in all the epistles of the Apostles, notwithstanding they were commanded to teach all things whatsoever Christ had commanded them, (Mat. xxviii: 20,) and did not fail to declare the whole counsel of God. Acts xx: 27. Paul declared he had kept back nothing from the brethren that was profitable unto them; and yet (notwithstanding as the Apostle to the Gentiles) he never mentioned, or enforced the observance of the fourth commandment, or reproved any person for having violated it. Another fact worthy of note is, that the remainder of the ten commandments were incorporated into the Christian constitution. Even Sabbatarians are forced to quote from the law of Christ, to prove that polygamy, or fornication, or drunkenness is wrong. The ten commandments do not prohibit any of these things. The best men in olden times could keep the ten commandments, and yet practice polygamy. The ten commandments do not require love to God, or our neighbor. They were only designed to restrain the overt conduct of men, and not to regulate the affections of the heart. Two great commandments which were taken from among the precepts, which were written exclusively in the book, were incorporated in the Christian constitution as the great law of love to God and man. The ten commandments were a part of the civil constitution of the commonwealth of Israel, and not a code of morals; and with that civil constitution they perished. In that dispensation only the civil features of the ten commandments were enforced: in this dispensation only the moral features are enforced. They only related to the overt acts of the body, such as the eye or ear of men could detect; and to which uninspired witnesses could testify; and upon which uninspired judges could pass sentence. But the Christian constitution enforces only the moral feature of these commandments. None but God, or inspired men can sit in judgment upon the conditions of the heart. Hence, to purely moral precepts, God has never affixed civil penalties. He did not say, if men did not love Him supremely, and their neighbor as themselves, under two or three witnesses they should be put to death. Men could not testify, or civil judges decide in such cases. But fallible, uninspired witnesses could testify, and uninspired judges decide upon the violation of every one of the ten commandments, and the death penalty was inflicted for such violation. They were a part, therefore, of the civil code of the Jews, just as much as they are a part of the civil constitution of these United States. But the Christian constitution being purely ecclesiastical, has only incorporated the moral principles involved in the spirit of the ten commandments, while their civil penalties perished in the ruins of the political constitution of Israel. The fourth commandment being exclusively civil—purely ceremonial—and not having any moral principle involved, apart from a positive precept, perished with all other positive, civil, and ceremonial laws, and is in no way adapted with its civil penalties to the Christian constitution. Hence, even Sabbatarians have the civil penalty of the fourth commandment abolished, and perpetuate the commandment, without one precept in the whole Christian constitution for its observance. And, strange to say, they violate the fourth commandment every week, and would incur its penalty, were it in existence. J. M. STEPHENSON.

ERRATA.—Under "The Law of God," No. 3, page 280, line 20, instead of reading, "written upon tables of stone," it should read, "Written exclusively in the Book."

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## Miscellaneous.

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### Fashionable Religion Again.

THERE is nothing like bringing to the notice of our readers, the actual state of things in the churches of the day, in order to convince them that they are "not of Christ," neither in doctrine nor practice. We subjoin an article on this subject, which shows how New York religionists live out the "simplicity that is in Christ." The writer says:

"I was inveigled into attending a fashionable church, last Sunday, on the promise held out that I would hear some of the most heavenly music ever vouchsafed to human ears. So far as pleasing the senses went, I was certainly gratified. The organ of said fashionable church is a superb instrument, and the same may be said of the tenor, and bass, and indeed every voice hired for the occasion.

This is the style of thing in New York, and the churches vie with each other in getting up first-class orchestral accompaniments to what they are pleased to call divine worship. In one aristocratic circle of the Lord's elect, a negro minstrel leads the choir, and in all of them hired voices—if not from the opera, at least from professional sources—praise God in machine music.

Religion here is ostentatious, and it is a cheap sort of ostentation. It does not break out in huge cathedrals and minsters as the blind faith of the dark ages did in Europe, when delicate spires rose, cloud-capped, to be worshiped by art through all coming time. It expends its religious fervor in paint and putty. The churches are small and insignificant, but the upholstery is immense. We have here the church of the Sainted Zebra, and the church of the Holy Grapevine. They are wonderful in their way—their way being the upholstery.

How close we cast our little vanities to the river of death, I thought, while gazing at a congregation dressed as carefully and gaily as if gotten up for an opera. The preacher, one of the five hundred, would have been as much at home in the barber shop as in the pulpit. He might lack faith, he certainly lacked sense, but he was eminently respectable. St. Peter might shake hands with him and not lose caste—St. Peter might, with entire security, introduce the parson to the other eleven. I rather think the parson would require an introduction. And my ugly thoughts grew grotesque. Suppose, speaking of introductions, that the meek and lowly Savior, who once trod our earth, bare-footed and sore, the friend of the poor and down-trodden, who took no heed to what they should wear, should enter and seek a seat in this temple erected to His glory. How quickly that keen-eyed sexton would seize on Him and lead Him out.

If the music was paid for, the preacher was conventional. I never heard a more powerful discourse on the sweetness of holiness, and the sinfulness of sin; and it must have pleased every one, for no one's conscience could have been touched.

As a fitting accompaniment to the foregoing, we insert the following article on the way that certain shepherds of the flock "deny themselves," and "take up their cross daily":

"'Those who serve at the altar shall live by the altar,' says St. Paul. But the good Saint had probably not the faintest idea how well some of



his successors would manage to live in this way. It is stated that the Rev. J. A. D. Wingfield, of Petersburg, Virginia, has been called to the Church of the Holy Savior, on Twenty-fifth street, at a salary of \$15,000. The call is loud enough, and the reverend gentleman must be unusually deaf if he does not hear it at that figure. Dr. Potter, a nephew of the Bishop of New York, lately accepted the care of the souls of those who attend Grace Church, for the consideration of \$8,000 a year, and a small white palace on Broadway. Dr. Hill, of the Presbyterian Church, corner of Nineteenth street and Fifth avenue, has come all the way from Dublin to feed the flock that worships there, which he consents to do for the modest pittance of \$10,000 a year, in gold, and a handsome parsonage. The doctor has the old country notions about currency; he doesn't understand greenbacks, but prefers his pay in solid metal. Dr. Morgan Dix, of Trinity, receives \$12,000 and a house; while the more popular preachers go up to a higher figure, Dr. Chapin receiving not less than from fifteen to twenty thousand in salary, and the results of outside literary work; while Henry Ward Beecher's income reaches from twenty to thirty thousand from like sources."

New York, however, is not the only city that supports gorgeous temples, and a hireling ministry. Chicago boasts of not being surpassed by any city of her numbers, in this respect, and we doubt not her claim can be substantiated. A vacancy occurring in the First Presbyterian Church of this city, on account of its minister having heard one of those loud and agreeable calls, which came all the way from Philadelphia, the congregation (a very aristocratic one) cast about for a new and popular shepherd. Their eye rested on one of the most eloquent preachers, perhaps, in the world, Rev. Newman Hall, of London. Report says they telegraphed him that a salary of \$10,000 in gold, and a handsome residence, rent free, awaited him if he would accept it, but that the doleful news was received that his present call netted him \$30,000 a year in gold. Aristocratic as the Chicago church is, and wealthy too, yet we doubt if they can muster courage to call louder than the great metropolis of the world—London.

On Sunday, July 12, Grace Methodist Episcopal Church was formally dedicated. The cost of the building and lot was stated to be \$96,407.81. Donations and subscriptions had been paid in amounting to \$59,366.09, leaving a balance unpaid of 37,041.72. The determination of the clergy, and others connected with the church was, that this large indebtedness should be liquidated in one day; hence, a strong force was brought to the work. Seven Reverends were on hand to get up a sufficient amount of steam to prosecute the enterprise to a successful issue. An eye-witness informs us that he came away from the scene disgusted and ashamed. Such a begging sermon he never heard before. And after the services, personal appeals were made by these same hirelings to individuals all over the Church. Our informant was accosted with the inquiry, if he would not subscribe two hundred and fifty dollars towards liquidating the debt. He replied that he was a working man and his money was

hard-earned; therefore, he would put in the box such a sum as he could afford. Still the Reverend beggar pressed his appeal, but we are happy to say without success.

The pressure was not relaxed upon the unfortunate congregation that happened to be present, however, until the sum of \$38,130.00 was subscribed, being \$1088.28 more than was required. This large amount was made up in sums varying from \$7,000 to \$25, as per published list of names in the daily papers. There were numerous subscriptions of smaller sums, however, but the names of parties subscribing were not published. Publicity was regulated, as in all such cases, by the amount of the donation. Widows mites, as in the times of our Savior, were lost sight of, as being of small moment, compared with the one thousand and two thousand dollar donations of rich men.

Such is the religion of to-day. The injunction of our Savior "when thou doest alms let not thy left hand know what thy right hand doeth," was carried out by these pretended followers of His, announcing, every time a good subscription was made, the name of the individual and the amount subscribed, in so loud a voice that all could hear. As if this was not sufficiently carrying out the Lord's injunction of secrecy, they published to 100,000 readers next day the names and amounts of each. What a religion is this!

How comes it that such a departure from right conduct has been brought about? Simply from the fact that there has first been a departure not only from the true faith, but from the course marked out by our Lord and His Apostles for the guidance of His Church in their every day walk. "Love not the world, nor the things of the world" is the injunction. It has been lost sight of. A union, or partnership has been entered into with the world, and they join hands in the work of building up the church, and paying large salaries to ministers. The world is rich, so is the church. The world is fond of outside show, so is the church. The world loves pleasure, hence its operas, etc.; the church loves pleasure, hence its salaries to operatic singers, and negro minstrels, in order to tickle the ear in so-called worship. The rich of the world despise the poor; rich churches do the same. Rich men exclude the poor from their houses; rich churches sell their seats at prices which compel the poor to remain away.

Our Savior said that in His day, "to the poor the Gospel was preached." Is this the case in Grace Church, the Church of the Sainted Zebra, or that of the Holy Grapevine? Are their upholstered seats free to the poor? No. Everything is exclusive. Such religion bears on the face of it its true name—counterfeit.

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SOME men are like Pyramids, very broad where they touch the ground, but grow narrower as they reach the sky.

## Poetry.

[SELECTED.]

## THE PLACE OF FINAL REST.

"We, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii: 13.

"Blessed are the meek: for they shall inherit the earth." Matt. v: 5.

"And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the Most High." "And they shall take the Kingdom, and possess the Kingdom forever, even forever and ever." Dan. vii: 18, 27.

Tell me, where is the final rest  
Which kings and prophets longed to see,  
Where is the promise of the blest,  
Where they shall spend eternity?

Is it where dwells the King of kings,  
Where holy angels veil their face?  
Or, as the poet's fancy sings,  
"Beyond the bounds of time and space?"

Is it in yonder glowing sun,  
That sends his golden rays abroad,  
Say, when the Christian's race is run,  
Is that the place of his reward?

Or in some bright and fixed star  
That twinkles in the vault of blue?  
Or yet in regions still afar  
Beyond the ken of mortal view?

Or may it be, "the milky way,"  
That spans by night the starry dome?  
Are there the plains of endless day,  
The weary pilgrim's longed-for home?

Or where the rolling comets end  
There flaming rounds in space unknown,  
Can it be there where Saints shall blend  
Their praises round Messiah's throne?

Tell me, ye winged seraphs bright,  
Who first sang of redemption's plan,  
Where may ye, in your boundless flight,  
Behold the place prepared for man?

From all there comes but one reply,  
One answer only can be given,  
O man, thy home is not on high,  
Thy final rest is Earth, not Heaven.

MEN change, but truth never. The sweep of time bears on its surface a thousand floating things, but in its calm and tranquil depths lie unmoved the pearls and diamonds that beauty covets and wisdom labors to secure.

## The Political Heavens.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. iv: 17. "And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them, for fear, and for looking after those things which are coming on the Earth, for the powers of Heaven shall be shaken."—Luke xxi: 25, 26.

SOME time has elapsed since the last publication of our political article. Nothing of great interest having transpired, we concluded not to bore our readers with matters of minor importance. We are able, however, now to collate a sufficient number of interesting details to warrant us in presenting them for the perusal of those who, we doubt not, take a deep interest in the shifting scenes of the great political drama.

One of the leading points of interest, we consider, lies in the great change that has just taken place in that last great stronghold of Papacy, the Austrian dominions. The Concordat existing between Austria and the See of Rome has virtually been set aside by the recent innovations. For fear that all may not understand the meaning of Concordat, we will explain. It is "a treaty, or agreement, entered into by the See of Rome with a secular prince, or government, touching one or more points of ecclesiastical discipline." It will be remembered that the one in question was agreed upon in the year 1855. Recent developments, however, have served to show the ruling power of Austria that some change was absolutely necessary in order to prevent the speedy dismemberment of her vast empire. Consequently, the Reichsrath have inaugurated a new order of things, and passed new laws which come in direct collision with those of the Concordat. As a result of these new laws, we find "free liberty granted for all opinions, liberty of the press, of all faith, confession and doctrine, and the right of establishing schools and colleges to which children of every creed may be admitted." In May last, the Austrian government also passed a law "dealing with mixed marriages in a liberal spirit, opening the public cemeteries to heretics, and placing the supervision of the schools and the books used therein in the hands of the laity."

It is to be expected that such wholesale innovations on the power of Rome would meet with more or less opposition from that source. Such is the fact. The Papal bile has been stirred up, and the result is an allocution from the Pope. Concerning the nature of it we learn that

"In the most violent language, the Holy Father reviewed all the 'abominable' measures adopted by the Reichsrath in violation of the Concordat, pronouncing them null and void, forbidding the people of Austria to obey them, and declaring that both those who originated and those who attempted to execute them were liable to the penalties fulminated by the ecclesiastical canons against the enemies of the Church. The allocution is tantamount to an excommunication of the Austrian authorities, towards whom the Pope also manifested his hostility when he eulogized those bishops of Austria and Hungary who have set themselves in opposition to the Emperor, and exhorted them to resist him to the last."

In strict obedience to the orders of their Spiritual Head, we find that

"The Austrian clergy are organizing an active opposition to the new laws altering the Concordat. The Prince-Archbishop of Olmutz, Langra von Furstenberg, has issued a circular to the clergy of his diocese, in which he instructs them as to the course they are to pursue in the matter of civil marriages, and of the admission of members of other religions to the same privileges as those hitherto enjoyed by the Catholics. He says that civil marriages and civil tribunals for the settlement of matrimonial questions cannot be recognized by the Church, and that the ecclesiastical tribunals will continue to sit as heretofore, deciding on all the cases brought before them as rapidly and with as little cost as possible, 'so as to facilitate the settlement of the affairs of the faithful.' But 'Catholics who enter into a so-called civil marriage, and obstinately persist in this course, shall be regarded as publicly and notoriously guilty of serious sin. They are, therefore, to be treated in regard to the sacraments exactly like *concupinarii*. If they do not repent and give satisfaction,

they shall be denied the sacraments and Christian burial. On this last point, especially, the circular is very explicit. "If," it says, "burial in a churchyard is claimed for a person not entitled to Christian burial—excepting, of course, that part of the churchyard which is set aside for such persons—the priest shall refer the claimant to the ecclesiastical law, lock up the churchyard and take the key. If the gate is broken open, the priest shall solemnly protest, and at once report the circumstance to his superior. If, notwithstanding this, the corpse is buried, and the churchyard thereby desecrated, no priest shall enter it until it is again consecrated, and the clergy shall not accompany Catholic funeral processions on their way to the churchyard any further than the gate."

Notwithstanding this determined opposition of the Pope, the Emperor has given his sanction to the new law. Previous to the adjournment of the Reichsrath, "the Prime Minister, Baron Beust, assured the members that the threats of the bishops would not hinder the rigid enforcement by the government of the law in regard to the confessional."

With such a conflict existing, it is not difficult to determine what will be the result. As in all previous instances, so in this, the old and decayed system of Papal authority will be compelled to yield ground to the popular movement. Thus another severe blow is dealt to Roman Catholicism.

The Pope has issued a bull, dated June 30, summoning all ecclesiastics who have a right to be present, to appear personally, or by proxy, in the basilica of the Vatican on December 8, 1869.

"When the council meets, it will be the twenty-first Ecumenical Council of the Church, reckoning from that of Nice downward. Of these councils, eight were held in the East, four of them being held in Constantinople. These are the only councils, the decisions of which are considered valid by the Eastern or Greek Church. At none of them was the Pope present. His legates, however, were present, but in no case did they preside. It is a noteworthy circumstance that three centuries and a quarter of the Church's life had passed away before the first council was held. It is scarcely less noteworthy that while from 325 to 570 the first councils was held, two centuries and a half were allowed to elapse before the series of councils, usually called Latin, commenced. During the first three centuries, the Church was able to dispense with councils. During the next five and a half centuries, she had eight councils. During the next two and a half centuries, she had none. Between 1123 and 1515, there assembled no fewer than thirteen general councils, the first three being held in the Lateran Palace, and the last at Trent. Three centuries have again elapsed, during which we have had no general council, and now we are promised the first of the Vatican. The object of this council is, according to the language of the bull "to assure the integrity of the faith, respect for religion and the ecclesiastical laws, the improvement of public morals, the establishment of peace and concord, and the removal of the ills afflicting civil and religious society."

"It still remains to be seen whether it will be an Ecumenical Council in the proper sense of the term, including representatives from the Greek, the Anglican and other Churches, or whether it will be limited to that Church which recognizes the supremacy of the Pope."

We look forward with great interest to this meeting and its results.

The "Holy Father" has also granted "a general pardon and amnesty to those who invaded the States of the Church last year with a few specified exceptions." But at the same time we learn that "Menotti Garibaldi is raising volunteers to make another attack on Rome." As an offset to this, however, "a dispatch from Rome states that the Pope has invited the Roman Catholic Bishops of the United States to raise one thousand volunteers for the Papal army, authorizing them to make such terms with recruits as they may deem necessary and proper." "At a public banquet in Civita Vecchia," also, "Gen. Dumont, Commandant of the French forces in the Pontifical States, in a speech declared that France could never abandon the Holy Father." So that we may consider the old gentleman safe in Rome for awhile longer, unless some unforeseen event occurs.

France, restless as ever, has nearly completed her preparations for war. It is acknowledged, on all hands, that in her last engagement, she was unprepared, but that now she is ready with an immense army, and an ample supply of arms. Some disagreement has existed between Marshal Neil and M. Rouher "upon the army items of the budget, the Marshal being for increased expenditure, and M. Rouher for retrenchment sufficient to justify the repetition of the cry that the empire is at peace."

"The *Monitor* states that the Czar has made a proposal to the Emperor Napoleon that Russia and France unite in an effort to induce all civilized nations to abandon the use of torpedoes and explosive projectiles in time of war. The *Monitor* adds that this humane proposition meets with the approval of the Emperor, who, however, thinks that it may still be necessary to employ torpedoes for defensive purposes. A later dispatch says it is not proposed by the Czar to do away with the use of all kinds of explosive projectiles, but only with rifle and musket bullets which bury themselves in the flesh and then explode. It is the disuse of this murderous invention which receives the unqualified approval of the Emperor Napoleon."

It is amusing to witness the ludicrous exhibitions made by the pretended successors of the Apostles in their efforts to imitate our Lord in his lesson of humility as taught by feet-washing. We find the following account, which speaks for itself:

"On Maunday Thursday, the annual ceremony of feet-washing took place at the Madeleine, in Paris. The celebrant, M. Duguerry, made an address on humility, informing his very fashionable audience that His Holiness was at that moment washing the feet of ten beggars. After his address the boys of an aristocratic boarding-school wore marshaled in, and twelve of the youngest and fairest selected. These were at once placed on old-fashioned high-backed chairs, and their patent-leather boots and spotless white stockings were removed by a deacon. Another deacon, bearing a silver basin, preceded M. Duguerry, and set it down in turn before the little boys. As each, after he had immersed a clean, plump, little white foot in the silver vessel, withdrew it, the *cure* hastily went through the form of wiping it with a large napkin. The "towel" was of the finest linen, and the deep lace border surrounding it was of antique *point de Venise*."

Leaving the West, we will now direct our attention to the East. One of the most important movements discovered there, is the recent victory of Russia in Bokhara. "Bokhara is a State of Central Asia, occupying the southeastern angle of the Tartarian steppes and great plains, which commence at the Hindoo Koosh and extend to the Northern Ocean. Its population is estimated at, perhaps, 2,500,000. Its capital, also known as Bokhara, has a population of about 70,000, and is known as the residence of the Khan, or Governor. He may be said to have been the only independent sovereign of Central Asia. He could bring into the field a considerable number of fighting men. The government was purely despotic, subject, in conformity with Mahometan usage, to some controlling power in the priesthood. The Mahometan religion prevails. The language is Persian or Turkish, the Turkish being the tongue of the Tartar tribes. Its inhabitants are made up of different nations, including Afghans, Arabs, Jews, Calmucks, Karakalpaks, Kirghees, Lesghians from the Caucasus, Mongols, Persians, Tanjiks, Toorkomans and Oozbeks. Considerable trade, employing not less than three thousand camels, is carried on with Russia. They export rhubarb, raw cotton, peltries (dressed and raw), fruits and shawl goods." Such is the character of the country recently brought into subjection to Russian rule. Russian arms are gradually extending their power over that region of Asia, bordering on the Chinese Empire on the one hand, and Persia on the other.

In connection with the conquest spoken of, we find the following:

"Feroze Shah has declared himself the ally of Russia. This alliance is represented in many quarters as dangerous to the British power in the Northwestern frontier of her possessions in Afghanistan.

"In London, it is argued, on the part of the English, that the progress of Russia in no degree equals that of the British in India, for the tendency of the latter has been to develop resources more than to extend dominion. Russia, it is acknowledged, has subdued the tribes of the Caucasus, conquered Bokhara and penetrated from the unknown north into the circle of Asiatic potentates, has established herself on the Oxus, and, from Samarcand, can exert a potent influence among all the Tartar tribes; but the British have conquered the Kalsa army and annexed the Punjab, carrying their empire of India to its natural frontier, the mountain barrier that walls it in. Railroads connect their cities, to which scarcely roads led in the days of Lord Auckland. The Indus flows almost from its source to the sea through British dominion, railroads run along its banks, and fleets of steamers ply on its waters. Communication is almost instantaneous with England, and the over-

land route has developed into a great highway. The recognized chief of the Tartar tribes, with the banner of Islam raised for a crusade against the Feringhees in India, would, it is avowed, be a potent enemy, and might repeat the conquest of Hindostan by the mountaineers of Central Asia. But, it is asked, can a Russian general succeed in such a role? It is wholly opposed to the principle upon which Russia acts. She cannot maintain a policy in Europe directly at variance with the policy in Asia. She cannot lead a Christian rising against Moslem supremacy in Turkey, and a Moslem rising against Christian supremacy in India."

These movements, doubtless, are preparatory to the great confederation spoken of by Ezekiel (xxxviii: 5, 6), when Persia, Ethiopia, Lybna, Gomer, the house of Togarmah of the North quarters, and many people with him, "shall be combined under one great head (Russia) for the purposes of conquest." We cannot watch too closely the movements of this already overshadowing power of the East. It has a great work to perform in connection with the land of Israel and its people. Let us keep our eyes upon it, therefore, whilst its strength is being prepared by the addition of new and important states.

Russia, as is well known, is developing plans constantly with a view to the ultimate acquisition of Turkey to its dominions. In view of this, it is said that

"Russia has sent an army of 40,000 cavalry and 300,000 infantry and artillery to the frontier of the Danubian Principalities, where they are to be kept ready for a new invasion of Turkey. The Sublime Porte, on the other hand, has ordered a corps of observation of 35,000 men to Shumia, where there was so much hard fighting during the war of 1854-5."

Another report says:

"The Vienna correspondent of the Paris *Liber* mentions that information has been received in Vienna announcing the formation of three enormous camps of Russian troops. The first of these will be in the neighborhood of St. Petersburg, the second near Warsaw, and the third on the plains of the Pruth, Count Berg will command the second of these armies, and the Grand Duke Constantine the third."

Speaking of the personal habits of the ruler of this vast empire, we find the following:

"Strange stories are floating about among European Court circles respecting the private habits of the Emperor of Russia. It is said that he is drunk most of the time, and that his recent illness was not a stroke of apoplexy, as was reported by the continental papers, but simply an attack of the *delirium tremens*."

Numerous reports have reached us, from time to time, of Russian persecution in Poland, of which the following is a sample:

"The philanthropic proposal of the Russian Government to forbid the use of explosive bullets in warfare contrasts strangely with the acts of that government in Poland. Russia recommends humanity in battle to her enemies abroad, and shows no mercy to her subjects at home; she preaches against cruelty in time of war, but she does not cease, for an instant, to practice cruelty on the Poles, even in time of peace. The attacks of the government on the national (Roman Catholic) religion have lately been also directed against the members of other persuasions. In Podlachia, where many of the peasants belong to the United Greek Church, the authorities have forbidden the United Greek clergy to preach in Polish, (though neither themselves nor their hearers can understand Russian,) and have destroyed the altars, organs and bells in their churches, in spite of the desperate resistance of the people, several of whom were bayoneted at the foot of the altar. The government has offered an addition of 300 roubles a year to the salary of such of the clergy as will assist it in these outrageous proceedings, at the same time threatening those who resist with exile. Most of the clergy have yielded, but a few have had the courage to protest against the acts of the authorities. Of these, some have been sent to Siberia, and two have died in prison. One of those banished—M. Kalineki, the venerable and universally popular Bishop of Chelon—died in Siberia a week after his arrival there."

From China, we learn that a treaty has been effected between that strange people and the United States government, the results of which are great, and are expressed as follows:

"By this treaty, the ports of China are made free to the commerce of the United States, and all embarrassments and restrictions to trade are set aside; citizens of the United States will be permitted to reside in Chinese cities and engage in trade there, and will be protected in all their rights of person and property. But more important, perhaps, than all the rest, is the provision that opens to our enterprise the navigation of the great rivers

of the empire. Not only shall our people be able to trade with all the ports on or near the coast, as we now do with Liverpool, Havre or Marseilles, but they may also push into the interior of the country and make the familiar acquaintance of the strange people that have been the mystery of the world for so many centuries. They may meet the Chinese actually, and in their homes—not as they are qualified by contact with Europeans in the cities in which they have hitherto been mostly known—and may organize the trade in Chinese products by direct intercourse with the producers of the commodities.”

What the developments may be from this new and free intercourse with a nation that has been buried for four thousand years, it is impossible to tell. We feel assured that there are immense bodies of Israelites hid in its interior, who will be discovered to the light, and shall ultimately come from the land of “Siam,” back to the land of promise.

Brethren, all things are working together for the development of the great purposes of God concerning His people Israel, and the nations generally. Let us wait patiently, as “the husbandman waiteth for the precious fruit of the earth,” and we shall assuredly reap if we faint not by the way. Let us ever remember this. In the meantime, all we have to do is to be faithful to Him. Let us “keep ourselves unspotted from the world.” We must educate ourselves to occupy the position of “watchers” of the world’s movements, without mixing up with them in their various plans, political and otherwise. If we mix ourselves with the world’s crowd, and act with them in their various movements, we become a part and parcel of the great multitude whose ways are not God’s ways, nor their thoughts as His thoughts. These are practical lessons, and we hope each one will bear them in mind, and act them out. W.

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[SELECTED.]

### Dark Shadows.

What strange contrasts this earth of ours presents. Noonday and midnight are not more opposite than the scenes that are constantly passing before our eyes.

Health and sickness lie down in the same apartment; joy and grief look out of the same window; and hope and despair dwell under the same roof. The cry of the infant, and the groan of the dying, rise together from the same dwelling; the funeral procession trends close on the heels of the bridal party, and the tones of the lute and viol have scarcely died away before the requiem for the dead comes swelling after.

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A PLAIN old woman, writing to the “Christian Index” says: “There are three plans by which the house of God may be supported. First, the Old Testament plan, viz.: by tithes; secondly, the New Testament plan, viz.: laying by on the first day of the week as the Lord has prospered us; thirdly, the modern plan, viz.: after having ministered to the lusts of the flesh, the lusts of the eye and the pride of life—after paying off baker’s, butcher’s, and lawyer’s bills, we dole out at the end of the year such a pittance as our feelings prompt as an “alms” to the house of God.

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THE late Dr. Nesbit, celebrated for his profound erudition and ready wit, being asked how he would define modern philosophy, replied: “It consists in believing everything but truth, and exactly in proportion to the want of evidence, or, to use the words of the poet, in making windows that shut out the light, and passages that lead to nothing.”



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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#### Honesty and Sincerity.

"If we are only sincere and honest," say some, we are right." This mode of reasoning leads many to conclude that it does not make any material difference whether they believe and obey the Gospel or not, if they are only sincerely religious. We admire an honest man, and would not speak lightly of any one's sincerity. Still, we cannot hastily conclude that the honest man is always right. The Mahometan, Pagan, and Papist, may be sincere and honest in their convictions, but no enlightened mind would have the presumption to say they are Christians.

The Papal Church for nearly twelve hundred and sixty years, put thousands of men and women to death, thinking, no doubt, they were doing God service. And Paul, the great Apostle, verily thought he was serving God while persecuting from city to city those honest ones, who heroically took upon them the name of Jesus. But who will claim that the Papal Hierarchy was doing right in murdering the Waldenses? Or that Paul was serving God in persecuting the Christians? Yet, if the argument founded upon a man's sincerity and honesty is valid in one case, it is in all. As well might a man claim that the wicked persecutors of God's people are justified in the sight of heaven, as to affirm the salvation of a modern pietist, who is so bigoted, and so in love with his own traditions, as to shun all enquiry and investigation concerning the truth. One is just as honest as the other, and there is no difference in their sincerity. As much, then, as we admire an honest man, we cannot admit that because he is sincere, that he will, therefore, have part in the Kingdom of God. Something more than what is known in the world as honesty, morality, and religion, is required of men in order to ensure them a part in the Heavenly Kingdom.

To be an upright religious man after the way of modern churchism is one thing, but to be an honest-hearted obedient believer of the Gospel is an entirely different thing. Those who have been called out from the world by the good news of the Kingdom, can as easily see the difference as Paul could discern the contrast between Phariseism, and the Gospel of Christ which he was called to preach. Paul was an honest man while he was a Pharisee, but when Ananias instructed him in the things concerning the name of Jesus, he was no longer an honest Pharisee,

but a sincere Christian. While he was a Pharisee, he was approved of men, but when he put off Phariseism, and put on Christ, he was despised of men, but approved and honored of God, and became an heir of the Kingdom. We do not hear Paul, like many in these days, try to justify his past life of ignorance and sin on the ground of his sincerity and honesty. On the contrary, he enquires, "Lord, what wilt thou have me to do?" and afterward, when his duty was pointed out, he repented, and became obedient to the Gospel, by immersion into the name of the Lord Jesus.

Obedience to the Gospel is the test of Christian character. The Apostles and early Christians were all made manifest and distinct from the world by *obedience* to the faith. What was true of them in this respect, is also true of all genuine believers of their day. No plea of honesty and sincerity will be accepted in place of Gospel obedience. Honest men and women, whether they be Jews, Pagans, or professedly Christians, must become obedient to the Gospel of the Kingdom of God, if they would attain unto that nobility of character which is well pleasing in the sight of our Heavenly Father. But, on the other hand, honesty and sincerity must not be neglected. It must not be supposed that immersion in water is the alpha and omega of obedience. By the act of baptism, the believer is obedient, but his obedience in this respect, covers but a small portion of his career as a servant of Christ. To be washed in the waters of baptism is an easy work, but to keep the garments thus purified and made clean from becoming spotted again with the filthiness of the flesh, is where the great struggle for life comes in. While, therefore, it should be borne in mind that we can only be made clean through obedience to the Gospel by baptism; we should on the other hand be watchful to keep ourselves unspotted from the world. We do not ignore zeal, sincerity, and conscientiousness, by no means. What we desire to see is zeal, honesty of heart, and singleness of purpose, accompanied by a knowledge of the truth as it is in Jesus.

It has been said by some, that knowledge is destructive of zeal, that the most zealous were always the most ignorant. This we regard, however, as a notion not founded in fact. Why a wise man should not be just as zealous for a good cause, as an ignorant man for a bad one, we cannot see. A knowledge of *truth* is what will make manifest a man's sincerity and honesty of purpose. But with ignorance and sincerity combined, *superstition* is the result. Hence, Paul said to the Greeks in Athens, "I perceive that in all things ye are too superstitious, for as I passed by and beheld your devotion, I found an altar with this inscription, *to the unknown God.*" Acts xvii: 22, 23. The unknown God, Paul took occasion to make known, because they knew Him not, though they attempted to worship Him. It is, therefore, religion, not superstition that we want. Religion "pure and undefiled," there cannot be in the absence of a knowledge of truth and its obedience. But the world is full of superstition. Pure devotion to God according to the teaching of His revealed will, is *religion*, in the Scriptural sense of the word, while the unlimited exercise of the faculties of veneration, fear and hope, uncontrolled by the pure teachings of God's Word, is superstition, gross and slavish to the degree that the subject of it is ignorant of God. When men come to know the difference between religion and superstition, enlightened zeal and ignorant devotion, they will not talk of knowledge and zeal being incompatible. And when they come to learn what kind of service is well pleasing in the sight of God, the plea of honesty and sincerity will not be offered as an apology or excuse for continuing in ignorance of the right way—the narrow way that leads unto life. M.

## Speaking to the Point.

In the course of our business arrangements, we had occasion to notify a number of subscribers of the fact that the time of their subscription to the HERALD had expired, desiring a renewal, if so disposed. Many have sent on the money, with an excuse for neglect, but we received one reply that we think is written so pointedly, we will give our readers the benefit of its perusal. It is as follows:

SNEAFFERSTOWN, Pennsylvania, July 22, 1868.

GENTS: I never subscribed for your paper, and never paid for it, and unless a GREAT change should be made in it, never would. Israel Zug, of Franklin Grove, Illinois, one of your disciples, put my name there. I sent some of the papers back to your office several months ago, considering it dear waste paper. Hope I'm understood now.

C. BUCHER.

P. S. Hope you may not trouble me any more after this, with the HERALD OF THE KINGDOM to be found only in your paper.

Occasionally we meet such men as the writer of the above. They are wilfully blind, and are indeed to be pitied. The veil of ignorance is drawn over this poor man's eyes so thickly, that it is next to impossible for the bright rays of God's penetrating truth ever to pierce its folds. Sad case! He thinks he is very rich, but alas, how poor. He thinks he is possessed of a soul that can never perish, but will exist as long as God Himself. Those who are enlightened, rejoice in the truth, knowing that such is not the case, else what a dreadful fate would await the impenitent. To be perpetuated in a life of sin and misery so long as God Himself exists, is a thought that only narrow, bigoted and blinded minds could invent, and superstitious minds receive. He thinks he is going to inherit a Kingdom beyond the skies, hence, he does not want to be troubled any more with the HERALD of a Kingdom to be found only in our paper. Poor deluded mortal! He has embraced a counterfeit. Speaking of the Kingdom we advocate, as being found only on paper, seems ludicrous, in view of the Kingdom he believes in. In all the history of the Church, there has never been a Pope, Bishop, Cardinal, Reverend, Elder, Deacon, or Layman, that could give the faintest idea of the location of the sky kingdom they advocated, and which our correspondent believes in. The same ignorance still exists. The people are taxed heavily to support a ministry ranging in salary from \$250 to \$30,000 a year, who delude them with the idea that they are going to inherit a Kingdom, yet not one of them has ever been able to point out its location. The reason is, it is purely a speculative kingdom. It has not, never had, and never will have any existence except in the brains of those who preach, and those who believe it. Jesus never preached about such a visionary kingdom—a kingdom filled with winged ghosts, playing day and night for a wide eternity on harps of gold. What a tedious, unprofitable, and silly task this is, to assign to intelligent creatures as an unending occupation. No higher employment than that of musicians for eternity. What a destiny! To play a day or two might be endurable, but to have no cessation to such a business, would, it seems to us, become at length absolutely intolerable. Thanks to God, He has never purposed to inflict such a destiny on His faithful children. No. It is only the "blind leaders of the blind" (Matt. xv: 14), who teach such nonsense.

The Lord Jesus went about "preaching the Gospel of the Kingdom of God." Mark i: 14. And, pray, what is this Kingdom, and where will it be located? Daniel (ii: 44) speaks of it. He first talks of certain kings who have kingdoms on this old planet of ours, and then he informs us that "in the days of these kings, shall the God of Heaven set up a Kingdom." What! the great God of Heaven set up a Kingdom on this vile earth? Surely God is too pure, and His Kingdom too spiritual to have

anything to do with this sin-cursed earth. Burn up the old earth, and all there is in it, and take the good out of it to some other planet. So says orthodoxy; but not so God. Hear Him again, speaking through the Prophet Daniel: "In the days of these Kings (of the earth) will the God of Heaven set up a Kingdom, which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these (earthly) kingdoms, and it shall stand forever." Yes, the Kingdom of God will be set up *on this earth*, and after absorbing into its power all other kingdoms, we are happy to learn that it will *stand forever*, that is stand forever just where it is set up, viz.: on the earth. The Kingdom we teach, therefore, has a locality elsewhere than on the pages of the HERALD, if God spoke the truth through His Prophet Daniel. We can define clearly and unmistakably the location of the Kingdom we hope to inherit, which is more than our correspondent, or any of those who believe with him can do.

In further confirmation of its locality we will quote another portion of Daniel where he himself had a vision concerning the destiny of earthly kingdoms. In the seventh chapter, from verse nineteen to the close, we find that Daniel would know the details about a certain power that should appear on the earth represented as the fourth beast. After giving him the details, the angel who informed him, in summing up the matter, says in the twenty-sixth verse, "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the Kingdom and dominion, and the greatness of the Kingdom *under the whole heaven*, shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." Here, then, we have a plain confirmation of what we have before quoted. The dominions of the earth are to become a possession of God's Saints. This dominion and Kingdom is described as being *UNDER the whole heaven*, therefore it cannot be *IN heaven*, nor beyond the heaven, or skies, but just where the angel locates it, on the earth, *under the heaven*.

But our correspondent does not want anything to do with a Kingdom on the earth. Well, one thing is certain, this is the only Kingdom that is promised to the believer, and if he has no interest in that he never will have in any other, for God will not set up two Kingdoms, one *under the whole heaven*, and one *above the whole heaven*. For our part we are satisfied to inherit God's Kingdom on the earth. We shall be pleased if we are among that multitude of redeemed ones that John saw (Rev. vi: 9, 10), and heard singing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God *kings and priests, and we shall REIGN ON THE EARTH.*" We shall be fully satisfied if we inherit the promise of our Lord to the overcomer, to whom He says, He will "give power *over the nations.*" Rev. xi: 26. We have no desire to leave the earth and try a new location. All we ask is, that God will put into operation the means He has provided for cleansing the earth from sin, and the foul blot it has made on the earth, and by this means restore it to its Paradise beauty, and its inhabitants to that perfect obedience that will make it a fit abode for angels and God Himself.

We hope that our hasty friend may yet catch a glimpse of this coming glory, and then he will not be so ready to cast it aside as having no foundation in truth. Let him patiently examine God's Word, unbiased by former teachings, and we will not despair of his coming to be an inheritor of God's Kingdom on the earth.

W.

## Notes by the Way.

SUNDAY, July 5, we spoke to the people of Parkersburg, Iowa. Arriving there on Saturday evening, according to previous appointment, we found the hall in which we were to speak occupied by the Good Templars, who, however, proposed to give way for us providing we would speak upon the subject of temperance. This proposition we accepted, and for one hour or more we discoursed upon that subject, not, however, after the usual style of declaiming simply and singly against the use of intoxicating liquors. Total abstinence from whisky, rum and brandy was not our theme. We began at the foundation of the subject, and showed that whisky drinking and drunkenness was simply the result, or fruit of other pernicious habits, indulged in by almost everybody. We took the position that drunkenness was more a disease than a habit, and results in ninety-nine cases out of every hundred, from the previous free use of highly-seasoned foods, stimulating and narcotic drinks and drugs.

Our position on this subject (and we think it a sound one) is, that until people reform their habits of living in the way of eating and drinking at their common tables, beer drinking, rum drinking and drunkenness will not only continue to abound, but rapidly increase. A man who lives largely on flesh meat for food, highly seasoned with spices, drinking strong coffee and tea, and chewing and smoking tobacco freely, creates an irritation of the stomach, whereby is created a morbid appetite, an unnatural craving for stimulants, which by degrees often decoys the unhappy victim along the road that leads to the rum shop and to drunkenness. In this way many young men are led to become regular patrons of the whisky shop. High living, gluttony and drunkenness, go hand in hand. An appetite for stimulants having become established, the intoxicating cup comes next. No man who is a temperate liver, ignoring irritating foods and stimulating drinks, can be a lover of whisky. A healthy stomach never craves such a fiery, burning element. A man must be more or less addicted to tea, coffee, and tobacco, before he can thus take flaming fire into his stomach in the shape of rum and brandy.

After the foregoing manner did we show up the true philosophy of drunkenness, at the same time admonishing our friends as to where and how to begin to remedy the evil. We do not, however, indulge the hope that our views on this subject will be adopted in this age. But when the Lord shall return from heaven, and inaugurate His rule over the nations, we have no doubt but that men's habits of living will be changed to the degree that gross and licentious appetites and lusts will cease to be the all-controlling power in the earth.

On Sunday, at three o'clock p. m., we addressed the people from the words of Paul to Timothy, "*Preach the Word.*" 2 Tim. iv: 2. We showed, in the out-set, why Paul thus charged Timothy "before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing and Kingdom." The reason was expressed very emphatically by Paul himself thus: "For the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." This is the reason why Paul desired Timothy to "preach the Word," and for the same reason should men claiming to be Gospel preachers, preach the Word now. There is, however, this difference between our times and those of Timothy. Paul's prediction is no longer a prophecy, but a matter of history. The time is not coming when men will turn away from the truth, and heap to themselves

teachers having itching ears; but the time *has come*; men are now turned away from the truth, and refuse to hear sound doctrine, having itching ears they have heaped to themselves teachers after their own lusts. They hear preaching, but not the preaching of the Word. How truthfully has Paul's prediction been fulfilled, and how literally do we see it verified on every hand. They worship, but not according to truth. They preach, but not the word of the Kingdom. They read the Bible, but understand it not. How necessary it is then, that there be earnest men in these days to preach the Word, bold and confident men, who will proclaim the "Word of life."

At the conclusion of our lecture, a number of questions were propounded for us to answer. Most of them related to the nature of man, involving an exposition of certain texts, supposed by many to teach that man is immortal. The last question asked, was concerning the genealogy of Christ as given by Matthew and Luke, in neither of which the name of Mary, the mother of Jesus, is mentioned. Our friend wanted to know by what authority we affirmed that Jesus was the seed of David, when his mother's name is not mentioned in His genealogy. To this we replied, that the genealogy of Joseph and Mary was both given, the one by Matthew, and the other by Luke. Both, it is true, purport to be the genealogy of Joseph; but it is evident at first sight that both cannot be literally the genealogy of Joseph. Joseph could not literally have two fathers, Jacob, as given by Matthew, and Heli, as mentioned by Luke. Heli was undoubtedly the father of Mary, her genealogy being given by Luke through the name of her husband. According to the Jewish custom, females were not mentioned in their genealogical records. In perfect harmony with this custom, the ancestry of Mary, the mother of Jesus, was mentioned in the name of Joseph, her husband. Our friend being desirous of continuing in unbelief, tried to evade the force of our exposition. We enlarged upon the subject more at length, showing, we think, fully the absurdity of his position. M.

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## Words for the Household of Faith.

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[SELECTED.]

### Length of Prayers.

THE subject of the length of prayers is occupying the attention of some of our exchanges. A correspondent of the "Congregationalist and Recorder" approves of the opinion, that a prayer in the pulpit should never occupy over eight minutes, and says: "The Lord's prayer occupies about a minute. Our Saviour's prayer for His Disciples, in which He seems to pour out His whole heart of love in their behalf, is about four and a half minutes long; Daniel's remarkable prayer, chapter ix, three minutes long; Ezra's, chapter ix, two minutes; Nehemiah's, chapter ix, five and a half minutes; Solomon's at the dedication of the temple, five minutes; David's greater prayer of confession, Psalm li, three minutes; the Apostle's prayer, on the important occasion of filling the vacancy occasioned by the defection of Judas, is about twenty *seconds* long. I think that in none of the Psalms is the form of praying—direct address to God—kept up for a longer time than five or six minutes."

The writer also says that he has heard a prayer, dedicatory of a very small meeting-house, more than seven times as long as that of King Solomon at the dedication of the Temple of Jerusalem.

[SELECTED.]

## Patriotism.

It is generally thought that Christianity includes and sanctions patriotism; patriotism as distinguished from philanthropy—patriotism as understood by the word under that term. Now, it is not enough to say that there is no mention made of it in the New Testament, and that the Apostles cannot be cited as examples of it; I go still further, and say, it is positively at variance with Christian principles, that its exercise contravenes the universal law of love, and it is a weakness and a prejudice, a puerility and a result of ignorance. Of course a Christian loves his family, his fellow-townsmen, and his countrymen; but then he loves other people, of whatever hue or language—all men, without exception. The only difference in his love is, that for the good, the godlike, he bears a love of complacency, while toward the enemies of the Lord he cherishes the most pitiful, yearning, affectionate benevolence. But as for geographical or ethnical restrictions or distinctions in his love, he owns and knows no such thing; the very idea is absurd. His love, like God's, embraces the entire race, and is bounded only by humanity. To love Americans, therefore, more than Englishmen, simply because of a different genealogy and speaking a different tongue, or to wish well to America at the expense or to the prejudice of England, or even to wish well to the former, and to have no such feelings toward the latter, is a state of mind inconsistent with the mind that was in Christ, with that world-wide philanthropy which is the very breath and spirit of Christianity. Patriotism, as usually understood, means, "My nation at the top, and all the other nations at the tail." "My nation always victorious, others flee before it." Patriotism therefore ignores justice and equity, the right and the proper; for no matter how righteous the cause of the English may be, it teaches us to wish they may be worsted in the field, or driven out of the market, or disappointed in their objects. No matter how unjust, or mercenary, or inhuman American policy may be, it teaches us to wish it may be successful, whether in diplomacy or in war. Whereas Christian feeling teaches us to desire the prevalence of *justice*, although the heavens should fall in pieces; to love man because he is a man, no matter what his nation, thus expands patriotism into philanthropy, and places on a real Christianity and permanent foundation the love which binds man to his neighbor, and busies itself in promoting other's benefit. What place patriotism can, as usually understood, find in Christianity, when *all* are to be "*loved as ourselves*," and when the only difference authorized is between the children of God and His enemies, I know not; but this I know, that neither the virgin Church furnished any exemplification, nor the authoritative documents of Christianity any precept of this so-called virtue. To acknowledge our unpatriotism, however, would involve us in great shame with the world, and to be *consistent* in this matter would carry us far in imitation of the Friends, and segregate us from worldly fellowship, to an extent which few are prepared to endure. But if Christianity be real, and worth any thing, it is worth being thorough in, and if thoroughness in it makes us "*hated of all men*" for Christ's sake, it is only a fulfillment of the Master's word; I, for one, say, "*all hail reproach, and welcome shame*" for Christ. The *popularity* of modern Christianity, and the ease with which it is professed, is its surest condemnation. The religion of Christ involves pecuniary loss, social degradation, and personal dislike; and until light and darkness be reconciled, Christianity and the world must remain in open antagonism, immeasurably condemning one another.

[SELECTED.]

## "I'll Na Trust Ye."

Two centuries ago, it was thought an insult in the Highlands of Scotland to ask a note from a debtor. It was considered the same thing as saying, "I doubt your honor." If parties had business matters to transact, they stepped into the air, fixing their eyes upon the heavens, and each repeated his obligation, with no mortal witness. A mark was then carved on some rock or tree near by, as a remembrance of the compact. Such a thing as a breach of contract was rarely met with, so highly did the people regard their honor.

When the march of improvement brought the new mode of doing business, they were often pained by these innovations. An anecdote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom. On returning to his native parish he had need of a sum of money, and made bold to ask a loan of a gentleman of means, named Stewart. This was cheerfully granted, and Mr. Stewart counted out the gold. This done, the farmer wrote a receipt, and offered it to the gentleman.

"What is this man?" cried Mr. Stewart, eyeing the slip of paper.

"It is a receipt, sir, binding me to give ye back the gold at the right time," replied Sandy.

"*Binding ye?* Well, my man, if ye canna trust yerself, I'm sure I'll na trust ye! Ye canna ha' my gold!" And, gathering it up, he put it back in his desk and turned his key on it.

"But, sir, I might die," replied the canny Scotchman, bringing up an argument in favor of his new wisdom, "and my sons might refuse it ye. But this bit of paper would compel them."

"*Compel them to sustain a dead father's honor?*" cried the Scot. "They'll need compelling to do right, if this is the road yer leading them! I'll neither trust ye nor them. Ye can gang elsewhere for money! But ye'll find nane in the parish that'll put more faith in a bit of paper than in a neighbor's word o' honor, and his fear of God!"

[SELECTED.]

## Liberality.

"FARMER Johnson is a liberal man, is he not?" said a friend at a meeting to consider the expediency of building a new place of worship. "I don't know," replied brother T. "Don't know? why have you not heard that he has offered us £100." "O yes," said brother T., "I have heard that, but I do not judge of liberality in that way." "Not by what a man gives? then in what way can you judge of it?" "Well, what would he have left after he had given it?" "Have left! I cannot tell; but if I could, what has that to do with it?" "Everything, I believe as Matthew Henry observes, that we cannot rightly judge of liberality by what a man gives, but by what he has left. The poor widow, who was said by Jesus to have cast more into the treasury than all the rich ones of the temple, was not judged by what she gave, for she only gave two mites; but, giving all, she had nothing left, and it was that which stamped liberality on the act."

KEEP your feet warm, your head cool, and your mind calm, if you desire health and longevity.



[SELECTED.]

## The Law of Veracity is Violated.

WHEN we state as true what we do not know to be true.

When we intentionally produce a false impression.

When we find that we have, though undesignedly, conveyed a false impression, and do not hasten to correct it.

When in the statement of what may be true in fact, we purposely omit any circumstances which are necessary to a correct apprehension of the truth.

When we exaggerate, or extenuate any of those circumstances.

When we purposely arrange the facts of a true representation in such a manner as to deceive.

When, with intention to deceive, we accompany a statement with a look of the eye, a tone of the voice, a motion of the head, or anything which may influence the mind and conduce to a false impression.

When we answer a question evasively, so as to deceive, under the secret pretence that the inquirer has no right to know the truth.

When by word or act, we create an expectation which, though we intend to fulfill it, we afterwards fail to fulfill without due care to explain the cause of the failure.

When we do not fulfill a promise in every respect precisely as we supposed the recipient of the promise understood it.

When we fulfill a contract or a promise in every particular except as to *time*, and make no effort, show no disposition, to give early notice that the delay was unavoidable.

[SELECTED.]

## Practice your Principles.

WE cannot often see how principles can be carried out, till we begin to carry them out. Some principles seem altogether impracticable, until we approach them in the way of practice. When we practice one principle, we see how a second can be practiced, and when we practice a second and third, we are then prepared to practice a fourth and fifth. No man can see his way through the work of reformation when he first begins it, nor even when he has got some way on with it. Many principles and doctrines seem extravagant to a reformer when he begins his career, which prove to be true and necessary when he has gone on some way. We sometimes think that principles are impracticable, because they cannot be practiced without upsetting some other principle. But, perhaps that other principle or doctrine is a bad one, and needs to be upset. Our plan should be to adopt whatever principle or doctrine commends itself to our judgments as true and divine, and to resolve to reduce such to practice, whatever the consequences may be. The practice of the truth will never destroy anything but error and evil. Have courage, friends, and have faith in truth. Be not frightened at the idea of old things passing away; the practice of the truth will make all things new. You will do nothing as you ought, unless you learn to place confidence in truth, and to risk something for its sake. I have followed the advice I give, and proved it to be good by experience.

WE treat present things as realities, and future and eternal things as fables; whereas the reverse should be our habit.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye shall find that ye have eternal life, and they are they which testify of me."—**JESUS.** • • • "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore, many of them believed."—**ACTS XVII: 11, 12.**

(SELECTED.)

### The Prophecies.

"Fürchte dich nicht, du kleine Heerde; denn es ist eures Vaters Wohlgefallen, euch das Reich zu geben." Luke XII: 32.

If one doctrine is held forth more prominently than another in the writings of the Prophets and Apostles, it is the re-establishment of David's throne and Kingdom under the Lord Jesus Christ. So fully were the Apostles impressed with this idea, that the very question they asked our Lord after His *Auferstehung, resurrection*, from the dead was, "Lord, wilt thou at this time again *aufrichten (erect)* the Kingdom of Israel?" Notwithstanding the Apostles were not at that time endued with power from on high, yet, that it was no vain wish, or anticipation, we shall bring forward the Scriptures of the Old and New Testaments to prove the correctness of our views. When the Apostle Peter addressed the Jews on the day of Pentecost, and three thousand of them became heirs to the Kingdom, and entitled to all the "glory, and honor, and *unvergänglichliches wesen*, imperishable existence," which they would hereafter receive by a resurrection from the dead, when the time for establishing the Kingdom would arrive, by virtue of their then believing the *Evangelium*, Gospel of Jesus, preached unto them by Peter, and being baptized for the resurrection of the dead, he assured them that "David being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ, that His soul was not left in *Holle, Grave*, neither His flesh did see corruption; this Jesus hath God raised up, whereof we all are witnesses." And we can well imagine the irresistible force which such an appeal must have made upon the assembled multitude. In the neighborhood of the speaker stood the tombs of their Prophets and Kings, David's and Solomon's, the latter, in whose reign the Kingdom reached its zenith, and who was a glorious type of Christ, before he forsook the God of his fathers, and his heart turned after the idols of the surrounding nations. In sad contrast to their former glory stood their beautiful Temple with the Roman abomination placed over it; and the three thousand were fully convinced that the "Sceptre had departed from Judah, and a lawgiver from his feet, until *Held, (Champion)* come, whose right it is, and God will give it Him."

Matthew gives the genealogy of Jacob, the father of Joseph, the husband of Mary, from Abraham in the line of David, Solomon, and Zorobabel; by which lineage it is demonstrated, that Jacob and Joseph were descendants of Abraham in the Royal line.

Luke gives the genealogy of Heli, the father of Mary, from Adam and Abraham in the line Royal of David, Nathan, and Zorobabel; thus the families of Jacob and Heli were two branches of the royal house.

David's throne and Kingdom were decreed to the heirs male, as proved by 2 Sam. vii. A daughter of David, or female descendant could not, therefore, ascend the throne. The right of the Princess Mary, derived from her father Heli, of the elder branch, would consequently give way to those of Joseph, son of Jacob, though descended from the younger of David.

The families of Nathan, the elder, and of Solomon, the younger of the sons of David, by Bathsheba, united Zorobabel, governor of Judah, under the Persians; from Zorobabel the family again divided into the branches terminating in Jacob and Heli.

By the marriage of Joseph, son of Jacob, with Mary, daughter of Heli, the two branches from Zorobabel were again united; so that all right and title to the throne and Kingdom of David, concentrated in Mary's first-born. He, therefore, became the head and hope of the family and nation; hence he is styled "the branch," and at his decease the royal house in the direct line became extinct with him.

Jesus, the grandson of Heli, being born of Joseph's wife, was born hereditary King of the Jews. Heli married the sister of the father of Elizabeth, the wife of Zechariah, and mother of John the *Taufser*, (dipper) who was, therefore, second cousin to Jesus. Elizabeth was of the daughters of Aaron; consequently Mary, daughter of Heli, and mother of Jesus, was of the house of David by her mother; so that in her son Jesus was not only vested, by His birth, and the marriage of his mother, all kingly rights, but all rego-pontifical as well. In Jesus, therefore, is united the combined kingly and high-priestly offices of the nation of Israel; so that when the government shall be upon his shoulders, he will sit as a priest upon his throne, after the order of Melchizedec, being without predecessor or successor in the united office of King and Priest. See Zech. vi: 12, 13.

From all of which, it is evident, that if there lives any one who has a right to David's throne, it can only be Jesus, and, therefore, he must have been raised from the dead; so that if the Jews of this age were to agree to restore David's throne, they could not effect it, though all other things might favor, because they could not find a son of David to occupy it. Hence, there is no one can re-establish it but God, who retains at His right hand the only descendant of David who is alive.

From the preceding testimonies, we conclude we have clearly proved that Jesus of Nazareth was the crucified, and afterwards resurrected King of the Jews, now at the right hand of His Father, and shortly will appear in power and great glory. The next thing we have to prove, is the duration of His reign. John says, "I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. xx: 4. But the locality where Christ and His Saints will reign is not defined in this text. The tenth verse of the fifth chapter in the same book supplies it. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Once more, "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv: 23. When the Kingdom existed under Solomon, it was a type of what it will be under the Lord Jesus Christ. There was universal peace; every man sat under his own vine and fig tree, none daring to make them afraid. All and the kings of the surrounding nations paid tribute to him as Lord paramount, brought their offerings to Jerusalem. The fame of so great, wise, and rich a monarch, brought the Queen of Sheba to Jerusalem to witness his

glory; and it is not improbable, when the greater than Solomon reigns in Jerusalem, the Queen of England may, like her royal sister, go on her pilgrimage likewise. For the Psalmist says, "The Kings of Tarshish and the Isles shall bring presents; the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him." Psa. lxxii: 10 The visit of the Queen of Sheba to Solomon, throws light upon a very interesting incident that occurred in Apostolic times. Solomon solved all her questions, and it is very probable, gave a copy of "the Law and Testimony," by which a knowledge of the God of Israel was carried into her own land. This circumstance proved highly beneficial in after times. The country of the Queen here named, is generally supposed to have been Meroe, in Ethiopia, a district abounding in gold and spices, and accustomed, it appears from Acts viii: 26-28, to be governed by women. "And the angel of the Lord spake unto Philip, saying, arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." "And he arose and went, and behold, a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and sitting in his chariot, read Esaias the Prophet." The coming of the eunuch to Jerusalem to worship was predicted by the Prophet Zephaniah. "From beyond the river of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." The eunuch filled an office under Candace, similar to that now held by Disraeli, under Victoria; he was prime minister, or what we now call First Lord of the Treasury. Philip preached under him the *Evangelium von Jesu*, (Gospel of Jesus,) and by him a knowledge of the things concerning the Kingdom of God, and the name of Jesus Christ, was carried into his native land, and promulgated to his country.

"Not many wise men after the flesh, not many mighty, not many noble are called." But there have always been some, and the eunuch is of the number. The time for the Saints to possess the Kingdom under the whole heaven is near at hand.

I believe that the second advent of Christ is spoken of in Scripture not only as a point, but as a period of time; not only as regarding the mere fact of His coming, but also of His stay during a lengthened period, in which many and distinct acts are to be performed, commencing with the "resurrection of the just," and closing with the "resurrection of the unjust."

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### Death-bed and Jail Repentance.

By "*the great salvation.*" Heb. xi: 3, is meant deliverance from the grave by a resurrection to life, and a share in the Kingdom of God. This, is predicated on faith in the promises made to the fathers, an Abrahamic disposition, baptism into the name of the Father, Son and Holy Spirit, and faith made perfect by works. In other words, salvation is promised to those only who walk in the steps of Abraham's faith. To deny this, is to deny the testimony of God. His own Son was not exalted until he was made perfect by suffering. "He that believes the Gospel, and is baptized, shall be saved; and he that believes not shall be condemned." Mark xvi: 15, 16. This fiat has never been revoked; it is, therefore, as valid and exceptionless as when it fell from the lips of the Son of God.

Now, in view of this irrefutable truth, what shall we say of that system

which holds out assurances of "Heaven" to men of earthly, sensual, and devilish lives, when they find themselves prisoners of disease, and convicts in the clutches of the law? When death stares them in the face, they are exhorted by their "spiritual guides" to "make their peace with God;" and even when preparing for the scaffold, are taught by "jail chaplains" to expect to meet in heaven the companions of their crimes; and that by partaking of the "sacrament" they are making their souls ready "to meet their God!" And upon what is all this "consolation of religion" founded? Upon a terrible apprehension of the molten and flaming sulphur in hell's cauldron, into which the "penitents" are taught their "immortal souls" will be plunged by God, and where they will be tormented by the Devil for all eternity. Not long since, a jail chaplain at Coventry, England, actually burned a female convict's hand with the flame of a candle as a foretaste of her tortures after death, if she did not repent! This was his plan of proceeding in the "cure of her soul!" But if disease, or crime, had not captured the "penitents," their career would have been still onward in iniquity. Finding there is no escape from death either by the rope, or in the ordinary way, their audacity and impiety are suspended. They are imposed upon by the clerical assurance that the Lord is "waiting to be gracious;" they are directed to the thief upon the cross; and they are deceived by the falsehood, that

"While the lamp holds out to burn,  
The vilest sinner may return."

All is ready, the Gospel feast is prepared, and nothing is wanting but for them to believe that Christ died for them, to be sorry for the past, profess themselves at peace with God and all mankind, and to pray for forgiveness through Jesus Christ. Thus the "spiritual guides" of the people shrive them to perdition. An act of the mind, prompted by terror and their persuasions, is proposed by them as a set-off for a whole life of impiety and crime! What base views must such men have of the God whose ministers they pretend to be! Their "consolations" are unmitigated blasphemy, and false from first to last. Need they be surprised at the little impression they make upon the public mind by their preaching: and that mankind are daily increasing in infidelity? The million, though ignorant, are not fools. "What necessity for us," say they, "to trouble ourselves about religion. We can be shrived in half-an-hour for all the offences of a long life of sin." It is the preachers that make men infidels by the preposterous absurdities they preach in the much abused name of Christianity.

But the worst, and most repulsive form, of ministerial blasphemy, is jail chaplain consolations. These are a striking manifestation of clerical ignorance of the letter and spirit of the truth. The Scripture saith, that "*no murderer hath eternal life abiding in him;*" and that even "he that hateth his brother, is a murderer," and, consequently, beyond the pale of mercy. Murder can only be pardoned through a faith in the truth that works by love and purifies the heart, and made perfect by obedience. If after this such a believer fail of the grace of God, and hate, and murder his brother, there is no forgiveness with God, "he shall not see life; but the wrath of God abideth upon him." What with sprinkling infants in the name of the Lord, and calling it Christian baptism; shriving reprobates at the gates of death, and calling it repentance, and committing their loathsome carcasses to the earth under a repetition of "common prayer" read over myriads of times, and styling it Christian burial: surely, there is superabundant reason to conclude, were we even ignorant of the truth itself, that both priests and people were deceiving

and being deceived. To call the popular system of religion by which we are surrounded, the religion of Christ, is not only a misnomer, but an imputation on the wisdom of God. Infant sprinkling, death-bed repentances, and "Christian burials," as they are termed, are more human inventions. They belong to the apostacy, and are no part of the "things of the Kingdom of God, and the name of Jesus Christ." If a man serve the lusts of his flesh all his life, no remorse, or resolves, on a bed of death will serve him in the least. "He that sows to his flesh shall of the flesh reap corruption; for whatsoever a man soweth, that shall he also reap;" and again, "to be carnally-minded is death;" and "they that are in the flesh cannot please God;" and "if ye live after the flesh ye shall die." Rom. viii: 6, 8, 13. These are testimonies, which in few words show that there is no salvation for a man who serves himself all the days of his life, and when he is no longer able to grasp the world, offers the extreme rag-end of his existence to God. It is like eating all the meat off a joint, and throwing the bone to your friend. If he would feel himself insulted, in what estimation would God hold a similar treatment of His majesty; would He not spurn the hypocrite from His presence, and justly too?

It is because of these abominations, that the judgments of God will fall upon the nations. Let the reader view the landscapes of the moral world by the light of the truth, and he will behold the darkness visible. He will see its drapery in tatters, and its rags falling to pieces from very rottenness. Its fabric is rent from the dome to its foundations; and its structure is like a bowing wall and a tottering fence. There is no safety under its roof. Even the owls and the bats of its crannies are panic-stricken. Come out, then, dear reader, and leave the den, if unhappily you sojourn there. Believe the truth for its own sake, and obey it; and if you stand alone, be of good courage; I have tried it for many years, and can assure you from experience, that there is more real satisfaction in knowing, and being able to prove the truth, and in contending single-handed for it, than in all the honor and enjoyment derivable from the applause of men, or the world's goods a man may possess. There remains scarcely time enough to "work out one's salvation with fear and trembling" before the Lord comes. If the righteous "scarcely be saved" what scope is there for the ungodly and the sinner; (1 Pet. iv: 17, 18;) and if judgment began at the house of God in the persecutions it endured, "what shall the end be of them that obey not the Gospel of God?" Be not deceived by the traditions of the Gentile scribes and orators. Their ministrations have no vitality in them, and leave their flocks in their own predicament, "dead in trespasses and in sins." Therefore, "come out from among them, and be ye separate, and touch not the unclean; and I will receive you, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi: 17, 18.

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[Communicated for the Herald.]

### Did Christ Die?

AFTER we have established firmly the doctrine of the mortality of man, and his unconsciousness in death, and his dependence on a resurrection for future life and reward, I am frequently astonished to hear our opponents, after their arguments and criticisms all fail, resort to frivolous pretexts, such as: "Why is it that Bro. Wesley or Bro. Campbell did not find these things, if they are true?" thus evincing that their faith is based upon the opinions of men. And when their folly, at this point, is manifest,

the next declaration made is, that "it is not essential to salvation anyhow." That is, *they* claim that they may be ignorant of, or even repudiate, these Bible truths, and yet be saved. Now, we wish to know how this matter stands, and first, we argue that if the man never dies, in the sense of losing life, and consequently intelligence, then man is not the subject of a resurrection, and hence there is no such thing. Why? Because there is no one dead. Job says that "man dies," and then inquires, "If a man dies shall he live again?" He then declares that he "will wait in the grave (not Paradise) till his change comes." Paul also says that "if the dead rise not, then Christ is not raised, and if Christ is not raised, then we are yet in our sins, and them which are fallen asleep in Christ are perished," (not saved,) which is true, if Christ never died, as is taught and believed by immortal soulists.

Now, let us hear the beloved Paul again: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv: 13, 14. Query? Why should Paul trouble himself about the sleeping ones, so much so that he was unwilling that the brethren should be ignorant concerning them, if it makes no sort of difference? 2d. Why should Paul say, "If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him," if he knew that Jesus never died?

Now let us ask the popular upholders of this Platonic Philosophy a few questions. 1st. "What is the Gospel of Christ of which Paul says he is not ashamed?" Our Bethany friends tell us that "it is the death and resurrection of Christ." 1 Cor. xv: 1, 4. "Did Christ die?" "O yes," say they, "he certainly did." "Did he accompany the penitent thief to Paradise the day he died?" "Certainly." "And both of them were dead?" "No, their bodies were dead, but not the men themselves." "Well, is that the way the Scriptures declared that Christ should die, by merely putting off his house, while the real man, the soul, should not taste death?" We answer for our friends negatively, and earnestly solicit their careful examination of the fifty-third chapter of Isaiah, where it is said that his (Christ's) "soul was poured out unto death and made an offering for sin." Hence we can see the propriety in David's rejoicing because Christ's soul was not left in hell (Hades, the grave, not Paradise, as modern theologians vainly imagine). Is this the way they claim to preach the gospel as did Paul of old, or do they not rather preach a perverted and contradictory gospel by saying that Christ died and that he did not die? We understand that the death, burial and resurrection of Christ is one proposition of the gospel, and the other is the good news, or glad tidings, concerning the Kingdom of God, which Kingdom will be established on earth when Christ the Nobleman returns. Then shall He be seated on the throne of His glory, David's throne rebuilt. Matt. iv: 23; Matt. xxv: 31-34; Luke i: 32, 33; Acts xv: 13-16. We must believe the gospel in order to have the one faith which precedes and gives validity to baptism, for Paul says, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." And again, "But when they believed Phillip, preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Eph. i: 13; Acts 8: 12. Then, in conclusion, let me say to the reader, believe the gospel, if you have not, and obey the same, and thus become an heir of the Kingdom which God has promised to those that love Him.

THOS. E. ADAMS.

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## Poetry.

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[SELECTED.]

## THE GOLDEN SIDE.

There is many a rest in the road of life,  
 If we only would stop to take it;  
 And many a tone from the better land,  
 If the querulous heart would make it!  
 To the sunny soul that is full of hope  
 And whose beautiful trust near fadeeth,  
 The grass is green and the flowers are bright,  
 Though the wintry storm prevaieth.

Better to hope, though the clouds hang low,  
 And to keep the eyes still lifted;  
 For the sweet blue sky will soon peep through,  
 When the ominous clouds are rifted!  
 There was never a night without a day,  
 Or an evening without a morning;  
 And the darkest hour, as the proverb goes,  
 Is the hour before the dawning.

There is many a gem in the path of life,  
 Which we pass in our idle pleasure,  
 That is richer far than the jeweled crown,  
 Or the miser's hoarded treasure;  
 It may be the love of a little child,  
 Or a mother's prayers to heaven,  
 Or only a beggar's grateful thanks  
 For a cup of water given.

Better to weave in the web of life  
 A bright and golden filling,  
 And to do God's will with a ready heart,  
 And hands that are swift and willing,  
 Than to snap the delicate, minute threads  
 Of our curious lives asunder,  
 And then blame Heaven for the tangled ends,  
 And sit and grieve and wonder.

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It would be uncharitable and severe to condemn for faults, without taking some little thought of the sterling goodness which mingles in and lessens them.

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An humble man is like a good tree; the more full of fruit the branches are, the lower they bend themselves. "Through much tribulation ye must enter into the Kingdom of God."

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BEECHER says: "Half the grace that's going is nothing but food. Good steak and light bread are benevolence. Coffee is inspiration and humor. Good tea is tenderness and sprightliness. Facts very humbling of our excellences; but they're facts."



## Miscellaneous.

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### Caste in Religion.

THE "American Encyclopedia" says: "We speak of the spirit or the prerogatives and usurpation of a caste, to express particularly that unnatural constitution of society, which makes distinction dependent on the accidents of birth or fortune." It also says, "It prevails principally in the East, where it has existed from the earliest times, and has become blended with the political condition of the people, because it favors despotism, which is the prevailing form of government." Among the Hindoos, and some other nations, it is carried to such an extent, that members of the different castes may not eat with each other, or worship in the same temples. Thus by the spirit of caste, their religion becomes a despotism of the worst form.

From the very nature of the Christian religion, it is utterly impossible that it should become blended with the spirit of caste. We do not say that *professors* of Christianity do not have this spirit; we are well aware that they do; but the religion of such is a religion of their own heart; not Christianity itself, but a perversion of Christianity, destitute of the elements of genuine benevolence and humanity, which were so wondrously displayed in the teaching and actions of Him whom the Christian professes to follow.

The teachings of the Savior and of His Gospel are sufficiently indicated by the following Scriptures: "Take my yoke upon you, and learn of me; for I am meek and lowly of heart." Matt. xi: 29. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind." Luke xiv: 12, 13. "If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by which ye are called? If ye fulfill the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. Jas. ii: 2-9. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come." 1 Tim. vi: 17-19. "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away." Jas. i: 9, 10.

With these agrees that remarkable description of the fast that God has chosen: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." Isa. lviii: 7, 9, 10. The acts of the Savior were always in harmony with these Scriptures. He was often found preaching to the poor, and comforting the lowly and afflicted; but seldom with the rich, and there, always giving some faithful admonition. He Himself had not where to lay His head; he became poor for our sakes; He took upon Him the form of a servant; His life was eminently a pattern of humility; a pattern, too, to be followed, if we would be exalted in His Heavenly Kingdom.

Such being the spirit of the Gospel, there is no surer evidence of a fallen state of the professed Christian Church than to find there the spirit of caste, the spirit of self-exaltation. But this spirit, unfortunately for the interests of religion and morality, prevails to a very great extent in the Protestant churches. The wealth, the pride, and popularity of these churches, have become a proverb. It is neither disgraceful nor hurtful to be rich if riches are used for the glory of God; if the possessor feels his responsibility in the sight of God and is humble; if, as the Scripture says, he rejoices that he is made low, on a level before God with the poorest of earth. But when riches are a man's glory; when they feed his pride, and puff him up to look with disdain upon the poor, and especially the poor Christian, then they are an abomination in the sight of Heaven, and a burdensome stone to their possessor, ready to sink him in the gulf of perdition. It is to such that the Apostle speaks when he says, "Go to now, ye rich men, weep and howl for your miseries shall come upon you." Jas. v: 1. The description given by a popular writer, of a fashionable church, is no caricature; it is true to the life, wherein the wealthy devotees of mammon are preached into an easy, quiet frame of mind by a high-salaried minister, leading their hopes on to an "upper-ten Heaven." Certainly a Heaven of the lowly poor can have no attractions for them. A reliable friend related to the writer a fact which transpired in the neighborhood of his own residence in the State of New York. A Baptist church was composed of all classes, including the richest and the poorest in the community. Though the Baptists claim to be republican in their church arrangements, it was trying to the feelings of the wealthy to be obliged to sit in the next pew to a poor brother who was not able to clothe himself and family up to a fashionable standard. What was to be done? After much consultation, the following plan was devised and acted upon. At the covenant meeting a motion was made to disband the church; the united influences of the wealthy carried it immediately. They then proceeded to organize a new Baptist church, admitting only the rich and fashionable part of the former congregation! We have no doubt that they would feel highly insulted if one were to insinuate that that was not a Christian church.

But what is this to us? may be asked. Where such things pass for Christianity, and we have all been reared amid such influences and surroundings; while we are men of like passions, and human nature is everywhere the same, we cannot be beyond danger, even in this matter. And with the increase of numbers our danger daily increases in this respect. The love of the world, the deceitfulness of riches, and the cares of this life, are subjects of special warnings for the last days. If we think that because we claim a knowledge of the truth, and profess to be looking for the Lord, we are, therefore, beyond the power of temptation, we are self-deceived, woefully blinded by the enemy. Whoever it may be, rich or

poor, learned or ignorant, high or low, that is exalted by the mere "accident of birth or fortune," to lift himself up above the poorest of earth, such an one needs converting, needs to learn what is the spirit of Christ. Let such heed the words of the Apostle: "If any man have not the spirit of Christ, he is none of His." Let us all study to know this spirit, to follow Jesus in His humility and lowliness of mind, that we may be exalted in His own time.

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### Scripture Notes.

"And Naboth said to Ahab, the Lord forbid it me, that I should give the inheritance of my fathers unto thee." 1 Kings xxi: 3.

Our first parents had for their residence a beautiful garden, which may have had some influence on their immediate descendants, in giving them a predilection for such situations. People in England will scarcely be able to appreciate the value the Orientals place on a garden. The food of many of them consists of vegetables, roots, and fruits; their medicines, also, being indigenous, are mostly produced in their gardens. Here they have their fine fruit trees, and the constant shade; and here they have their wells and places for bathing. See the proprietor, in his undress, walking around his little domain; his fence, or wall, is so high, no one can overlook him; he strolls about to smoke his *shroot*, pick up the fruit, and cull the flowers; he cares not for the world; his soul is satisfied with the scenes around him. Ahab wished to have Naboth's garden; but how could he part with "the inheritance of his fathers?" There was scarcely a tree which had not some pleasing associations connected with it; one was planted by the hand of a beloved ancestor, another in memory of some great event (on the day a child is born, parents often plant a number of fruit trees); the water he drank, and the fruit he ate, were from the same sources as those which refreshed his fathers. How then could he, in disobedience to God's command, and in violation of all these tender feelings, give up his garden to Ahab? To part with such a place is to the people of the East, like parting with life itself.

#### CUT OFF HIS THUMBS.

"But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes." Judges i: 6.

*Cut off his thumbs.* That he might never be able to *draw his bow*, or *handle his sword*; and *great toes*, that he might never be able to *pursue* or *escape from* an adversary. This species of maiming was common among the ancient Greeks and Romans, it being sometimes practiced by parents on their little sons, (especially the cutting off the thumbs,) that, by being incapacitated, they might not be called to go to war. It was also sometimes designed as a brand of reproach for cowardice. The Italians, Calmet remarks, have preserved a term *poltrone*, which signifies *one whose thumb is cut off*, to designate a soldier destitute of courage and valor; and we use *poltroon* to signify the same, without considering the import of the word.

#### WALKING SOFTLY.

"And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly." 1 Kings xxi: 27.

*Went softly.* Heb. *at*; Vulg. *with his head hung down*; Sept. *confused and sad*; Chal. Syr. and Arab. *with naked feet*. So *Targ.* and *Cranmer*. See the man who goes into the presence of a superior, in the East: he takes off his sandals and walks *softly*—he has a timid air, and you cannot hear his foot tread on the ground. When a dutiful son goes to his

father, or a devotee into the presence of a sacred personage, he walks in the same way. Has a proud, boasting man been humbled, the people say, Aha! aha! "he can now walk *Mitha-vaka*," i. e. softly. "What, the proud Muttoo walk softly; who ever expected that?" (Comp. 1 Sam. xv: 32, though the Heb. word there for *delicately* is different.)

#### THE GREATNESS OF GOD.

"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" 1 Kings viii: 27.

*The heaven of heavens cannot contain thee.* Lit. *the heavens, and the heavens of heavens.* What inconceivable sublimity of thought is here! The systems upon systems, equal in extent to our solar system, stretching throughout the infinity of space, with their millions upon millions of suns, whose light, traveling these 6,000 years, at the rate of 190,000 miles a second, may not yet have reached us, these systems are represented not only as pervaded throughout their endless infinitude by the Omnipresent Deity, but as inadequate to contain God! What unparalleled magnificence of thought? How do the conceptions of the heathen of their gods dwindle into nothingness before this Hebrew expression.

#### BOND SERVICE OF CAPTIVES.

"Their children that were left after them in the land whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day." 1 Kings ix: 21.

*Bond-service.* When Sesostris (king of Egypt) returned from his wars, he caused temples to be built in all the cities of Egypt; but did not employ one Egyptian in the work; having builded the whole by the hands of the captives which he had taken in his wars; and he caused this inscription to be placed on each temple: "No native has labored in these."

#### QUEEN OF SHEBA AND THE GLORY OF SOLOMON.

"And when the queen of Sheba had seen all Solomon's wisdom and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord; there was no more spirit in her." 1 Kings x: 4, 5.

*No more spirit (breath) in her.* She fainted. I have seen precisely the same effect produced: a lady, who was herself an artist, viewing some exquisitely finished oriental paintings, was so struck with astonishment, that she twice nearly fainted; and was obliged to leave the room. What happened to the queen of Sheba is a natural and not uncommon effect, which will be produced in a delicate, sensitive mind, at the sight of rare and extraordinary productions of art.

#### SYCAMORE TREES.

"And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale for abundance." 1 Kings x: 27.

*Sycamore.* A large evergreen tree, very common in Arabia, Palestine, and Egypt, especially in the low lands. Its wood is very durable, as the mummy chests of it, 3,000 years old, prove. Its fruit is like a fig, and eaten by the poor, and its leaves like the mulberry. Hence its name, *syke*, a fig, in Greek, and *morca*, a mulberry tree, called Sycamore in the SS. Its fruit springs from the trunk and not the branches, is destitute of seeds, very luscious, and is produced abundantly seven times a year.

#### DOGS EATING JEZEBEL.

"And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." 1 Kings xxi: 23.

*The dogs shall eat.* The dogs of eastern cities wander about half-starved, without an owner, feeding on garbage, and at night are sometimes dangerous. Bruce, saw at Gondar, dogs eating the bodies of some persons killed with the sword.

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**The Millennium:**

SATANIC, HUMAN, AND DIVINE.

All are intensely desiring a glorious age, and stretching towards a coming man, whose commanding presence will be light and guidance. But it is necessary to range the waiting, trusting masses, under certain general heads, that our camp may be defined, and our banners rendered visible.

I. The largest class is composed of men who have never been transformed by the everlasting truth of God, who have no fellowship with the sufferings of Christ, and have not come under the power of His resurrection. They trust that commerce, unchained from the degradation of protective laws, will carry affluent measures of civilization from shore to shore, and twine a golden chain around the brotherhood of nations. They trust that science and polite literature will advance in communion, until the tribes and kindreds of the earth are enlightened, strengthened, and purified. Mental and moral philosophy, no longer cloistered in universities and upper circles, with all its humanizing and refining power, become the common heritage of the people. Thus, the evil passions of our nature will be strangled or hushed into repose, and the earth delivered from the storms of lust, ambition, and revenge. We call this the **SATANIC MILLENNIUM**: not that science and philosophy are evil in themselves, for they are in reality elevating; but the scheme is without God. It proposes, as its object, the regeneration of society, and leaves out of the field of calculation the adequate instrumentality. Its ground-plan is utterly infidel. There is no mercy-seat, no risen Savior, no great High Priest and Mediator, no translation from death to life, no pardon, happiness, or immortality.

II. A second class have the conviction that Sunday-schools, Missionary Societies, in short, all the agencies in operation for the diffusion of Evangelical truth—will be extended on a grand scale, and accompanied with opulent manifestations of the Divine Spirit; so that, rapidly, all nations and languages will become Christian, both in name and in power. All evil spirits will be cast out of humanity, and a spiritual Millennium encompass, with radiant wings, the converted millions of our race. We call this the **HUMAN MILLENNIUM**. Not that all the agencies are human, but because the scheme, as a whole, is *human*: there is neither divine authority nor natural probability to justify the project. That the result in contemplation will not be accomplished by the means relied upon, may be rendered clear, both from revelation and the induction of reason. Benevolent as the dream appears, it is so discordant to prophecy and the manifest tendencies of our humanity, that we must pronounce it *delusion*. Nor is it harmless, for delusion must always operate according to its own nature.

III. There is a third, and a smaller, but an increasing class, looking for the personal advent of our Lord Jesus Christ. They are convinced by analogies collected from the past, by prophecy, and by the field of present experience, that while society is advancing in mental power, it is wandering further from God. From the testimony of seers, in connection with the signs of the times, they can foresee the gathering eclipse of the last midnight, which shall heavily brood over the world while the tragedies of hell are acting. They can discern no morning light till that unclouded day breaks in the east, by the personal illumination of Christ the Redeemer, coming with His Saints and angels to smite with one mighty blow the infernal image, and establish His own eternal dominion. We call this the **DIVINE MILLENNIUM**, the period and condition of latter-day glory and holiness, predicted by all the Prophets, and confirmed by the Apostles.

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## The Title Pilate Wrote.

THERE hangs the bleeding dying Savior! According to custom, a title, or inscription is to hang up over the sufferer to announce the crime for which he suffers. And Pilate is to write it. He was in a fit state of mind to write something. He never seized the pen more promptly and earnestly than now. The malicious and impetuous Jews had urged him on to a crime at which his own sense of justice revolted. He had been overborne by their clamor, and gave up Jesus to die, and he was smarting under a sense of wrong he had done; and this self-reproach was mingled with the contempt of, and hatred towards those who had urged him to the deed. Yes he will drive the pen; but it shall be dipped in the gall of his own hate for the Jews. He'll write a title. His turn has come. In letters of fire they shall find it; fire to inflame with indignation and fill them with shame. He takes the pen. Who knows what he will write? And, if he follows the now bitter excitement of his mind, what will he write? The pen moves, and the words appear, "Jesus of Nazareth." Thus far no objection. The Jew has nothing to say. But the pen moves on. The heart stung with self-reproach, will now sting its seducers. Pilate will finish that sentence. He will give a poisoned point to the before harmless arrow. The smitten is now the smiter, and the pen moves, "The King of the Jews!" Never gleamed there on Jewish eyes words to awaken such burning scorn and indignation. The writer, Pilate, meant the arrow should not miss the mark. And it did not. It was as if Pilate had said, "Yes, there is your King, that poor forsaken, bleeding, dying malefactor, He is your King, worthy King, for such a contemptible people." That he has not failed of his purpose to make the inscription an occasion of contempt to the Jews, is seen in the fact, that at once the Chief Priests of the Jews raised their voices against such an inscription; saying to the writer, "Write not the King of the Jews, but that He said, I am the King of the Jews." But not a word will he alter, not a letter. Vacillation is over with Pilate. Now his will is iron. Exulting, beyond question, that he would thus avenge himself, he will not touch a word. It is just the thing to pour contempt upon the hated nation. "What I have written, I have written," is a response that shows the adamant purpose of the Roman Governor. Yes, Pilate, let it stand. You cannot alter it for the better, let it stand. The Roman shall read it and scoff at the Jew. The Jew shall read it and scowl with deeper indignation at the writer. But others and in countless millions are to read it; and with how different emotions. Angels did read it as soon as it was written. Saints have read it and yet shall read it. Pilate wrote for ages. And this inscription born of the hateful malice of his heart, has been read in joy and gladness; yea, and shall be till the world shall end.

To Pilate, there was no truth in the inscription he wrote. It was the last of his thoughts that there hung the King of the Jews. Yet never leaped there from human pen a more precious and glorious truth. He wrote in bitter and malicious irony and sarcasm, yet gave he forth a doctrine in which all earth shall yet harmonize with heaven.

The duration of man's life should not be estimated by his years, but by what he has accomplished—by the uses which he has made of time and opportunity. By inuring our mind and body to exercise and activity, we double the years of our existence.

[Communicated for the Herald.]

## Things not of Faith.

A FEW weeks since I was present at a "social meeting," in the village of P., and heard a number of persons express their faith and hope. On such occasions, the deep-rooted and fondly cherished doctrines of modern Christianity find expression; and the intelligent believer in the things pertaining to the Kingdom of God, and the name of The Christ, cannot fail to observe the difference between the language used by the advocates of the common theory, and heaven's inspired prophets, who spoke as they were moved by the Holy Spirit. Such phrases as "saved in heaven," "dwell in heaven," "saved in death," "meet beyond the skies," and "go to that better world above," fell discordantly on my ears. I say *discordantly* because they were not in harmony with the grand song of heaven-rapt bards of olden time. Not one of the speakers in any way alluded to the personal return of God's Son, and His reign on the throne of David. "The Kingdom *under* the heavens," Dan. vii; and the blessings connected therewith, so anxiously looked for, and earnestly prayed for,

"By prophets and sagos,  
And the good of past ages,"

was far *beneath* their wild roving fancy.

I believe it to be an undisputed fact, that the most strongly held sentiment, the most fondly entertained hope, that which lies nearest the heart of any people, is spoken in words not to be misunderstood. Simple faith betrays itself in plainness of speech.

The popular belief, at which I have hinted, outcrops in sermons, is breathed in prayer, sculptured in marble, and printed in books. The little child, in its mother-taught petition at the bedside, and the gray-haired preacher, in solemn invocations in public assembly, crave, as a final blessing, salvation in heaven. The idea that the human soul is immortal, that there is an indwelling which survives the stroke of death, which legions of strong angels cannot chain or bind in unconsciousness, is the foundation of the errors of the orthodox churches; the principal ingredient in the cup of abominations in the hand of the old Roman Harlot, and the chief corner-stone of that Satanic delusion, Spiritualism, of the last days. But this doctrine, with its kindred errors, is not taught in the only book claiming to be a revelation from heaven.

Allowing it to be a fact that the most fondly cherished faith and hope is clothed in the garb of common speech, how can we account for the absence of any direct statement or plain declaration of the soul's immortality, and other views growing out of it, in God's word, except on the ground that they are not true. If they were the views held by inspired men, why did they studiously avoid saying so in as plain language as is used by the child, the preacher—in books, and on the tombstone? Ah! *the very opposite are taught.*

J. LAIGHT WINCE.

A METHODIST laborer of Wesley's time—Captain Webb—when any one would inform him of the conversion of a rich man, was in the habit of asking: "Is his purse converted?" Without the conversion of *his purse*, the good Captain would give no credit to the conversion of the man. In this he agreed with Adam Clarke, who used to say: "He did not believe in the religion that cost a man nothing." The religion that costs a man nothing is no religion at all; and the being converted, *all but the purse*, is no conversion at all.

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**British Explorations in the Holy Land—Important Discoveries.**

The "London Times" of July 12, says:

YESTERDAY morning a meeting was held under the Presidency of the Archbishop of York, in support of the Palestine Exploration Fund, which has for its purpose the accurate and systematic investigation of archæology, topography, geology and physical geography of the Holy Land.

The Secretary, Mr. Holland, read a report, which stated that, though there had been an increased number of subscribers, the amount received in the year had fallen short of the sum required to carry out the whole scheme of operations proposed, and the committee had been compelled mainly to confine their attention to explorations in or near the city of Jerusalem. In spite of many difficulties, Lieutenant Warren had succeeded in carrying on extensive excavations with little interruption, and had made discoveries of the utmost importance, which not only tended to throw new light upon the original features of Temple Hill, but led to the hope that before long, sufficient data would be obtained for forming a tolerably accurate opinion upon the various sites of the Holy City, which had been so long matters of dispute.

"For the first time," the report went on to say, "the actual streets of the ancient city have been reached, underground passages which have been hidden for centuries by the mass of superincumbent ruins have been brought to light, and by degrees, a complicated net-work of drains and reservoirs is being laid bare, which, when fully explored, will, no doubt, aid very considerably in settling many difficult points connected with the level of different portions of Jerusalem. In the valleys of the Kedron and Tyropæum, by a succession of shafts, many of them sunk to enormous depths, discoveries of intense interest have been made with regard to the original course and character of those valleys. The limits of the hill and position of the wall of Ophel have been, in a great measure, ascertained, and shafts sunk on the south of the wall of the Haram area, have shown that the account given by Josephus of the giddy height of the battlements of the ancient city at this point is not after all, the gross exaggeration that up to this time it has always been believed to have been." The report went on to speak of the difficulties to be met with in carrying out such an exploration as this among a population like that of Jerusalem, difficulties which had been increased by the treacherous character of the soil, and the imperfect nature of the apparatus which had to be employed.

**Notices of Publications.**

"THE BIBLE REPOSITORY." A monthly magazine, chiefly devoted to the advocacy and diffusion of the view of a future life and immortality as the gift of God, through Jesus Christ, to the righteous alone, by a resurrection from the dead. Rufus Wendell, Editor. One dollar per year. Published at Salem, Massachusetts.

Such is the title and claims of a magazine sent us for exchange. Typographically speaking, the execution is unexceptionable. Editorially speaking, it bears evidence of learning, and advocates boldly the doctrine of life only through Christ. So far as it opposes the immortal soul theory, and eternal torment of the wicked, we agree with it; but when it teaches that "those that have done evil" will not "come forth to a resurrection of condemnation," we disagree, because we are not so taught by Christ. In short, the magazine is of the Storrs school of believers, which is correct in several respects, but far short of the truth in many others.



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OF

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### Editorial.

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#### Resurrection of the Unjust.

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WILL there be a resurrection of two classes to opposite destinies? We do not hesitate to answer in the affirmative. The Scriptures, we think, are plain and emphatic upon this point, those who have done good shall come forth unto a resurrection of life, and those who have done evil unto a resurrection of condemnation, (John v: 29,) is the explicit testimony of him who spoke by authority. How any one who reads the Word carefully can call in question the resurrection of the unjust we do not see. But, says one, who writes us of late, "where does the Bible teach that the wicked, if raised from the dead, will die again?" Why did not our correspondent ask us where the Bible teaches that Lazarus, whom Jesus raised, ever died again? Does our correspondent think that Lazarus never died? Most assuredly he does not. He knows that Lazarus, being restored to this life, must of necessity, being mortal, die again. Just so it will be with the unjust. They come forth to a resurrection of condemnation, hence, being reckoned unworthy of eternal life, they must of necessity die again. But upon this point we have what does not appear in the case of Lazarus, namely: plain teaching, affirming that the wicked shall experience the second death. John says, "he saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which written in the books, according to *their works*, and whosoever was not found written in the book of life was cast into the lake of fire," and this, says John, "is the second death." Rev. xx: 12-15. If our friends, who deny the resurrection of the unjust, would hear the Spirit's words upon this subject, they would not be standing in the unenviable attitude of opposition to the truth. But almost all manner of special pleading is resorted to by them in order to do away with the plain teaching upon this point. Everything is a parable or symbol to them that affirms the resurrection of the unjust. Besides they have a wonderful supply of sympathy for the wicked dead, so that what they cannot do by the Word of God, they seek to accomplish by their ideas of love and justice. They think it an outrage upon justice, that wicked men, who are amenable to the law of God, should be called into judgment, at the last day. "O," say they, "raise a man up to kill him again?"

Why, it is awful to think of it." By such talk as this, one would conclude that we were guilty of charging God with the work of killing men twice. Who affirms that God kills men twice? Does the Lord kill men when they die now? Most assuredly not. Why then talk about killing them again. If our friends can prove that God kills men now, we will admit that they have gained their point. But such is not the case. God does not single out men here and there, and murder them. When the Lord punishes men with death, that's the end of them, but this He does not until they experience the second death. Away then, with such a false issue, as the Lord's killing men twice. Lazarus, we have no doubt, died twice, but we do not believe that God killed him either time, Hence the great plea of love and justice, which our non-resurrection friends make in behalf of the wicked dead is all uncalled for, its a-*do* about nothing.

"He that overcometh, says Jesus, shall not be hurt of the second death." But suppose we do not overcome, what follows? If they who overcome, are not hurt of the second death, does it not, as a natural and logical sequence, follow that those who do not overcome, shall be hurt of the second death? It seems to us that every reflecting mind must be able to see the force of this language of the revelator's. But if there was no text in all the Bible, that alluded to the second death, it would still follow as a natural result, that the unjust, being restored to life, and that life being a mortal one, must of necessity come to an end. This point is too plain for further comment. We do not believe, however, in a universal resurrection of all men who have, or may hereafter die, but only those who are amenable to the law of God. Those who sin without law, shall perish without law, but those who sinned under the law, or by the knowledge of the law, shall be judged by the law. It is those, who knowing the law of God, have, according to that law, done either good or bad, that shall come forth from the grave, the one unto life, the other to die the second death. The righteous shall come forth to the life, honor and glory of the age to come, but the unjust shall come forth to the shame and contempt of the age, and will die the second death. This is our idea of what the Scriptures teach so far as the resurrection of the wicked is concerned.

We might enlarge upon the subject, and examine more in detail what the Word teaches upon this question; but we will reserve what we have to say further, until another time. This much, however, we will say, that there is not a single passage quoted to show the non-resurrection of the unjust, but what can be easily, and we think satisfactorily (to every unbiassed mind) harmonized with the view herein expressed. M.

#### ADDITIONAL REMARKS.

Our brother will pardon us for continuing the subject in hand a little further. Our reasons for doing so are, that there is still another class of interpreters who, to our mind, deny the resurrection of the unjust, by reason of their false interpretations. These are the Christadelphians. Our brother, in the arguments adduced, has undertaken to meet some of the objections of the Storrs' school of believers to a resurrection of the unjust. We will endeavor to show the variance of the Christadelphian school, with the plain teachings of God's Word.

Our Lord says in John v: 29, that two classes will be subjects of resurrection, one of which shall be raised to life, and the other to condemnation. Both, however, come forth from the grave. We believe and teach that the ALL who are in the graves are composed of two classes, those who have "done good," and those who have "done evil." Both

these classes will hear His voice, and both will be raised literally—bodily from the grave. Gross injustice is done to the words of our Lord if we say that one class hear His voice and come forth in response to His call, but that the other class are utterly ignorant of it, and hear not the voice. He says *all* hear it—the just and unjust. So far as resurrection goes, therefore, we believe that one class will be raised from the dead just as truly and fully as the other.

To be raised from the dead is nothing more nor less than a standing up again of those who were previously unable to stand, on account of their being dead. The simple fact of their being raised again, does not imply anything more than this. No quality of organization, or condition of life is implied in the words raised or resurrection when applied to dead persons. We read of a resurrection of *life*, and a resurrection of *condemnation*. One is a standing up again of dead persons to a condition of life; life here meant being eternal life, as the Scriptures plainly teach. The other is a standing up again of dead persons to condemnation, which will end in death. These qualifications, therefore, define what the condition will be of each class who are raised. To be raised, therefore, is simply to stand up again. Both “just and unjust,” Paul says are to be subjects of resurrection.

Now for the Christadelphian teaching as to the meaning of the word *raised*. In conversation with one of them not long since, he said that the coming forth from the grave was *not a resurrection*, but that the resurrection was subsequent. This view he based on the passage already quoted, which he said taught that “the dead come forth to a resurrection.” Therefore, they come forth from the grave to a resurrection which is future. This we cannot term anything short of “wresting the Scriptures.” After all the examples of resurrection given us in the Word of God, to thus deny the resurrection is inexcusable. Another one, in endeavoring to show what the transition is from the earthly body to the heavenly, says “It is an *ascent*, to which the subject of the *ascension* is exalted and RAISED from one to the other.” We will venture another question. Suppose a man who has come forth from the grave is not reckoned worthy of the transition, or ascent to the heavenly nature? The answer evidently is that he will not be RAISED. So that according to this reasoning, a man can come forth from the grave, appear before the tribunal of Christ, and yet not be raised. What a jargon comes of departing from the simple understanding of words. A worse confusion is not produced by giving to the words “life and death” the sectarian interpretation, than is produced by this gross misuse of the word raised, as applied to the dead. But to return to the former statement, that the dead come forth *to a resurrection*. That is, the righteous come forth to be *raised* to a higher nature. This is *the* resurrection, whilst the coming forth, or standing up again of dead persons is not. Granting this for a moment, let us see how it applies to class number two—the unjust. They come forth also, to a resurrection of condemnation—that is, they come forth to be exalted, *ascend*, or be RAISED to condemnation. No one can deny that the meaning of resurrection as applied to the unjust is precisely the same as applied to the just. If, therefore, it means an *ascent* from a lower to a higher nature in one case, it has precisely the same meaning in the other. Either we must admit that the unjust are RAISED, or elevated to a higher nature, or deny it. If we deny it, then we deny their resurrection at all. The coming forth from the grave is *not a resurrection* it is said, and if this is so, when are they raised? Never. We see the virtual denial, therefore, of a resurrection of the unjust, arising from a mis-interpretation of the words

raised, and resurrection. One class of sectarians contend that the words eternal life, mean a *state of happiness*, whilst everlasting destruction means a *state of misery*, thus robbing the Scriptures of that harmony which comes of interpreting words simply and naturally. Another class of sectarians interpret the word *raised* to mean an ascent from a lower to a higher nature, when its obvious meaning is simply a standing, or rising up, without any reference whatever to the nature of the person being raised. In this way, the Scriptures are thrown out of harmony, and these false interpreters are obliged to do great violence to other plain and simple texts. In fact the discord becomes so great, that a Christadelphian actually claimed a short time since, that "King James' translation is not able to make a man wise unto salvation." If such is the case, how infinitesimally small will the number be of those who are saved. The new translation, if made, would have to embrace all those mistranslations of words which are found nowhere but in the Christadelphian vocabulary in order to make it capable of saving its readers. In short, none but Christadelphians could make it so as to put it in saving shape. What egotism, and foolishness! Surely we are living in strange times. Paul truly said that "knowledge puffeth up," and never were his words more truly exemplified than now. Above all things, brethren, let us adhere to the obvious and simple meaning of Scripture words and phrases, if we would preserve the truth in its purity. The moment we depart from this, we enter upon a sea of uncertainty. Let us not become wise above what is written, nor "wrest the Scriptures to our own destruction." W.

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## Words for the Household of Faith.

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[SELECTED.]

### How to Regard The Lord's Coming.

To most people, the doctrine of the near coming of Christ is only a terror and an annoyance. They do not wish to think of it. They would rather not hear about it. If they could have their own way, they would prefer that Christ might never come. The young mother looks upon her child, and would like that day at least postponed until she can see him a man, and settled in the world. The statesman, who has spent his years elaborating systems of reform, is offended with the idea that this present order of things may close before his schemes are tried. The politician, in his zeal for his country, because being enriched by his country's favors, cannot endure to think that his patriotic devotion is likely soon to be needed no more. And the self-seeking preacher, the hypocritical professor, the Pharisaic humanitarian is particularly sensitive to the dangerous fanaticism of those who venture to read aloud God's Word with reference to the signs of the Savior's coming, or undertake to compare them with the actual state of things around us. And all who live as if this world were man's highest portion, and spend their energies in pursuit of its pleasures, honors, and possessions, cannot for a moment anticipate Christ's speedy coming without the deepest deprecations. Luther well read the human heart when he said, "There be very few who would not rather that the day of judgment might never come."

But this is not the way in which our Savior would have us affected by this subject. It is indeed a terrible our for the guilty, and is meant so to be, that it may break up their false security, and arouse them to repentance

and a better life; but it is designed to be a joy and consolation to all true believers. It is intended to be a thing of precious promise and of glad hope to them. Yea, and with all the terribleness with which it is to be attended, with all the fears of the timid and faint-hearted, with all the petulance and impatience with which it is viewed by the sensual and the worldly, and with all the alarm which it has for the unsanctified and the guilty, the day of Christ's coming is really a joyful day, a desirable day, a blessed day,—which every member of Christ may well wish to come as speedily as possible. And so the Savior describes it in sundry places. "When these things begin to come to pass," He does not propose to us to become alarmed, nor tell us to tremble and be afraid, nor admonish us to be dismayed, as if some terrible calamity were about to befall us; but He commands us to "look up," and lift up our heads, in peaceful anticipation, and in glad longing for the speedy accomplishment of all that has been foretold. All alarming fears He would have us lay aside, and joyfully believe that it is our redemption that is approaching.

It is indeed, a solemn and startling thought even for good people to entertain, that we have come to, and are daily treading on, the very margin of the day of judgment. Yet there is reason to believe that it is the truth. And cold and dead must be the heart that can realize the idea without being thrilled through and through. But still, whilst it should kindle every spiritual energy into flame, and beget in us the most devout watchfulness, there is nothing in it to cause dismay to the true Christian. Have we not had enough of the aches, and ills, and losses, and bereavements, and death scenes, and funerals, and graves, and battles with sin, error, and death, which are our inheritance in this present world? Have we not seen enough of the curse, experienced enough of it, to wish to feel now the glory of deliverance, to desire to look upon the earth once in its Sabbath dress—to be anxious to see these thunder-riven hills transformed with Edenic beauty, and this long down-trodden creation relieved forever of all its groans and miseries? What is it that Jesus has bid us pray for when He teaches us to say: "*Thy kingdom come; \* \* \* Deliver us from evil?*" What, but the interference of His own Almightyness to lift us out of this state of conflict, imperfection, sorrow, and trial? And "When these things begin to come to pass," shall we suddenly alter our petitions, and say: "*Let not Thy kingdom come!*" or, "*Let it not come YET?*" What is the day of judgment but the day of the coming of the Kingdom? Doth not the Savior say, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh;" that we should know, when we see these things come to pass, "*that the Kingdom of God is nigh at hand?*" How, also, did Paul view that day? Have we not his words to show us in what manner we should contemplate it? "There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. iv: 8. Has He not moreover told us, that it is part of our highest consolation, while in this vale of tears, to be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ?" Titus ii: 13. Wherefore, then, deny our faith, and let go our profession, at the very moment when we are about to enter upon the possession of its eternal fruits and promises? Terror and trepidation, at such an hour, and such a prospect, are truly pronounced suspicious and unfavorable symptoms, which pertain rather to the unrenewed and the lost, than to such as have been washed in the Savior's blood, and justified by faith in the word of His Gospel. He that cometh is not an angry tyrant, nor a relentless foe, but our dear Lord and

Redeemer, who loved us unto death, and whom we profess to love, coming to receive us into His own everlasting glory. Shall we trust in Him now, and not continue to trust in Him then, when He is about to be revealed as our eternal deliverer from every remaining evil? Let the wicked tremble, and those be in anguish who have never consented that He should be their Savior: but as for those who have tasted of His goodness, let them look up, and lift up their heads.

And if the indications of the nearness of the day were even far less than they really are; if, instead of the great mass of evidence from fulfilled prophecy which we have to show that our Lord's return is at hand, we should be able only to refer to a few particulars pointing in that direction; it ought to fill us with rejoicing. The fewest weeds, floating upon the sea of time, indicating that we are drawing toward the continent of glory, the smallest flowers here and there, however fragile, if messengers of the approaching spring-time of immortal blessedness, ought to awaken in us emotions of the intensest gladness. And now that the signs are so numerous, and daily becoming more and more intense, shall we not note them with joyous hearts, and rouse us up as men who really expect to be saved?

[SELECTED.]

Waiting for Christ.

Read *bound* *Oct 1912*

WHAT are we "waiting for?" Some are waiting for one thing, and some for another. One man is waiting to gain something on which he has set his heart, and which he thinks will make him happy. It may be he has some plan which he is anxious to see carried out. Perhaps he has some desire which he would give a great deal to gratify. Or perhaps he has some taste which he is devoting all his thoughts and pains to please. Perhaps there is some possession—a field, or a house, or it matters not what, which he covets, and is waiting to obtain. Another man is waiting for money. Are there not more who wait for this than for anything else? I am afraid it is so. Many and many a man is waiting only to be rich. Money is the end he sets before him as the one good, the one object worth toiling, and planning, and hoping, and waiting for. Another man is waiting for really nothing at all. He has no distinct hope or object to look forward to. He takes what comes day by day, getting what pleasure or satisfaction he can out of it, but thinking and caring nothing about the future. "The future"—ah! how much is wrapped up in that little word! Ye know not what shall be on "the morrow." No, but we know this, that in that *future*, of which some think so little, are hidden awful things, mighty realities. We say, we cannot count on the next minute. Life is uncertain. Yes, but death and resurrection, and judgment, and eternity, are these things uncertain?? Well, then, who of us is "waiting for the coming of our Lord Jesus Christ?" The Apostles and early Christians waited for it. They waited for it with such keen hope and eager longing, that James had to teach a lesson of patience in their waiting: "Be patient, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Alas! which of us needs thus to be *restrained* in the eager impatience of our waiting for Christ? It is strange to notice in reading the New Testament how much is said of this *waiting for Christ*. It was, so to speak, the very posture of the early Church, she stood in the attitude

of one daily expecting the return of the Lord whom she loved and longed to see again. The waiting was no mere expectation of a far distant event, no mere resting till that event should come, without giving it much thought the meanwhile, no mere figure of speech to imply a state of general preparation. It was a most real and genuine waiting, a waiting that made the event waited for the uppermost thought of all times, a most practical motive, a most present influence, in the early Church. The early Christians waited for Christ as we should wait if we saw plain visible signs of His approach. Certainly very few of us wait for Christ in this way. And yet the waiting of Apostles and Apostolic Churches was surely meant to have its lesson for us. At first, indeed, some may be troubled to find inspired men expecting as near at hand that which has not come to pass for nearly two thousand years. And yet Paul is careful to warn the Thessalonians not to mistake his words, and to think that he is foretelling the immediate return of the Savior. But when we recollect that with the Lord "one day is as a thousand years, and a thousand years as one day," when we try to realize how wholly without length time, which seems so long to us now, will seem beside eternity, and when we also believe that it is God's will that Christians should always be expecting and waiting for Christ's second coming, and that this is one great reason why the time of that coming is hidden from us, then we are no more troubled at that early looking for Christ's quick return, but see in it a picture of that spirit which should in all ages be a living power in the Church of Christ.

Think for a few minutes—first, what is it we must wait for; and secondly, what that waiting should be.

We wait then—shall we say *we* wait? It is better to say the faithful Christian waits "for the coming of our Lord Jesus Christ." Now this does not mean *death*. It means Christ's second coming, when we shall be "caught up" in the clouds to meet the "Lord in the air." If we are to take Scripture for our guide, I am sure we do not think enough of this. The Holy Spirit would throw our hopes forward to that glorious day, when they "that sleep in the dust of the earth shall awake, and the Lord shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." It is this glorious scene that the Christian is to picture to himself, and learn to wait for. It is this which is meant to be the fulfilling of his brightest hopes, the crowning of his deepest longings. What he should wait for, with strong desire for its coming, is that day "when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," when "this corruptible shall put on incorruption, and this mortal shall put on immortality," and "death shall be swallowed up in victory." He will learn to say, with David's faith, "As for me, I will behold thy presence in righteousness; and when *I awake up after thy likeness*, I shall be satisfied with it."

And, if so, what must the waiting be?

Think how you would wait for one on earth whom you loved better than all else, and longed before all things to please. What should you be busied about? How should you be passing your time? You know very well you would be trying to do everything you could think of, which would give that loved one pleasure on his return. If he had expressed any wishes before he went away, you would do your best to have those wishes carried out. If he had laid any charge on you, you would diligently labor to fulfill it. And this not as a hard, cold, unwelcome task. No; in the midst of all your preparations you would ever be

thinking of, and realizing, his return. Your heart would bound with joy when you thought of it. You would be longing for it, and looking forward to it. The expectation of it would give life and joy, and love to all your work.

In this way, then, if we had not so weak a faith and so cold a love, should we be "waiting for the coming of our Lord Jesus Christ."

Oh! blessed day for those who have waited, when their waiting is over, and their hope accomplished. "It shall be said in that day, Lo, this is our God; we have waited for Him and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

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[SELECTED.]

### The Luxurious Christian.

A LUXURIOS Christian prays, in the good set phrases of devotion, for a spirit of self-denial; that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath and be Christ's disciple; that he may not live unto himself; that he may imitate Him who went about doing good, and who became poor that we may be rich. In such a prayer, there may be consciously no insincerity, but a pleasurable sympathy rather, with the grand thoughts and the grander feelings which the language portrays. The heart is buoyant with its gaseous distention to the bounds of its great swelling words.

This lover of the pride of life does not discover his self-inflation till conscience pricks him with such goads as these, "Are you living for the things you are praying for?" "What one thing are you doing for Christ which costs you self-denial?" "Are you *seeking* for opportunities to deny yourself, to save others?" "Are you willing to be like Him who had not where to lay His head?" "Can ye be baptized with the baptism that He is baptized with?" If then this effeminate one is not roused to a more Christ-like life by the uncovering of his hypocrisy, what a sickly murmuring of self-reproach fills his heart at the collapse of that prayer!

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### Kind Words do not Cost Much.

THEY never blister the tongue nor lips. And we have never heard of any mental trouble arising from this matter. Though they do not cost much, yet, 1. They help one's own good nature. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely. 2. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a change among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They smooth and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.



## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."  
JHANS. \* \* \* "They received the Word with all readiness of mind, and searched the Scriptures  
 daily, whether these things were so, therefore, many of them believed."—Acts xvii: 11, 12.

[SELECTED.]

### The Restoration of Israel.

THE following excellent remarks on this important subject, are taken from a lecture by M. Brock, M. A., a clergyman of the Church of England. We omit, on account of its length, his introduction, which treats clearly on the present favors that are being extended to the Jews by many of those who formerly were their persecutors. This he interprets as a sign of the nearness of the time when the words of the Prophet shall be fulfilled where he says, "Thou shalt arise and have mercy upon Zion." In closing this portion of his lecture he says:

Sufficient has been said to show the novel and unprecedented position in which the Jews of the present day, as contrasted with their predecessors, are placed; and, hence, to indicate, in the clearest manner, the probability that the time of the Divine indignation is drawing to a close. With delight we hail this new, and we doubt not certain token, that the time to favor Zion, yea, the set time, is soon to come. Lord, build thou the walls of Jerusalem, and be thou to her a wall of fire round about!

Let us now take a view of SOME OF THE ULTERIOR MERCIES OF WHICH THE PRESENT RETURN OF DIVINE FAVOR IS THE EARNEST. "*Thou shalt arise and have mercy upon Zion.*" It will, indeed, be a source of happiness to see the city rebuilt, and a marvelous sign of the times when Jewish hands again "*raise up the desolations of many generations.*" Isa. lxi: 4. To believers it will be marvelous. \* \* \* The return of the alone heritors of the soil of Palestine would convey to that now wretched land the blessings of liberty and civilization. Their intelligence, their industry, their wealth is abundant; whilst in regard to the land, one or two years of their sojourn in it would, by the Divine blessing, make that present "wilderness to blossom as the rose." Isa. xxxv: 1. For *there lie in heaps, already squared to the use of the builder, the stones of multitudinous cities, rich in various kinds of marbles, and heaped with shattered column, capital and frieze.* There, with unexhausted riches to reward the toil of the husbandman, lies the glebe, waiting to be upturned by the plow. And there, on terraced hills, the traveler, in admiring the labors of former generations, sees prepared to the hand of the planter, ranges for the fig, the pomegranate, and the vine; whilst with glad heart, he repents that rapturous word, "again I will 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 dances 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." Jer. xxxi: 4, 5.

\* \* \* There are mercies in store for the *whole nation*, mercies greater than the former, and, we apprehend, to be brought about with *miracles in a manner at least as marvelous as those which marked their original settlement in the land of promise*; for it is written, "According to the days of thy coming out of the land of Egypt will I show unto him *marvelous things*. The nations shall see and be confounded at all their might, they

shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." Micah vii: 16, 17.

A few of these mercies, both temporal and spiritual, we will now enumerate.

I. Israel, even the whole nation, shall be restored from their present dispersion. "The Lord shall set His hand again the *second* time to gather 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 Shinar, 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." Isa. xi. On this passage, it has been well observed, that it cannot refer to the return from Babylon; for it refers to a restoration from a *dispersion*, and not to a return from a *captivity*. The mention, also, of Israel coupled with Judah, points to the same fact.

II. The kingdoms of Judah and Israel, disunited since the time of Rehoboam, shall again be one. To this the oracle by the mouth of Hosea testifies: "The children of Judah and the children of Israel shall be gathered together, and appoint themselves one head, and they shall come up out of the land." Hosea i. Remarkable, also, is the word of Ezekiel, to the same effect. The Prophet is commanded to take two sticks, or rather staves, rods of authority, or the two sceptres of the two kingdoms, Israel and Judah; and they "became one in his hand." Upon which it follows, "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 no more be two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii.

III. The nation will be established, as in ancient days, under a Theocracy. David, the beloved, even King Messiah, will be their ruler. "David my servant shall be king over them, and they shall all have one shepherd." Ezek. xxxvii. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *In His days* Judah shall be saved, and Israel shall dwell safely." Jer. xxii. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it and to establish it with judgment and justice from henceforth, even for ever." Isa. ix. To which also agree the word of the angel, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him *the throne of His father David*; and He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end." Luke i. And Isaiah proclaims in animated strains, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv.

IV. When thus under the reign of Messiah, they shall be established with unprecedented prosperity in their own land. "And *in that day* will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and sword out of the earth, and will make them to lie down safely." Hosea ii. "And it shall come to pass *in that day*, that the mountains of Israel shall drop down new wine, and the hills shall flow

with milk, and all the rivers of Judah shall flow forth of the house of the Lord, and shall water the valley of Shittim." Joel iii. "And I will make them and the places round about *my hill* (Mount Zion) a blessing; and I will cause the shower to come down in his season; and there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid." Ezek. xxxiv. "In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree." Zech. iii.

V. At that time the ascendancy of Israel will be paramount over the Gentiles. Clear to this effect are the predictions of the Prophets: "And thou, O tower of the flock, the *stronghold of the daughter of Zion*, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. \* \* \* Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and thine hoofs brass; and *thou shalt beat in pieces many people*; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Isa. lxvi.

VI. Lastly, they shall be a holy people to the Lord. The whole nation shall be brought under the power of the promised covenant. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. xxxi. And the results of this covenant in them will be such as the following: "It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living at Jerusalem." Isa. iv. "Thy people also shall be called holy, even every one that is written among the living at Jerusalem." Isa. iv. "Thy people also shall be all righteous; they shall inherit the land for ever." Isa. lx. "And they shall call them the holy people, the redeemed of the Lord." Isa. lxii.

Such are among the future mercies which await the chosen seed, when the Lord shall "open his eyes" upon them, and of which His present returning favor is, we believe, the earnest and the pledge. Arise, O Lord, have mercy upon Zion. We beseech thee, "Let the Redeemer come to Zion, and turn away ungodliness from Jacob."

#### THE BENEFITS WHICH ARE TO FLOW TO THE GENTILES THROUGH ISRAEL RESTORED TO DIVINE FAVOR

Is the only remaining point of our text which we have to notice. "So the heathen shall fear the name of the Lord, and all the earth thy glory."

The question is often asked, *through what instrumentality* the world is ultimately to be brought to the obedience of Christ? The usual answer given to this question is, *through means of missions*, as now used. Ardently as I love the missionary cause; holy, necessary, and blessed, as I believe it to be, yet I esteem such a reply as arising from a very mistaken view of Scripture.

THE OBJECT OF THE PRESENT DISPENSATION IS TO GATHER IN A REMNANT TO GOD.

The Gospel, our Lord asserts, is to be preached "for a witness to all people, and then shall the end come." Matt. xxiv: 14. Agreeably to this the Apostle James declares, "God did visit the Gentiles to take out of them a people for His name." Acts xv. And thus has it ever been. The preaching of the Gospel through missions, and in other ways, has been doing, and is doing its work, and a people by this instrumentality is gathered to the Lord, even "a remnant according to the election of grace." But what progress has the Gospel made in the world? Little, indeed; for if we compare the present with the Apostolic times, there are probably not more believers now than there were then. And yet, it is near two thousand years since the Gospel was first preached! But Scripture, and after Scripture, experience, is, blessed be God! now showing us our error. That which is so apparent we are now beginning, though slowly and late in time, to be convinced of, namely, that "SALVATION IS OF THE JEWS," salvation, not merely as witnessed in the sufferings and death of the adorable Jesus, but in all those glorious effects of that incipient salvation, as hereafter to be developed in the "restitution of all things." It was Jesus of Nazareth, of the seed of Abraham, that purchased our salvation. They were children of the same race, His Apostles who first to us Gentiles preached, and made known that salvation so purchased. And, we apprehend, it is THROUGH THE SAME NATION that we are to look for the full communications of blessings yet promised to the Gentiles. The precise manner in which those blessings are, through them, to be communicated, we do not, perhaps, know. But this, it appears, seems obvious from Scripture, that they shall be a channel of blessing to the peoples, and that they shall be the great means of calling the attention of the nations to their God.

I. They shall be a blessing to the nations. "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. Micah v. "In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land." Isa. xix. Agreeably to which is the prediction of St. Paul: "Now if the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? \* \* \* For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi.

II. They shall be the means of drawing the attention of the nations to God. "God be merciful unto us," (Israel,) and bless us, and cause His face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. \* \* \* God shall bless us and all the ends of the earth." Psal. lxxvii. "He hath remembered His mercy and His truth toward the house of Israel; all the ends of the earth have seen the salvation of our God." Psal. xcvi. And Isaiah thus testifies: "And their seed shall be known among all the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed whom the Lord hath blessed." Isa. lxi. "And the Gentiles shall see thy righteousness, and all the kings thy glory." Isa. lxii. Ezekiel is also very distinct, and says, "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. \* \* \* Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate. And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore." Ezek. xxxvi: and

xxxvii. Thus, also, *the miraculous overthrow on the mountains of Israel, of the GREAT ANTI-JEWISH CONFEDERACY, by pestilence, blood, rain, fire, brimstone,* will lead to the same result. "Thus will I magnify myself, and sanctify myself; and I will be known *in the eyes of many nations,* and they shall know that I am the Lord. \* \* \* And I will set my glory among the *heathen,* and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. *When I have brought them (Israel) again from the people, and gathered them out of their enemies' lands, and am sanctified in them, in the sight of many nations, then shall they know that I am the Lord their God.*" Ezek. xxxvii: xxxix.

Thus clearly it is revealed, that Israel shall be a blessing to the nations; and thus, *through the wonders* with which the Lord will accompany *their establishment in their own land,* shall the attention of the Gentiles be drawn to Him. "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

## Sabbatarian Criticism.

[Communicated for the Herald.]

### The Sabbath.

It is claimed by those who advocate the perpetuity of the seventh day Sabbath, that it was made for man at creation, and has been binding upon the whole human race ever since, and will continue to be binding until probation shall close. The following is a summary of the arguments adduced in support of this theory:

I. The Sabbath was made for man; the Sabbath was made at creation; therefore, the Sabbath was made for man at creation. Proof, Mark ii: 27; Gen. ii: 1-3.

II. The noun man is used without any limitation; It, therefore, represents the whole human family.

III. The Sabbath is a memorial of events of universal and eternal interest; it, therefore, is of universal obligation, and perpetual duration. Exodus xx: 8-11, is adduced in proof of the last named propositions.

We propose noticing somewhat critically, the merits of these arguments, in the order in which they are presented.

I. It does not follow because the Sabbath was made for man, that, therefore, it was made for man *at creation.* If the Bible anywhere says so, we will concede the point. If not, we shall regard the affirmation as an anti-bible assumption. In the foregoing statement, the conclusion does not agree with the premise laid down. The phrase, "at creation," is added to the language of Christ. This is not admissible for uninspired men. Christ does not say that "the Sabbath was made for man" *at creation.* Gen. ii: 3, says nothing concerning man, much less affirming that the seventh day was set apart as a rest day for man. It simply affirms that God blessed the seventh day and sanctified it, because that in it he had rested (or ceased) from all His work." There is no evidence in the foregoing quotations of Scripture to prove that the Sabbath was made for man at creation. As to the noun man, where used without limitation, representing the whole race of man, there are many exceptions to this rule in the Bible. We will select two examples from many that might be

adduced. They will be found in Deut. v: 24; Psa. lxxviii: 24. "And ye said, Behold, the Lord our God hath showed us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that God doth talk with *man* and he liveth." "Man did eat angel's food: He sent them meat to the full." These testimonies are right to the point, for the noun *man* denotes the same class of men for whom the Sabbath was made. We do not deny that the Sabbath was made for man. It was not made for angels or beasts. There can be no issue, therefore, upon this text of Scripture. The only issue which can be legitimately made is, *when* was the Sabbath made for man, and not when did God Sabbatize, but when did He require *man* to Sabbatize? This is a plain and pointed issue, and we propose to meet it fairly and candidly. Before doing this, however, we will notice the following criticisms on Gen. ii: 3. It is claimed that "a day can only be blessed by being set apart for religious, or sacred purposes." Also, "that to sanctify a day can only mean to set a day apart for religious observance." "That God did not set the seventh day apart for His own observance; it must, therefore, have been for the religious observance of man." God leaves no room for conjecture, or inference, in regard to the reason why He blessed and sanctified the seventh day. The inspired record says, "And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii: 30. The inspired writer does not say that God blessed and sanctified the seventh day; because He designed it for man's observance, or to make it a Sabbath, but it does say that he blessed and sanctified the seventh day because that in it He had rested from all His work. Hence,

1. He blessed and sanctified the seventh day, because it *was* His Sabbath or rest, and *not* to make it his Sabbath, or rest day.

2. He blessed and sanctified the seventh day because *He* had rested, or Sabbatized, and not because He designed man to rest or Sabbatize. Of the same import is the language of God, as recorded in Exod. xx: 8-11. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore, (for this reason) the Lord blessed the seventh day, and hallowed it. These testimonies prove conclusively, that the reason why God blessed and hallowed, or sanctified the seventh day, was because He had rested on that day, and not because He wished to set it apart for man's observance. His resting on the seventh day only made it His Sabbath. It did not, and could not make it a Sabbath for man. Hence, neither the rest of God, the blessing, or the sanctification of the seventh day, made the Sabbath for man. The only means left by which God could make the Sabbath for man, was to issue a precept for him to observe the seventh day as holy time. In this sense, all the annual Sabbaths were made for man. Not because God observed them, but because He had commanded man to observe them. All the Sabbaths, and all the institutions, whose record we find in the Bible were made for man. Were they all, therefore, designed for the whole human family to be observed through all time? Yes, if the simple fact that the Sabbath was made for man, proves its universal obligation, and eternal perpetuity. We find recorded, in Exodus the sixteenth chapter, the first intimation that God ever designed man to observe a weekly Sabbath.

During twenty-five hundred years from creation to the exodus of Israel, the oracles of God are silent as the grave in regard to any Sabbath.

Isaac, and Jacob, with their sons and daughters, their servants, and

flocks and herds, were in danger every week of violating the Sabbath, and yet, in all God's dealings with them, we find no intimation of the existence of a Sabbath, or their obligations to observe a day of rest. No note of warning to the Patriarchs, before and after the flood, in reference to the danger of desecrating the holy Sabbath, or the fearful consequences of having done so. But after the Lord had instituted a Sabbath, for man at the wilderness of Sinai, we find the holy oracles teeming with precepts for man to keep holy the Sabbath day, and the severest penalties affixed to the transgression of these commandments. From its institution, after the deliverance of Israel, to the close of the Old Testament Scriptures, we find the Sabbath interwoven with all the institutions and ordinances of God, both civil and ceremonial. How can such incontrovertible facts be reconciled with the idea of the Sabbath being binding upon man *before* the exodus of Israel, just as much as *after*? It cannot.

We will now come directly to the origin of man's obligation to observe a Sabbath of rest. And here let us observe, that *precept* and *obligation* go hand in hand. One cannot exist without the other, for "where there is no law," says Paul, "there is no transgression," "for sin is the transgression of the law." If, therefore, we can find the *origin* of the commandment for man to observe the Sabbath, we shall have found the *origin* of man's obligation to observe it. By reference to the sixteenth chapter of Exodus we shall find both. In the previous chapters we find a record of the institution of the Passover, with its rites and Sabbaths, which were designed as memorials of the deliverance of Israel from Egyptian bondage. But, in order to bring more frequently to their remembrance the stupendous events associated with their wonderful deliverance, God instituted a weekly memorial, and associated it with all their religious institutions. In Exod. xvi: 4, 5; God revealed to Moses certain precepts by which He purposed to test the loyalty of His people, before giving to them His holy rest day, and enforcing its observance by positive precept. These verses read thus: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no. And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily."

The people obeyed all these requirements, closing with gathering twice as much manna on the sixth day as they had gathered during each of the preceding five days. And all the rulers who had been appointed to superintend this work, came and informed Moses of the fidelity of the people, and then waited for further instructions. Moses then proceeded to inform them of the reason why God had commanded the people to double the quantity of manna on the sixth day, and reproved them for their disobedience to the commandments given to them to regulate the observance of the Sabbath. "And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, how long refuse ye to keep my commandments and my law? See for that the Lord hath given you the Sabbath, therefore, He giveth you on the sixth day the bread of two days." Verses 26-29.

Observe, first, the children of Israel had been a rebellious people ever since they had left Egypt. They murmured against Moses at the Red Sea, and at Moriah, because, in obedience to the commandments of God, He had brought them out of the land of Egypt. The same spirit of rebellion was manifest in the family of Dathan and the companies of Abiram

subsequently, and continued rife among them until nearly all the living generation which came out of the land of Egypt had perished. A refusal of some to keep the Sabbath as God had commanded was only a sample of rebellion which has ever characterized Israel.

2. This was the first commandment ever given to man to observe a weekly Sabbath. Right here commenced man's responsibility to keep holy the Sabbath day.

3. The reason why God gave them twice as much manna on the sixth day because He had given *them* the Sabbath; not because He had given it to *Adam* twenty-five hundred years previously.

4. "For see that the Lord hath given *you* the Sabbath, therefore, (for this reason) He giveth you on the sixth day the bread of two days. The pronoun, you, refers to the very people to whom the manna was given, and to whom the Lord addressed through Moses their representative. Not only was the Sabbath given for the Israelites at the wilderness of Sinai, but it has never since been given to any other people. No other people on the face of the earth have ever been commanded to keep the Sabbath. But this point will be further noticed in the sequel of this article.

Having learned from the oracles of God *when* and to *whom* the Sabbath was given, we will now proceed to notice the *only* reason given in the Bible, why the Lord ever commanded man to observe a Sabbath *at all*. It is recorded in Deut. v: 15. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore, (for this reason) the Lord thy God commanded thee to keep the Sabbath day."

We repeat, this is the only text which gives the reason why the Lord commanded Israel to keep the Sabbath day. Exod. xx: 11, only gives the reason why the seventh day was selected in preference to any of the other days of the week as the one to be observed. But it is claimed that the Sabbath is a memorial of the creation of heaven and earth; and that we are commanded to observe it because in six days God created heaven and earth, and that, therefore, the local reason having passed away, does not in the least affect the general reason. The text referred to does not read, "Remember the Sabbath day to keep it holy, because in six days God created heaven and earth," but simply says, "Remember the Sabbath day to keep it holy," and then adds, "six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work. For in six days the Lord made heaven and earth; wherefore, the Lord blessed the Sabbath day and hallowed it." Exod. xx: 8-11. In these verses they were commanded to work six days; because God worked six days, and to rest the seventh, *because* God had rested the seventh. There is no analogy between *rest* and *work*, or between *one* day and *six* days. The idea that *one* day's rest is a memorial of *six* days work is absurd upon the face of it. *Work* represents *work*, and *rest* represents *rest*. But who believes that every six days labor is a memorial of creation? God gives as the reason why He did not locate His Sabbath upon any one of the six days, the fact that He had labored six days; and as the reason why He selected the seventh day, the fact of His having rested on that day. But this was only the reason why God passed by the first six days and selected the seventh day, and not as the reason why the commandment to keep a Sabbath was given. Suppose God had commanded Israel to keep one day in every week as a Sabbath, they would have had no way of determining which day He preferred they should keep. But He not only commanded them to keep the Sabbath, because they had been



delivered from Egyptian bondage; but designated the day of the week on which they should keep it, viz: the seventh. But what gave the seventh day more importance than any other day of the week? Answer, because God rested on that day as a memorable day, and gave it a pre-eminence over the other six. Any person who can reason, can see the difference between the reason why Israel were commanded to Sabbatize, and the reason why they were commanded to Sabbatize on the seventh day. Hence, Deut. v: 15, gives the only reason why the Israelites were ever commanded to keep a Sabbath at all, and Exod. xx: 8-11, gives the only reason why the seventh day was selected instead of any one of the preceding days. It does seem to me that no person who shall read this criticism, can ever again confound these two reasons.

The reason given in Deut. v: 16, agrees with the reasons why Israel was commanded to observe all their Sabbaths, and all their ceremonies; viz: because they had been delivered from Egyptian bondage. It was just as proper that a weekly Sabbath should represent their deliverance, or their rest from cruel oppressors, as well as that the annual Sabbaths should represent these facts. Not only so, but to memorialize this grand and glorious event fifty-two times a year, would be much more impressive, and keep their minds in more lively remembrance of it, than to memorialize it only once a year. Be this as it may, the Bible furnishes no record of any other reason for the giving of the commandment for man to observe a Sabbath.

This memorial was instituted immediately after the final overthrow of their enemies in the Red Sea. And, as before shown, right here is the first time and place in which God made known His intention to require man to keep a Sabbath. All these facts harmonize most beautifully.

"Therefore, the Lord thy God commanded thee to keep the Sabbath." The personal pronoun *thee* referred to the very people who were assembled before Moses, whom he addressed, and who, forty years previously, had been delivered from Egyptian slavery. Nor can the language used, and the reason given, be applied to any other people; because no other people have ever been the subjects of the deliverance to which Moses appeals; and for which he affirms that the Lord commanded them to keep the Sabbath. There is not a precept between the two lids of the Bible requiring any other people to keep the Sabbath. It was interwoven with all their civil institutions, and with them it perished. It was one of their ceremonies, and with all the other ceremonies it passed away. The foregoing language agrees perfectly with that used in Exod. xvi: 29. "See, for that the Lord hath given *you* the Sabbath; therefore, he giveth *you* on the sixth day the bread of two days." The pronoun, *you*, which represents the people to whom the Sabbath was given, represents in the next line the people to whom the manna was given; thus fixing, indubitably, the Sabbath upon the Israelites as the only people to whom a Sabbath was given. Of the same order is Exod. xxxi: 16, 17. "Wherefore, the children of Israel shall keep the Sabbath, to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever."

1. The Sabbath is not declared in all the Bible to be a sign between God and any other people.

2. It was to be perpetuated throughout *their generations*. The same is affirmed of their annual Sabbaths, and of all their ordinances. See the twenty-third chapter of Leviticus. The phrase, "perpetual covenant," and the word "for ever," are measured by the qualifying phrase, "throughout your generations."

As to the Sabbath being a memorial of the creation of heaven and earth, it has been shown that God having rested on the seventh day, is only given as the reason why the seventh day, instead of any other day of the week, was selected; and not to memorialize creation. As to these being eternal facts, the same is true of the deliverance of Israel, and of all the memorable events in the past. This argument would prove the perpetuity of all the institutions of the Israelites, because they memorialized irrevocable and perpetual facts. Truth needs no far-fetched inferences to sustain it. Every Bible doctrine is expressed in Bible language.

J. M. STEPHENSON.

## Poetry.

[SELECTED.]

### THE DAY OF THE LORD.

"Behold, the day of the Lord cometh." Zech. xiv: 1.

Blow ye the trumpet in Zion!  
Ye watchmen who stand on her walls,  
And sound the glad word to her children;  
Your long-sought Deliverer calls  
To all the dispersed of His people,  
Who wander as strangers alone;  
His voice sounds throughout all the nations,  
"Ye children of Israel return!"

Jerusalem's desert shall blossom;  
Her vales with new beauty shall bloom;  
With songs of rejoicing and gladness  
Her children return to their home.  
The field is all ripe for the sickle,  
The day of the Lord draweth nigh;  
And Jesus, with armies celestial,  
As conquerers descend from the sky.

His foes in deepest confusion,  
Shall yield to His power divine,  
Death and hell be cast from His presence  
While His Saints in their glory shall shine.  
And see! in Life's Book they are written  
The names of those worthy to reign,  
O Lord! make us each of that number,  
And come, yea, come quickly, Amen.

A "REVIVAL" is a temporary *furor*, gotten up by the managers of sacred matters, just as any other excitement is gotten up by suitable combinations in secular matters; and it will have its day. When it has been judiciously started its own momentum will do the rest. It cannot be stopped until it has exhausted the public love of novelty, or until some new sensation shall have taken its place, when it dies out with all the expedition with which it began.

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## Miscellaneous.

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### The Pope in St. Peter's.

Urox perusing the following graphic description, we cannot fail to see that the Pope of 1868 is no different from his predecessors. The pageantry and worship shown to the Popes centuries ago, is still exacted from those who are foolish enough to grant it. Compare for a moment, the gorgeous costumes and man-worship of the scene here presented, with that of our Savior as recited in the thirteenth of John. Here, it is said, our Lord "laid aside His garments and took a towel and girded Himself. After that He poured water into a basin and began to wash the Disciples' feet, and to wipe them with the towel wherewith He was girded." What a lesson of humility. He was "meek and lowly." He was "poor and despised," and as He Himself said "the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." How is it with those who claim to be His Disciples? Read the following and see:

In the chapel nearest the portal of the church, the Pope always goes to dress, and a curtain hangs before it. By and by the Pope's banners, which consist of two immense fans made of peacock's feathers, appeared in front of this chapel, and the procession of the ecclesiastics came up to the nave. They were all magnificently arrayed, some in crimson satin robes with white ermine caps, some in white satin robes trimmed elaborately with gold lace, some in black robes with white lawn or lace sacks over them. The crimson robes had long trains, which were held up by those who came after, and some one near me said these train-bearers were Roman Princes and other nobles, themselves elegantly dressed. By and by came the Pope on his chair, which was lifted upon poles, borne upon the shoulders of twelve men, six on each side. He was dressed in white satin, trimmed with gold lace, and on his head the triple crown, covered with gems of every brilliant color, one of several crowns which he has, the least expensive being one given by the Papal guard, costing four thousand dollars, and the most expensive one given by the Queen of Spain, costing one hundred thousand. He came along with his eyes shut, because he is made dizzy with his high seat. The soldiers, who had all presented arms to the procession of cardinals and princes, knelt as he passed. When he arrived in the middle of the choir, he was lowered into the middle of the circle of those who had preceded him, and who immediately began the process of dressing and undressing him, in which a great part of the ceremony consists. They took off his triple crown and put on him a golden mitre, and when he was properly fixed, they led him up to his throne, and he sat down, and a high ecclesiastic stood on each side of him, who, throughout the morning, seemed to have it for their single office to change his head dresses and to open and spread his robe, or to fold it over his lap. One of those was Antonelli, the lay Cardinal and Prime Minister of the State, who had a powerful, hungry face, and I was told by one who meets him in society that his teeth, being separate from each other, when he opens his mouth to talk he looks the wolf that he seems to be. It has anything but a venerable effect to see this perpetual fixing of his robes

and head gear. You feel as though it was a monstrous rag baby, and that those about him were ever so many children amusing themselves. The Pope, being dressed and seated at last, all the most splendidly dressed ecclesiastics found their seats, and then one after another were led up to him, as if to be introduced, and each knelt before him a moment, and then kissed his breast, hand or foot, according to their rank."

[SELECTED.]

### The Greek Article.

THE Latin language has no article; so that *Christus* may mean Christ, or *the* Christ; and *domus*, a house, or *the* house. Had the Scriptures been originally written in that language, he who should translate them into English would have been compelled to use or omit the article, simply in accordance with his own general knowledge and judgment. The Hebrew and Greek languages, in which the Scriptures were first written, both have the article; and in most cases it is safe to imitate them in regard to its use in English, where the genius of our language will permit. Our common English Version does not always pursue this course; or maintain consistency with itself, in this particular.

For example: Matt. i: 20 reads: "Behold *the* angel of the Lord," with the definite article, pointing out some particular "angel," instead of "*an* angel," as the Greek and the Revised New Testament express it. v: 28: "*A* virgin;" instead of "*the* virgin." The prophecy, both in the Hebrew of the Old Testament and the Greek of the New, has the article; and thus points to one particular person, who should enjoy the distinguished and much coveted honor of giving birth to the promised Savior. In chapter ii: 13, "*the* angel;" instead "of *an* angel." And in v: 19, correctly, "*an* angel." In all these passages, the Revised Testament follows the Greek.

In Matt. v: 15, Mark iv: 21, and Luke ii: 33, the Common Version has, "under *a* bushel," "on *a* bushel," "on *a* candlestick;" in every instance *without* the definite article. The Greek and the Revised New Testament in all these instances *have* the article; and refer to "the bushel" and "the lamp-stand," as common and well-known utensils "in the house."

The term "Jordan" occurs in the New Testament fifteen times; always *without* the article in the Common Version, and always *with* it in the Greek and the Revised New Testament, as we say, when speaking of rivers, the Hudson, the Mississippi, etc.

The term "John the Baptist" also occurs fifteen times; and always with the article, in the Greek and the Revised New Testament. In thirteen of these instances, the Common Version gives it correctly; and in the other two (Matt. xiv: 8, and Luke vii: 20,) "John Baptist" as if "Baptist" was a mere surname; instead of "the Baptist," that is, *the Immerser*.

The expression "the Christ" is employed fifty-two times as an *official term* in the original Greek and the Revised New Testament. In eighteen of these instances the Common Version gives it correctly, *with* the article; in one, John i: 25, "*that* Christ," like Beza's Latin *Christus ille*; and in the remaining thirty-three as a proper name, "Christ," *without* the article. This is a matter of importance in the understanding of the New Testament Scriptures; as the following examples from the thirty-three, as they read in the Revised Testament will show: Matt. ii: 4. King Herod did not

wish to find some one infant that might bear the name of "Christ," but that particular one who was to be the promised Messiah, "the Christ." Luke iv: 41. "Because they knew that He was *the Christ*; the promised Savior of men. John vii: 31. "When *the Christ* comes, will He work more signs than these?" v. 41, 42. "Does *the Christ* then come out of Galilee? Did not the Scripture say, that *the Christ* comes of the seed of David?" etc. Matt. xxiv: 5. "In my name, saying: I am *the Christ*." v. 23: "Lo, here is *the Christ*." Chapter xxii: 42. "What think ye concerning *the Christ*?" Mark xv: 32. "Let *the Christ*, the King of Israel, come down from the cross." How bitter was this taunt! Luke xxiii: 35. "Save Himself, if He is *the Christ*," v. 39: "If thou art *the Christ*, save thyself and us." Chapter xxiv: 46. "Thus it is written, that *the Christ* should suffer."

In these passages, and the forty others I might quote, "the Christ" is an *official title*, meaning the *Anointed* of the Lord, promised in the Old Testament, to come as the Deliverer and King of God's people. Please compare with the above readings those found in the Common Version.

Luke xviii: 13, in the Common Version, "a sinner." Revised New Testament, "the sinner," like the Greek text. Here is a personal application of the truth, on the part of the convicted publican, and a personal confession of guilt. "God be merciful to me, *the sinner*," who needs thy "mercy;" *the transgressor*, who must obtain pardon, or perish in his sins as he deserves!

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[SELECTED.]

### A Scriptural Motto.

Down at St. Genevieve is an old stone church, and built at least a thousand years. The sculptor was directed to engrave above the grand entrance this passage of Scripture: "My house is the house of prayer." And so he did; but having read the Evangelists to some purpose, he went steadily on with the chisel and graver, and completed the verse. Hardly had he put a period to his work, when he was discovered by the architect, who ordered him to fill up the offending clause with cement. This done, the beautiful inscription was read of all men: "My house is the house of prayer." But as the years went on, ever like the writing on the wall with an unseen hand, new words appeared, one day, and the passage ran, "My house is the house of prayer, but ye have"—and there the phrase, like the White Nile, was lost to view. The months elapsed, and with the sentence, still the wonder grew, as the cement fell out particle by particle: "My house is the house of prayer, but ye have made it"—another winter finished up the work—"a den of thieves?"

Do rivers die and go to heaven, also? This question was raised in our mind, upon reading a recent effort by a poet who descants upon Paul's "desire to depart and be with Christ." His last verse reads:

Then quickly dawn! O day of days,  
When I shall rise from earth, and soar  
To join the hymns of holy praise  
Which grandly swell on Jordan's shore!

The river Jordan, we believe, is still on the earth, still a living river in Palestine. Is there another "Jordan" in heaven? If so, where do we learn the fact?

[SELECTED.]

## Startling, yet True.

THE Rev. H. Harbaugh, in a work entitled "Heaven," published at Philadelphia, 1857, page 61, has the following remarks:

"There seems something undesirable, if not repugnant to our hopes, in the idea that at death, we are to be launched forth into a world with no other material substratum but *ether*, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representations of heaven, and sounds wild and unnatural to a deeply pious Christian consciousness."

Again he says: "It is said that even Irenæus declared the idea 'that the *souls* of the Saints pass immediately to Heaven,' to be heresy."

Again, Dr. Chalmers, a high orthodox divine, thus satirizes the popular idea of Paradise:

"The common imagination that we have of Paradise, on the other side of death, is that of a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing, where all warm and sensible accompaniments, which give such an expression of strength, and life, and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but unearthly scenes that have no power of allurement, and certain unearthly ecstasies with which it is felt impossible to sympathize."

James Challen, Pastor of a Campbellite Church, Philadelphia, Editor of the "Ladies' Christian Annual," and publisher of Dr. Barclay's Jerusalem, speaking of Heaven, says: "The popular idea we have of Heaven, is that of some aerial region on the other side of Jordan, in which the spiritual beings which inhabit that etherealized world are mysteriously wafted on unseen wings, or suspended upon invisible clouds, where every vestige of materialism has passed away, and all familiar scenes and objects, persons and things, shall come into remembrance no more again forever. This, we conceive, is a metaphysical dream. It may be the Heaven of the Poets, but not of the Prophets! the air-built castles of the enthusiast, but not the warm and sensible abodes of the just made perfect."

"THERE is no greater mistake," says an eminent divine, "than to suppose that Christians can impress the world by agreeing with it. No! it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart from and above it, and to produce the impression of a holy and separate life; this only can give us a true Christian power." These are golden words. We commend them to those who profess to be Christ's "peculiar people."

"BLESSED are they that mourn, for they shall be comforted." Out of the saltest water God can brew the sweetest liquor. The skillful bee gathers the best honey from the bitterest herbs. When a cloud has been dissolved into a shower, there presently follows a glorious sunshine. The more a stone is wounded by the hand of the engraver, the greater beauty is superinduced thereon. By groans unutterable, the Lord ushers in joy unspeakable.

[SELECTED.]

## The Waldenses and the Bible.

THE Waldenses were more remarkable than any other people on the face of the earth for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them around their bodies to part with them only with their lives; so these Waldenses laid up rich portions alike from the Old and New Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the Gospels of Matthew and John, and all the Epistles, and most of the writings of David, Solomon and the Prophets.

It is reckoned, in the eleventh and twelfth centuries, that a fair copy of the Bible, from a convent, would have cost more than sixty pounds (\$300) of our money, for the writing only; and that a skillful scribe could not complete one in less than ten months. Very precious, therefore, was every single portion; and as their enemies seized upon and burnt every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was trusted to preserve in his memory a certain number of chapters; and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, the chapters of the priceless Book, for which they often paid the price of blood. Upon this Church of the Book came down, for century after century, the heaviest vengeance of the Church of Rome.

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on the 21st of January, 1561, having been ordered to go to mass, or be subject to fire, to sword, to cord, the Pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers." One hundred and thirty years afterwards, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill of Sibaond, and renewed the same oath to God and to each other.

SOME employments may be better than others: but there is no employment so bad as the having none at all. The mind will contract a rust and an unfitness for everything, and a man must either fill up his time with good, or, at least, innocent business, or it will run to the worst sort of waste—to sin and vice.

THERE is a greater depravity in not repenting of sin when it has been committed, than committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

TIMES of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunder-bolt is elicited from the darkest storm.

[SELECTED.]

## A Word to Offended Correspondents.

THE press is only free to its editors, and to those whom they believe to have good ground for addressing the public, and something to say which the public has an interest in hearing. We would recommend those who think contrary, to consider the following fact: that newspapers and periodicals are made for the large class to read, and not for the small class who want to write. The idea, that when a man subscribes for a paper, he lays the proprietor under some obligation, or that he has a right to publish his communications therein, with the single proviso that they shall be inoffensive, is a popular fancy, and a most ridiculous mistake which ought to be corrected. Not only has he no such right, but the editor who permits him to put uninteresting matter in his columns, infringes upon the rights of thousands of people to gratify one individual.

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 Friends and Enemies.
 

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It was the saying of Socrates, that every man in this life had need of a faithful friend, and a bitter enemy; the one to advise him, the other to make him look about him. In dealing with a friend, a man is often deceived; but if he have to do with an enemy, then he is wary of his proceedings, and placeth his words discreetly. Hence it is, that much good cometh by enemies, and a good use may be made of them. They are workmen that fit us and square us for God's building; they are the rods that beat off the dust; and the scullions that scour off the rust from our souls. Were it not for our enemies, how could we exercise those excellent graces of love and charity, of patience and brotherly kindness? Had it not been for enemies where had been the crown of martyrdom? Yet further, enemies are the fire that purgeth, the water that cleanseth the dross and filthiness of our hearts. Much every way is the good that cometh by enemies, if we make a right use of them.

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Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love, intense within you, and extending itself in doing good to your brethren, as they need, and you are able.

In the last will and testament of Martin Luther, occurs the following remarkable passage:

"Lord God, I thank thee that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to thee. Lord, nourish, teach and preserve them as thou hast me."

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ENEMIES are as necessary to the proper development of the full-grown man as friends. When lived that man that amounted to anything but could count his enemies by the score?

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EGOTISM is a mere burning of personal incense, in which the egotist is at once altar, priest, censor and divinity.



# THE HERALD

OF

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### Editorial.

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#### Can Christians Co-operate with Political Parties?

ALTHOUGH there has been much agitation relative to what constitutes the One Faith, and churches have divided on various points considered as essential parts of this One Faith, yet, how many have divided upon matters connected with the practical part of Christianity? Few, indeed, if any. What does this indicate? It shows that whilst knowledge has been revered, and sought after, yet, the practice of those things which will make that knowledge of benefit to us, has been greatly neglected.

It is a mistaken idea to suppose that when a man has heard, believed and obeyed the Gospel in baptism that his obligations cease. He is from that time a new man, a separated man, a man who has taken upon himself the performance of duties which, if faithfully carried out, will incur the sneers and dis-fellowship of the world. No matter how much he was loved by the world previously, if he follows out his Master's injunctions, the world will learn to hate him. The Great Teacher said "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." John xv: 19. Nothing can be plainer than this. The time was when we and the world were one company, but Jesus has chosen us out of the world, therefore, we are no longer of the world. There must then be *two companies* from the time of our separation onwards. This is clear from other testimony. By this separation we have "escaped the corruption that is in the world." 2 Pet. i: 4. Again, the same writer says, "if, after we have escaped the pollutions of the world through the knowledge of the Lord Jesus Christ, we are again entangled therein, and overcome, the latter end is worse with us than the beginning." 2 Pet. ii: 20. Thus, showing, that after the separation has been made, there is to be no entanglement, or fellowship with it again. Paul so understood it, hence, he said, "the world is crucified (or dead) unto me, and I unto the world." Gal. vi: 14. There could be no affinity existing between them if they were related to each other, as two dead bodies. This is just as it should be. Our beloved brother James, also, understood this matter perfectly, hence, he says, "Know ye not that the friendship of the world is enmity with God? whosoever, therefore, will be a friend of the world, is the enemy of God." James iv: 4. Again, he says, that a part of pure religion is, "to keep

ourselves unspotted from the world." James i: 27. The Apostle John, whose close fellowship with our Lord, as a loved disciple, will account for the spirit of love and separation from worldly objects inculcated by him so freely, says, "Love not the world, neither the things that are in the world. If any man *love the world*, the love of the Father *is not in him*." 1 John ii: 15.

What is the evident teaching of the foregoing testimony? It is,

I. That the world is an organization at variance with our Heavenly Father.

II. The world is corrupt, polluted, and lustful.

III. The "knowledge of the Lord Jesus Christ" has induced us to separate ourselves from this body of filth, and unite ourselves with Christ.

IV. Having separated ourselves thus, we are to stand related to it, hereafter, as a dead body, not to be entangled, nor have *any fellowship* with it again.

V. If we dare to become friendly with the world, from that moment we become God's enemies, and the love of the Father is not in us.

It is clear that God will not sanction any compromise with His enemies. No flags of truce, but open and continued hostility. If anyone shows a smiling and friendly face to the world, he is a traitor to God. "He cannot serve two masters. Either he will hate the one and love the other, or else he will hold to the one, and despise the other." Matt. vi: 24. This is the plain teaching of our Lord and His disciples.

But as our object in introducing this subject, was for the purpose of answering a letter received by us a short time since, we will take the liberty of inserting it before proceeding farther.

BROTHER WILSON (If I may be a child of the same Father): Having been for a short time a reader of the HERALD, and as it seems to me to handle the Sword of the Spirit with much ability, and affords some excellent food for those who do not live by bread alone, but are fond of the sincere Milk of the Word, I should be glad (for one) to see in its pages in a condensed form, sufficient evidence from the Word, to entirely satisfy my mind, as to whether or not, in this government of ours, Christians, or Disciples of Christ, should participate. Laws are for the protection of the good, and the punishment of the wicked. If we have but a poor house, and are convinced that it is soon going to ruin, should we abandon it to thieves and robbers, before a better one is prepared, or before we are clothed upon by a better one? Or should we, for the sake of humanity, and for the sake of our children, try to know and do in a quiet, peaceable way, all we can to prop and sustain our father's house? Yours, hoping for that Eternal House not made with hands, BARE.

#### IS THIS GOVERNMENT OURS?

There are several expressions in our brother's letter, that we wish to notice. They are as follows: "this government of *ours*;" "if *we* have but a poor house (or government) and are convinced that it is soon going to ruin, should *we* abandon it to thieves and robbers before a better one is prepared, (by Messiah) or before we are clothed upon by a better one?" (our house from heaven.) Is this so? Are we in possession of a civil government as Israel was of old? This much may be fairly implied from our brother's remarks. Else how can we *abandon* what is not in possession? We presume we comprehend, however, what our brother means. Not that we are sole inheritors of the government, but joint-participants or rulers with others. What! Saints of God now in authority! God's Holy Ones in partnership with the world in its rulership! How does this agree with the teaching presented in the introduction of our article? How can we be at the same time a people entirely separate from the world, and yet act in unison with the world? If this is not serving two masters, we should like to know what is.

Again, our brother intimates that if we (Saints) should abandon the government, (or withdraw ourselves from the political field) that it

would fall into the hands of "thieves and robbers." Is the present government, then, carried on honestly, and are the Saints responsible for this, so much so that if they abandon it, the condition of things will change? So it would appear, from our brother's expression. But let us inquire what is meant by the constant newspaper accounts of immense defalcations, and stealings, and the corruption and dishonesty of men in high stations? Is this an evidence of things being conducted righteously and honestly, now that the Saints are helping to govern? Is it not rather an evidence that the wicked are in power, and "spreading themselves like a green bay tree," (Psa. xxxvii: 35) and that those Saints, who unite with them in political strife, are simply used as stepping stones, or tools, to help these vile deceivers into power? Witness a case in point in the person of the present ruler of the country, Andrew Johnson. How many of God's Saints helped to put this corrupt man in power? Is it a pleasing reflection to think that they have been thus used as tools? Surely not. The truth is, the world is now, as it was in the Apostles' days, corrupt, and polluted. Men of the world have no more principle now, than then. Their professed patriotism is, in most cases, but an empty sound, used for the purpose of deceiving those who give heed to it, in order to gain political supremacy, and thus enable them to draw their sustenance from the public treasury.

But, our brother admits that the government may be a poor one, and falling to pieces, yet he asks, "if we should not, for the sake of humanity and for the sake of our children, try to know and do in a quiet peaceable way, all we can to prop and sustain it?" What is it that gives point to the remark, that the government is poor and decaying? Is it not the corruption and wickedness that is inwrought into its every department? Most assuredly it is. Is it the duty of Christians to spend their time, money and energies, in efforts to eradicate this great corruption, and produce a healthy form of government? Such an effort would be as consistent and scriptural, as are the efforts of sectarians to convert the world to Christianity and thus bring about the millenium. We often point out the folly of this plan, and show them God's plan in contrast. Need we add that God's plan for producing a healthy form of government is not by scattering His Saints amongst the corrupt masses of this day, in order that they may unite with them in their foolish and anti-Christian practices, and thus endeavor to prove the wisdom of man's plan? No. Jesus did not say, when sending out His disciples into the world, "I send you out amongst friends, and you must study their plans of reforming and governing the world, and unite heart and soul with them in bringing about the end they seek after." He understood the world better than that, hence He said, "I send you forth as sheep in the midst of wolves." Matt. x: 16. How forcible the comparison, and how strangely at variance is it with those brethren who become so wolf-like in their companionship with worldly wolves, that it is a difficult matter to determine whether they were ever anything else than wolves. They imbibe the spirit of wolves, and are ready to tear in pieces and devour. When the wolves of the world are filled with rage, and meet each other in deadly strife, these wolfy sheep imbibe the same spirit, and despite every precept of our Lord to the contrary, they rush into combat. How true it is that "evil communications corrupt good manners." If these sheep would only remember our Lord's words that whilst they are "in the world," yet they are not "of the world," all would be well. We are not ignorant of God's plan of reforming the world. It is to be done by the establishment of a correct and wise form of government, with righteous rulers—men who

have been tried. This is the trying time. Our whole duty is now discharged by following out the plain teachings of our Master, regardless of consequences. It matters not to us whether governments live or die, are corrupt or pure, arbitrary or mild, so that we discharge our Christian duties quietly day by day, and leave the rest with God. The fears which some entertain that if they fail to cast their ballot the government will go to ruin, arises from

#### A LACK OF FAITH IN GOD.

Has He not said, "all things work together for good, to them that love God, to them who are the called according to His purpose." Rom. viii: 28. Again, is it necessary that we should be taught the lesson that God enforced upon the mind of Nebuchadnezzar, that "the heavens do rule?" Dan. iv: 26. Have we yet to learn that "the Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men?" Dan. iv: 17, 25, 32. After Nebuchadnezzar had been taught this important lesson, he acknowledged the wonderful power of God in these words: "All the inhabitants of the earth are *reputed as nothing*, and *He doeth according to His will* in the army of heaven, and among the inhabitants of earth; and *none can stay His hand*, or say unto Him, what doest thou? Now I, Nebuchadnezzar, praise and extol, and honor the King of Heaven, all whose works are truth, and His ways judgment; and *those that walk in pride He is able to abase*." Dan. iv: 35, 37. Cannot we learn to trust these matters in the hand of God. He has left us no instructions or commandments about conducting the affairs of State, hence all our efforts in that direction, if made, will be made in ignorance of His wishes. Does not the Apostle Paul, in speaking of the government of the world to come, or Messiah's age, say that "God hath not put that world in subjection to the angels," (Heb. ii: 5,) thereby implying, at least, that the present world is placed in subjection to them? Seeing this is the case, we feel perfectly at rest. It is in safe hands. Then, again, we are the chosen people of God, and are subject to His care and love. We are His children. If we are obedient, therefore, we need have no fears as to the result, nor any uneasiness as to the calamities that may come upon us from bad government, even though we do not stretch out our puny arms to avert them. "The heavens" still rule, and God is on our side; what need of fear, therefore? His arm is strong to deliver. Trials may overtake us. Chastisements may be needed for our good. Temptations may meet us, but let us not forget the words of Paul, "God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x: 13.

But some may urge an objection that we have often heard. They say that whilst it is true that "the heavens rule," yet

#### GOD WORKS BY MEANS.

It is our duty, therefore, to stem the tide of evil by every means in our power, and, as organized effort is superior to that of individuals, therefore, we ought to unite with such societies, political or otherwise, as we find in existence, for this purpose. This is a fatal mistake. It presumes that whilst God has inaugurated a plan for the salvation of men, and ultimately of all the world, yet He is pleased with the present plans of men to accomplish the same result, and desires us to labor for their success. In other words, He desires us to give our strength towards the realization of a plan which He Himself has decreed will prove a miserable failure. He tells us through Paul, that "evil men and seducers shall wax worse and

worse, deceiving and being deceived." Again, that "in the last days, perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." 2 Tim. iii: 13, 1-5. Yet we are told by worldly-minded Christians, that we are to associate with this miserable unholy company for the purpose of benefiting some of them in a social or pecuniary point of view—not for religious good. What says the Apostle? Hear him:

"FROM SUCH TURN AWAY."

We ask, in all candor, is it complying with the Apostle's injunction, to unite heart and soul with such characters in prosecuting the plans they have devised for the world's amelioration? If we join political, masonic, or other worldly societies, and give them our time, money, and energies, are we *turning away* from unholy men, who love pleasure more than God? No. Such a course is a direct violation of the commandment. A child can see that such unions must be inconsistent, and opposed to the plain teaching of Christ and His Apostles. They are a unit on this point—the separation from the world. Paul says, "Be ye not unequally yoked together with unbelievers." 2 Cor. vi: 14. If we join our efforts with unbelievers in seeking to save the world from sin and suffering, are we not yoked together for one purpose? Most assuredly. The yoke is provided by the world, and made to suit their plans. A child of God, therefore, has not a word to say, nor any influence in changing it, but bows his neck to the worldly yoke, and obeys the dictates and directions of the unholy, ungodly men who are in authority. It matters not though their requests may be unobjectionable in themselves, yet the principle on which we start out is wrong. We cannot please our heavenly Father only by *strictly complying* with His commandments. If anyone can show us that it is His will that we should yoke with unbelievers and associate in secret or other societies for the purpose of saving the world from ruin, we will yield the point. But we are satisfied that no such conflict in Bible teaching can be shown. It is all in one direction—that of coming out from amongst them, and being a separate people.

IS NOT THE SEPARATION LIMITED TO PROFESSEDLY RELIGIOUS BODIES?

Many seem to think that God means that as Christians we are not to unite with Baptists, Methodists, or other so-called religious bodies; that when He says "come out from amongst them," He means that we are to leave these Churches and unite with the congregation of God for purposes of worship. This is true as far as it goes, but it does not go far enough. God's organization, or Church, when once organized properly, has a constitution and by-laws which, if obeyed, will supersede entirely the necessity of our union with any worldly organization *for any purpose whatever*—that is, any good purpose. If we owe duties to our fellow-men that we are anxious to discharge, God has pointed out what to do. We need not join worldly societies to accomplish the end sought for; if we do, we accuse God of having failed to make provision for such cases in the organization that He has framed. As we said before, we repeat, there is no good object to be attained in this life that is not amply provided for in God's organization—the Church. We are certain of one thing therefore, if a member of this society joins or yokes himself with others, made up of unbelievers, he either fails to understand the provisions God has made

for such cases, or else he joins the unholy crew for selfish ends, viz: the securing their friendship and assistance in the advancement of his temporal interests. There is no escaping this conclusion. Before proceeding further, however, it will be well to settle what is meant by "the world." Much is said about "coming out of it," being "separate from it," "keeping ourselves unspotted from it," being "dead to it, and it to us," "resisting its friendship," being careful not to "love it, nor the things in it," "overcoming it," etc. How necessary it is, therefore, in order to act intelligently in these things, that we understand clearly what the Scripture teaching is as to

#### WHAT IS MEANT BY "THE WORLD?"

The common understanding of "the world" is that it refers to the globe on which we stand. It is clear, however, that this cannot be the meaning in the texts quoted, seeing that we have not been "taken out of the globe" nor can we resist the "friendship of the globe." Our translators have failed to give in all cases, the radical meaning attached to the word "world" as found in King James' translation. There are four different words in the Greek, all translated by the one word "world" in our translation. It will be necessary, therefore, to refer to the original, in order to ascertain what is meant by the word "world," in the texts we have quoted. The Greek word is *κοσμος*, *kosmos*, and signifies "order, arrangement." When applied to the universe of God, it refers to the order or arrangement of the heavenly bodies. When applied to the earth it signifies the order or arrangement of things existing upon the earth, in its governments, civil, ecclesiastical and otherwise—in short, all the organizations of men, from the smallest society to the central powers or governments of men, are but so many bodies composing the great system of things in constant motion, and styled in their aggregate—"the world." To come to a more simple illustration, *there are but two systems*, one is that of God styled the Church; the other is that of men, styled the world. Those composing the Church were once of the world, but have been separated from it, and are now parts of another organization. These two are *antagonistic* and cannot work together. No one belonging to one can belong to the other *at the same time*, and be guiltless.

It may be urged that we have taken too wide a view of what comprises "the world." In support of this view, however, we will adduce Scripture testimony as to what the world is. The Apostle Peter refers us to a world that existed before the present one, which he styles as "*the old world.*" The word here used is *kosmos*, the same as in all our references thus far. What old world does the Apostle allude to? Read: "God spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon *the world* of the ungodly." 2 Peter ii: 5. Again, referring to this destruction of the "old world," he says: "the world (*kosmos*) that then was, being overflowed with water, perished." 2 Pet. iii: 6. There were two organizations in that day—one was God's, which He saved in the ark, the other was man's, styled "the world," which He destroyed by water. What was it that perished? not the earth itself, clearly, but the order, arrangement, or system of things in operation upon the earth, a corrupt system which Noah separated himself from, and witnessed against up to the time of judgment. Just so it is now. The Noahs of the present day can no more become parts "of the world," than Noah of old could, unless they expect to be swept away in the judgments that God will speedily bring upon the present corrupt world. John says that this "world passeth away, but he that doeth the will of God abideth forever." 1 John ii: 5.

## CONCLUSION.

We think that we have fairly established the following points:

I. That "the world" embraces something more than professedly religious bodies; that it is composed of the entire system of organizations, be they political, ecclesiastical, or of any other character.

II. That Christians, being taken out of this system, and transferred to another, are positively forbidden, under penalties of perishing, to have any fellowship with it again.

III. No Christian, therefore, has any right to co-operate with political parties, seeing they are "of the world."

The question may arise in some minds whether they cannot simply vote, and let alone active participation. In reply, we urge that to vote is to *act with* the party. It is the vote that decides issues. This is just what all the fighting, and corruption is carried on for, to secure votes. Political organizations are made up of parts, or units. It is the combination of the units that gives the results sought after. If the units are partly worldlings and partly Christians, how can we fail to see the conclusion, that the Christian is just as much a part of the organization, as is the worldling? How can such a unit be said to have *no fellowship* with the other units when he is acting with them? Again, Solomon says, "whatsoever thy hand findeth to do, do it with thy might." If it is right to act in harmony with a corrupt organization in any sense, therefore, it is right to give it our strength and might to further its ends. The inevitable conclusion, is, therefore, to our mind, that we can neither vote, nor belong to any worldly organization, nor hold any office which will require an oath to support the government.

This may appear to many to be a rigid position, but let us remember that God's requirements are of a character entirely at variance with the practices of men, hence, if we adhere strictly to them we shall be widely apart from the world. We shall be a gazing-stock, and subjects of ridicule, and, may-be, of persecution, but what care we for that. "If we suffer with Him, we shall reign with Him." Jesus said, "If the world hate you, ye know that it hated me before it hated you." John xv: 18. Let us pursue a consistent course, therefore, regardless of consequences, and be truly a separate and a holy people.

The Scripture teaching concerning the holiness required of the people of God is clear and pointed, and in perfect harmony with the teaching in this article. In our next we shall endeavor to show in what that holiness consists.

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## Binding the Dragon.

### THOUGHTS ON REVELATIONS XX: 1-3.

JOHN sees an angel come down from heaven, bind the dragon, that old serpent, with a great chain, and cast him into the abyss, where he is to remain for a thousand years, and deceive the nations no more until the thousand years are finished. John here expresses in symbolic language, the chaining of all political and ecclesiastical authority. That old serpentine dragonic manifestation of sin, as it is seen in the anti-Christian political governments of the world, is to be crushed, not annihilated, chained, not totally consumed, for one thousand years. Jesus and the Saints will then become the rulers of the world, while the dragonic power which now deceives the nations shall deceive them no more until the end of the next age.

The sin powers of this age are dragonic and serpent-like, for the reason that, like the serpent in Eden, they deceive. The old serpentine disposition as manifested in the garden of Eden, has become incarnate in human flesh, and is exceedingly intensified in its hatred and malignancy toward truth and right. The world, politically and ecclesiastically speaking, is governed by a policy that exhibits all the cunning and malignancy of the serpent. It deceives the masses, by keeping them in ignorance, and deluding them with superstition, and calling it religion, in order that it may the more effectually keep them in subjection. To say that the nations of this day are *deceived* by their serpent-like policy working rulers is to express the truth very mildly indeed. To see how men are oppressed, and despotically held in chains of abject slavery, by being robbed of their hard-earned treasure, to sustain a titled aristocracy, royal families, costly courts, magnificent palaces, standing armies, iron-clad navies, which eat up and consume all that the laboring millions are able to produce, and to see all this accomplished by political trickery, villainy, and outlandish dishonesty, and sometimes by savage butchery, aided by what the ignorant masses and unprincipled despots falsely call religion, and we have but a very faint and imperfect view of the gross deception being practiced upon the world of mankind.

But a change is to come over the world. The Lord will soon "destroy the face of the covering cast over all people, and the veil that is spread over all nations." Isa. xxv: 7. The great dragon is to be bound, and his wicked hateful charm with which he has deceived the nations, will for a thousand years be suspended, by the blessedness of Messiah's reign. The Lord Jesus in that day will stand up as an ensign to the people, "to Him shall the Gentiles seek, and His rest shall be glorious." Isa. xi: 10. In that day the nations of the Gentiles who at the present time boast of their great progress in religion and the science of government "shall come from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity and things wherein there is no profit." Jer. xvi: 19. Such will be the confession made by the masses of the people when the dragon is bound, and Messiah shall dispense the glorious light of truth and righteousness.

The dragon, that old serpent which is to be bound for a thousand years, is not what many minds regard an invisible, immortal devil. The notion of such a fancied invisible, personal devil, is itself an evidence of deception which, religiously speaking, is being practiced on men in this most enlightened part of the world, at the present time. How a man can bring himself to think that there is really a pre-adamic, invisible, immortal Satan, wielding almost omnipotent power over men, can only be accounted for on the ground that in early childhood he was taught to believe it. The impressions of youth are in old age most vividly remembered. A child taught to believe in ghosts, will always carry with him the impression, and fancies at times that he can see such, even though his reason and judgment tell him better. The popular doctrine of a pre-adamic immortal devil is a relic of polytheism, or the old heathen doctrine of a plurality of Gods, taught at the present time as an item of Scripture teaching. Let this notion be impressed upon a child, possessed of a certain phrenological organization, and the truth of God itself is hardly adequate to overcome it. But all may rest assured that such a doctrine has no foundation in Scripture. Whatever opposes God is a Satan. Jesus once addressed Peter, saying, "get thee behind me Satan." Peter arrayed himself against the Lord, and opposed what He taught concerning His crucifixion, and in this respect he was a Satan. The world of mankind



in the aggregate are opposed to God, and are governed by a spirit of lust, which has its origin in a body of human flesh perverted by the transgression of righteous law. It is this spirit of opposition to God which being organized politically and ecclesiastically, deceives the nations, and makes them believe it is serving God, when in reality it is His greatest enemy. This is that great enemy, which so far as its politico-ecclesiastical manifestation is concerned, is to be bound for a thousand years.

During that time, the world will be free from its oppressive and unholy power. It will not be permitted to rule. Though the same spirit may rankle in many an individual's breast, and oftentimes show itself in ungovernable and unholy characters, yet it will be restrained, and by no means permitted to gain ascendancy in any community. It will not be permitted in that age to set up a Napoleon, or an Alexander to rule over men, and to fill the earth with violence and blood as in ages previous.

The world, in its present condition, is unable to deliver itself from the moral and political thralldom under which it is groaning. It is not able to see the origin of its troubles, and, therefore, is incompetent to remedy the evils that affect it. The knowledge of God, more than an understanding of classical lore, and natural science, is what the people need, and must have, before they can become the happy recipients of peace, liberty and fraternity. But the world knows not the Lord, and are, consequently, ignorant of His law, and must remain in that condition until the Lord comes. The dragon power which now bears rule over the earth must be bound, and the world delivered from his power before the masses will be able to see how they have been deceived and deprived of their just rights. We have, therefore, no confidence in the world's present revolutionary leaders and reformers. They may make war upon tyrants, but to bless the people with truth, righteousness and peace they cannot. Disappointment awaits those who put their trust in man. Men of the world have neither the wisdom, goodness, nor power adequate to bless the human race. The Deity alone is able to redeem the world. He has declared that He will bless all nations, and fill the earth with His glory. This, He has promised to do when He places His Anointed Jesus upon His "holy hill of Zion, and gives Him the Gentiles for an inheritance, and the uttermost parts of the earth for a possession." See Psalm ii. It is to be done when He sets His hand the second time to restore the tribes of Israel; in the process of which restoration, He will put forth the strong hand of power, and crush the civil and military power of the nations as He did that of Egypt in the days of old." See Isaiah xi: Ezekiel xxxviii: xxxix.

We, therefore, by the light of Divine prophecy, look forward into the future, and, believing what God has promised, He is fully able to perform, we behold with feelings of great joy, the glorious change that is to come over the earth. The nature of this change is expressed in the words of Him who sits upon the throne. "Behold, I make all things new." A new heavens and earth will constitute the order of things in the next age. The dragon, that old serpent, the devil will be dethroned and chained so that he shall practice his deception upon the nations no more until the thousand years are fulfilled, and the great work of salvation shall have been completed. At the end of the thousand years comes in a

#### A LITTLE SEASON.

This, according to John's testimony, is a short period of time, wherein the old sin power will be permitted to go forth and deceive the nations. This is a work that will determine who among all the inhabitants of that time will stand on the Lord's side. After a peace of a thousand years,

during which time the nations have beheld the light of truth and righteousness, one would conclude that none would or could be persuaded to re-inaugurate the old order of things. But such is not the case. The old serpentine spirit of apostacy and rebellion against God, though restrained for a thousand years, will by no means become extinct. Though it has been held in check by the authority of Christ and His Saints, it, nevertheless, will continue to live latently, like smouldering fire beneath the surface, ready to break forth in all its original violence, so soon as opportunity is given. The people of that time will probably call to mind how their old rulers and leaders in former ages marshalled their hosts to battle and to victory. This, together with a desire to no longer live under restraint, in obedience to righteous law, but to have free license to gratify the lusts of the flesh, will prompt them to put forth an effort to dethrone those who have, for a thousand years, forced them by the strong hand of power to walk orderly and deny their lusts. Nothing stirs up the wrath of the devil like prohibiting the gratification of his animal appetites and sinful passions. At the present time men run riot in all manner of gluttony, drunkenness and licentiousness, and no power upon earth is able to control them, much less stop them in their mad career of wickedness. Jesus and His Saints, however, will restrain them for a thousand years. During that age, their dens of iniquity will be closed up, their habits of life changed, and, as the result, thousands upon thousands will no doubt be able to overcome their fleshly lusts, and come off victors. Still, the great majority will long for the return of the days when the flesh shall again be in the ascendancy, when pride, covetousness, drunkenness and licentiousness shall prevail over all the earth. A little season of time is, therefore, allotted at the end of the thousand years, for the purpose of allowing all who feel thus disposed, to ripen into full development, ready for destruction. Their work, however, will be a short one, it being the Lord's purpose to put an end to sin in the flesh. Hence, as they assemble their rebellious hosts, fire comes down from God out of heaven and devours them. The earth is now completely renovated, and free from sin's polluting influence, and becomes the happy abode of the saved ones, and God the Father becomes all in all. M.

### A Word to Correspondents.

We invite all our Brethren who have the ability to write, to take up their pens, and send us some of their best thoughts for the columns of the HERALD. Give us short articles, well written, and to the point. We do not wish to fill up the columns of our paper entirely from our own pens, nor with selected matter. We, of course, feel that it is our duty to decide what should, or should not be published, and, consequently, are sometimes under the necessity of rejecting some communications sent us for publication. We beg of our friends to forbear with us in matters of this kind.

Sometimes articles sent us for publication are mislaid, or lost in the mails, hence, do not make their appearance in print. Again, we sometimes receive communications which we do not think it best to publish, not because we have any personal feeling toward the writer, but because we think it would not be of advantage to the cause we are advocating.

It is our earnest desire to deal justly with all our correspondents, and all may rest assured, that although we may disagree with them occasionally as to publishing or not publishing articles sent us, we shall decide according to our best judgment. That our judgment in a matter of this kind

should take the precedence over that of others who have not the same opportunity of knowing as well as ourselves, we think will be conceded by all parties. We do not wish to offend any, nor do we feel inclined to exclude any from our columns, who write articles for the instruction and edification of our readers in general. We do not all look at things from the same stand-point, and do not, therefore, see things alike.

If we could all see just alike, as to how a religious journal should be conducted, we should, indeed, be an exception to all people. But in this respect we are not an exception, hence, the necessity of exercising a little patience, and always finding out where the wrong is, and where blame is to rest, before judging positively, lest we decide unjustly.

It is our sincere desire to do nothing against the truth, or in any way to teach what is contrary to the Word. Wherein, therefore, we may differ from others on matters of opinion, we will not be behind any in treating them with that courtesy and respect which we ask for ourselves. We think, however, that a paper intended to make known the great truths of the Gospel to unbelievers, as well as teaching those things which concern the practical duties of life, should not be perverted by the constant publication of crude notions and discordant opinions, about which men may love to dispute endlessly, without producing any good effect upon the minds of their readers. It would seem that upon this point scarcely any could differ with us. It will, therefore, be our object to keep the HERALD filled with such matter as shall enable its readers to see union, harmony, and truth, instead of jargon, confusion, and darkness. To this end we invite all to help us. Aid us with your pens, also with an increased number of subscribers. The more subscribers, the larger the number who read.

M.

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## Words for the Household of Faith.

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[SELECTED]

**"If we Suffer with Him, we shall also Reign with Him."**

WE have long advocated the Bible doctrine of non-resistance as a Christian duty, and we are of the opinion that a more thorough separation of the Church of Christ from the world and its practices, is absolutely necessary. The world is deceptive, and one allurements after another is presented, until its false charms become so attractive to the admirer, that he finds himself back in the mire from which he had been washed. Let us look well to our garments, brethren, and keep them "unspotted from the world." We present the following extract for the perusal of our readers, reflecting, as it does, our ideas on the subject treated of:

It is part of our calling at the present time that we are not to resent, that we are to suffer, that we are to be passive like Christ. We are not to vindicate ourselves, but to suffer wrong, take it patiently, put our trust in God. Some people think it strange that God's will should be that we should suffer wrong. If they would think a little, the difficulty would disappear. It is God's will that we should suffer wrong, not because it is right that wrong should be inflicted, but because it is good for us to endure. God is very angry at wrong being done, but for our sakes, He permits it at present. It is part of the trial by which He is preparing a people who

shall be capable of wielding power judiciously when the time comes for Him to transfer the power of the whole world to the hands of Christ's people. We know that nobody is fit to rule except those who have suffered. Put authority into the hands of a novice, or one who has not learnt wisdom and mercy by suffering; and the result is, caprice and tyranny. Those who have been at the bottom, as it were—those who have learnt by the varied needs, the varied rights, and let us add the varied wrongs connected with existence; those who have been disciplined to endurance, and patience, and self-denial, by suffering—those only are fitted to rule; not those who impatiently pull the shoulder from the burden, who impatiently speak fiery words and do fiery deeds. We can have this principle exemplified on a small scale as well as upon a large one. It has effect upon our little affairs now. God will judge us in reference to the things belonging to us, and within our power, whether large or small. If we are, in a small scale, and in trifling matters, short-tempered, and speak impatiently, and do obstinate things, we are not fit to be entrusted with the rule of others. So that the object of the discipline to which we are subjected at present, is, in great part, that we may be tried, prepared and educated to patience and submission, by the evils of the present, in order that we may be fit to undertake the merciful and judicious work of ruling men for their own benefit, when the time comes. Jesus had not come to destroy men's lives at that time, but to save them. That exactly expresses our present relation to mankind. Our position at present is altogether one of benefaction to others; we are not at liberty to do any harm to anyone, even in self-defence; we are prohibited from doing harm. We must be like Christ; He was not only holy, but harmless. Now this means much that is above the ordinary practices of men. There are many ways of doing harm, of letting out your pique, of venting your spleen upon the object of your dislike. You leave him in the lurch in some matter, and rejoice secretly at his misfortune. This must not be. You must help your enemy when he needs it. We must do good; it is not sufficient that we refrain from doing harm. How could we be children of the Highest who only doeth good, and who, when He performs acts of sovereignty, does them for good—if we say and do malicious things, which, if ever so small in their way, are spiteful and hurtful? We must not only refrain from doing harm, we must do good; and this is a very different thing from the negative sort of virtue that is applauded in the world. There is a far greater number of persons who refrain from doing harm, than those who do good. That is only saying that there is a far greater number who will not be saved, than there is of those who will be saved; for you may take it as a rule to which there will be no exception, that everyone who will be saved, will be one who does good. You may see many persons that don't do any harm, they do not steal, they do not do anything very much out of the way; but no one ever heard of them doing good. No one ever knew of their doing a noble deed, or planning a disinterested enterprise. They are all the time taken up with themselves. They think only of themselves, and serve only themselves. It never occurs to them to think about other people, or to do a thing that is only intended to promote the benefit of other people. If they do anything that has the semblance of a good deed about it, it is that they may receive a benefit in return. They are like the Pharisees, ancient and modern, who ape the forms of goodness, but take care to practice them under circumstances where they are profitable. They do good to those who do good unto them. Their very acts of charity are besmeared with selfishness. Such people are not the children of the Highest; they are

not fit to enter into the Kingdom of God, for the Kingdom of God is an institution, the very object of which is to do good in the highest form, and the administration of which is to be entrusted to the hands of those who learn to do good under circumstances of trial and evil, and who will, therefore, be qualified to do good, and to do it effectively when circumstances are prosperous. Jesus gives us the principle in the words: "He that is faithful in little will be faithful also in much." On the other hand, He says: "If ye are unfaithful in that which is least, who will trust you with greater things; if ye are unfaithful in unrighteous mammon, who will put you in trust with the true riches?" The true riches are a life never-ending, a body that will never decay, riches that will never take flight, joy unspeakable and full of glory. The management of our own little affairs is, by Jesus, made the rule by which our position in relation to the Kingdom of God will be determined. It is most important that we should remember this, instead of deceiving ourselves amidst present faithlessness, with a sort of blind confidence that all will be right when Christ comes. All will not be right when Christ comes, unless all is right before He comes. Those who are wrong now, will be wrong then. Those that are selfish now will be selfish then. Those who are unfaithful now will be unfaithful still; those who are unjust will be unjust still; and he who is holy will be holy still. Everything depends upon the present; our own little circle is the sphere in which we make or mar our future destiny; and, therefore, let every man and every woman, to the extent of their means, however little, and their opportunities, however few, see to it that they do good, that they be faithful stewards, so that, at the return of the master, to whom they hold a stewardship, they may be able to render a satisfactory account.

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[SELECTED.]

### Our Christian Duties.

DEAR Brethren and Sisters: I feel like dropping a few words with regard to our profession, and the duties we owe to God and one another. The Savior says: "Ye are the light of the world. A city that is set on a hill cannot be hid." So is the true follower of Christ; he is like a city that is set upon a hill, he cannot be hid. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Neither does the Christian try to hide his profession, but adorns it by his walk and chaste conversation. And this is not all. There must also be an outward appearance whereby the world can detect us. Even as a candle gives light in a dark place, so should the true Christian give light to the world. And if we live up to the profession, we certainly shall be shining lights in the world, so that we cannot be hid. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." In my humble opinion, in order to be a true light in the world we must be a distinct people from the world, and that must be from head to foot. As the Apostle says, be ye transformed by the renewing of your mind, etc. Rom. xii. The Christian must be meek and lowly minded, not soon angry, peaceable, gentle, and easy to be entreated, full of mercy and good fruits, etc., friendly, and a lover of hospitality, open-handed, and willing to relieve the poor. Do unto all men as you would wish to be done by. The true Christian will not turn off the poor beggar in the evening and send him off to some neighbor and tell him there he can stay all night. This is too often done in our day.

Brethren, we are watched very closely by the people of the world, as well as by the enemy himself. The old enemy can't find much fault at our *profession*, but in living up to it he finds too much to show to the non-professor. He is well aware of the duties we owe to God and one another, therefore, he watches all our walk and conversation, and every mis-step we take he shows to the outsider. He soon discovers when the Christian light begins to shine dim. He is not so apt to tempt the Christian while his light shines bright, but just as soon as he sees one with a very dim light half under the bushel he attacks him. And what does he say? Why he begins to reason with him, telling him that he need not be so particular in living up to all the commands; this and that is not essential to salvation, and you need not deny yourself from the pleasures of this world. This world was created for man's pleasure and happiness, and why deny yourself of the many pleasures of the world and their society. The society you are in is not a popular one, and they are too particular and too strict in binding you up to be a separate people and transformed from all other people of the world. You could enjoy yourself much better in uniting with all others of the present day. If the heart is only right it matters not so much about the outward form. And thus we might fill pages with his reasonings, but this may suffice.

Brethren, we can easily detect the voice of the enemy from that of the Savior. The Savior's voice is always directing us to the narrow road and strait gate. The enemy always shows us the broad road and the earthly pleasures, etc. Now we will notice the difference. The Savior says, "ye are the salt of the earth, and the light of the world. Let your light so shine before men," etc. This requires a strict obedience to the whole will of Heaven, and I am satisfied if the will is rightly obeyed with all its requirements, our light will be on the candlestick, and just as soon as we falter in any of the divine institutions our light begins to shine dim. We should always make a proper distinction between the body of this world and the body of Christ. Many trees are known by their bark, and many fruits by the hull. "By their fruits ye shall know them," etc. And I firmly believe just as trees are known by their fruits, so ought the true follower of Christ to be known everywhere by his works and the fruits. Our actions and our works speak louder than words. The fruits are always the best testimony. And it is to be lamented that so many do not strictly live up to their profession. I have often thought that if the whole brotherhood would stick together like a flock of sheep, and be all of one mind, as we are told by the Apostle, "let the same mind be in you which was also in Christ Jesus," if we were all of that mind, and all to act alike, and all to speak the same thing, and all be uniformed alike as valiant soldiers of the cross, O, what a light it would be to the world, and a very strong wall around the Church, bidding defiance to the enemy with all his force of artillery. But this is not the case.

Let us think on these things, beloved, and act on them. The time is short, and we ought to be as "living epistles, read and known of all men." This cannot be the case if we mingle with the world in its practices. There must be a separation, if we would please Him who hath "called us out of darkness into His marvelous light." How is it with you, dear reader, are you living for Christ or the world?

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THE poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lies in a splendid tomb? Sleep you in innocence.

[SELECTED.]

## For or Against.

FOR or against; on this side or the other; friends to truth or its enemies; children of God or wanderers? It is a simple fact, and yet a mighty one, that there is no golden mean between truth and error; the boundary line is distinctly delineated, and every cliff, and rock, and mountain on either side stands out boldly against the horizon, chiselled from the enduring granite, and for all eternity. For or against? It is always well to know our true position in life; to ascertain to a certainty the basis on which we rest, and its power of resistance. As we lay the foundations of a building or lower stones of an arch with the utmost care, that each may be fitted exactly to its place, so should the foundations of character be laid, firmly as the corner stones of the mountains, eternal as the attributes of God. A substantial temple has never yet been erected on an unstable basis, so a good character never rises from wrong principles, nor a true man or woman from a false education. Good must be received before it can be transmitted; the kind word, the pure thought, the noble example, must be given us before we can reproduce them. It is a homely maxim, "like produces like," and yet in all the universe there is nothing truer. We are, in our earlier years, only types of the life which passes around us—a kind of sponges, it always seems to me, giving out of the same that we have received, retaining sufficient to show others the element in which we have existed.

If, then, as has been said, what the foundations of our character are, so in a very material degree will be the superstructure, how important it is that we understand thoroughly the principles governing our actions; how important that we know whether we are laboring for truth or against it. "No man can serve two masters;" if we obey God we are enemies to mammon; if we serve mammon our names are among the unwritten in the Book of the Lord.

Let us not, friends, content ourselves with being negatives in the world; let us exert our powers for some purpose, and be not tame recipients of thoughts, but living thinkers. The world wants negatives, it is true, but not negatives from among those who possess positive powers, and whose only fault is that they do not wake themselves up. There are natural negatives sufficient for all practical purposes; as a few weeds are necessary to teach us the value of useful plants, yet, as we would not have all the world grow to weeds, so a few negatives are amply sufficient for no other sphere.

Be positive, then, in thought, in word, in action! Stand for the right! Make yourself what you should be! Let your religion be your life, not an individual existence! Entwine, wreath, weave in God to your humanity, and elevate yourself towards Him, not cause Him to descend to you. Know the ground on which you stand, and then hold it as though against a world! Firmness is the true key to consistent Christian character; without it you are a child disarmed, and with it a mailed giant ready to challenge a nation to combat.

NEVER speak badly of others, even with a cause: remember we all have our faults, and if we expect charity from others, we must be charitable ourselves.

Do good with what thou hast, or it will do thee no good.

## Sabbatarian Criticism.

[Communicated for the Herald.]

The Sabbath. No. 2.

THE following texts are adduced by Sabbatarians, in proof of the perpetuity of the Sabbath through the Christian dispensation:

Christ said, "The Sabbath is made for man." Mark ii: 27. It is claimed that the noun man, having been used in an unlimited sense, denotes the whole race of men. We have shown that the same indefinite noun was applied to the very people to whom the Sabbath was given, and for whom alone it was made. It was made for the same man who ate angel's food, and who saw the face of the Elohim and survived. The Sabbath was made for man. So was circumcision, and all the Sabbaths and ordinances of the Mosaical system, made for man. They were not made, as before observed, for angels or beasts. But does this fact prove their perpetuity through the Christian dispensation. But it is further affirmed that the conclusion deduced from this fact, contains proof of the perpetuity of the Sabbath to the time Christ used this language. "Therefore" He says, "the Son of Man is Lord also of the Sabbath." He is not Lord, they say, to destroy, or abolish the Sabbath, but to protect, and preserve it, the same as He protects and preserves His people, whose Lord, He is also.

He gives this as the reason why He had the right as the Sabbath's Lord to set aside the law regulating the Sabbath, so as to justify His Disciples in doing that which was not lawful, the same as Abiathar, the High Priest, had done in the days of David. Abiathar, being Lord of the law regulating the exclusive right of the Priests to eat the shew-bread, had a right to set aside the claims of the law, so that David, and they that were with him could do that which was not lawful, and yet be *innocent*. See Mark ii: 25, 26. If the Disciples had not done that which would not have been lawful, had not Christ set aside the claims of the law, why did He give the example of law-breakers to justify them. The facts upon the face of this record are that the Disciples had violated the Sabbatic law, and were innocent, because Christ, as the Sabbath's Lord, had a right to subvert an institution which was made for man to the highest interests of men. But that all the laws and Sabbaths, *annual* and weekly, were binding until they reached their *end*, in the death of Christ, no one will deny. Again, the perpetuity of the Sabbath this side of the crucifixion of Christ, is argued from the example of the women who kept the Sabbath according to the law, while their Lord and Master was slumbering in the grave. We read, "And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment." This example no more proves the perpetuity of the Sabbatic law, than the observance of the passover, and all the feasts of the Jews, by the Apostles after the crucifixion, proves their perpetuity. There is no evidence that those women had any faith in the resurrection of Christ, or the old constitution being superceded by the new. Indeed all the circumstantial evidence is against it. They thought the soldiers had taken the Lord away, and they wished to know where they had laid Him. With such a faith they would of course observe the Sabbath, without any reference to its cessation, as they had been accustomed to do.

Again, it is claimed that our Savior taught the perpetuity of the Sabbath in the destruction of Jerusalem, by the following instructions



viz: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. xxiv: 20. The Sabbath is here enumerated with other impediments which would intercept their escape, such as pregnancy, winter, etc. The Jews observed the Sabbath so strictly that they would not even defend their city on that day. Hence, for this reason, the Romans did most of their work in making a breach in their wall on the Sabbath day. With such facts before us, it is plain that our Savior referred to the opposition of the Jews to their escape on that day, and not to the sanctity of that day, any more than the sanctity of the winter, more than any other season of the year. They were to pray that these impediments might not intercept their flight. Again, the example of the Apostles is adduced as indisputable evidence of the perpetuity of the Sabbath. The arguments from this point are two-fold. First, it is claimed that the Apostles often observed the Sabbath, and, second, they called it *the Sabbath*, and thereby, endorsed the idea formerly expressed by this word, and represented by this name. In reply, we admit that the Apostles called the seventh day the Sabbath, but we fail to find precept or example for the Apostles, or any one else ever having Sabbatized on that day. It is nowhere affirmed that the Apostles rested on the Sabbath day. And if such record could be found, it would no more prove the perpetuity of the Sabbath, than the fact of their having observed the passover, and all the Jewish feasts would prove their perpetuity. They call all the Jewish feasts by the same names by which they were known previously to their cessation. They also observed these feasts, not because they wished to bind them on others, or to teach their perpetuity, but because they had been accustomed to do so.

The Apostles visited the Jewish synagogues on the Sabbath day for the same reason that we would visit the churches of the Gentiles on the first day of the week, viz: because they could obtain the ear of a larger number of hearers, that being the day on which they assembled. It may be affirmed that Paul preached to the Gentiles on the Sabbath day. It should also be remembered that the Gentiles, according to the margin, requested that the same words might be spoken in the week, or in the *Sabbaton* between the two seventh day Sabbaths. The same Greek word is translated Sabbath in Acts xiii: 42, which is translated week in Luke xviii: 12. The Gentiles wished Paul to preach the same words in the *Sabbaton*, or week between the two Sabbaths. The Pharisee is represented in Luke xiii: 12, I fast twice in the week, (*Sabbaton*). The simple fact is, that Paul preached on the Sabbath in the synagogue, and the Gentiles wished that the same word should be preached the following week. "And on the following Sabbath, (*Sabbaton, week*,) almost the whole city assembled to hear the Word of God." "Diaglott." Or even if it had been the custom of the Gentiles, in Antioch, to meet with the Jews on their Sabbath, it would not prove its perpetuity. Acts xxi: 13; does not prove that there was no synagogue by the sea side. But even if it could be shown that the Apostles observed the Sabbath, it would no more prove its perpetuity than the fact of their having observed the Jewish feasts would prove their perpetuity.

The language of John in Rev. i: 10; is urged in proof of the perpetuity of the Sabbath. John says, "I was in the Spirit on the Lord's day." It is claimed that no other day is called the Lord's day. The thousand years is called the Lord's day. In 2 Pet. iii 8; we read, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. But the day of the Lord will come as a thief, in the night." Putting these

two days together, we learn that the day of the Lord will be a thousand years long. There is no difference in the import of the phrases, "Lord's day," and "day of the Lord." The Lord's children, and the children of the Lord are the same children. So the Lord's day, and the day of the Lord, is the same day. Paul, in his second letter to the Thessalonians speaks of the same day. He says, "For ye, yourselves, know perfectly, that the day of the Lord so cometh as a thief in the night." 2 Thess. v: 2. This is the great and terrible day of the Lord of which Joel and Peter spake. Joel ii: 31. Acts ii: 20. This is the day appointed by the great God, in which His Son shall judge or rule the world in righteousness. Acts xvii: 31. John was carried forward in spirit, or vision, to the thousand years reign of Christ. See the twentieth chapter. The phrase, "in spirit," in the book of Revelations, always denotes a vision of future events. "And immediately I was in the spirit and behold, a throne was set in heaven, and one sat on the throne." Rev. iv: 2. This was evidently a pictorial representation of Christ sitting upon His throne, ruling the world in righteousness. "So He carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." xxii: 3. This vision related to an event at least five centuries in the future. Also chapter xxi: 10. "And He carried me away in the spirit to a great high mountain, and shewed me the great city, the holy Jerusalem, descending out of heaven from God." This city will be the metropolitan city of the Kingdom. The phrase, "in the spirit," in Rev. i: 10, is not an exception to all the occurrences of this phrase in the book of Revelation. The phrase, "The Lord's day," or day of the Lord, is never used with reference to the seventh day, in the teachings of Christ and His Apostles, unless this be an exception. That it is not an exception, is evident from all the testimony going before, and from the verse immediately preceding it, in which he speaks of himself as the companion of all those who should suffer tribulation on account of the Kingdom; thus pointing forward to the Kingdom age, as the grand and glorious era, into which the Spirit had led him in prophetic vision.

J. M. STEPHENSON.

### A Christadelphian Challenge Accepted.

A SHORT time since we received a letter from Brother J. M. Albert, of Hayfield, Pennsylvania, from which we make the following quotation:

Brother Ross wrote to Brother J. M. Stephenson some time ago, to come to Hayfield, Pennsylvania, to have a discussion with Bro. Dunn, on the resurrection question, but we have not heard from him yet. Dunn says "he dare not come." Perhaps Stephenson did not receive Ross' letter; if he did, he is silent. We think he is afraid to meet Dunn. The Church is about split here on those points.

Having referred the matter to Brother Stephenson, he informs us that the letter referred to was duly received and answered.

He authorizes us to say, that if the Christadelphians will endorse Dunn as an exponent of their views, he will meet him for discussion at Chicago, Milwaukee, or Detroit, as these are central points. Or if they do not consider Dunn competent to do justice to their views, he will meet any other man whom they will endorse.

HAPPINESS is a perfume that one cannot shed over another without a few drops falling on one's self.

## Miscellaneous.

[Communicated for the Herald.]  
Astronomy and the Bible.

"EVERY word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee and thou be found a liar." Prov. xxx' 5, 6.

DEAR BRETHREN: I find that the Word of God is evil spoken against even by them that are its pretended friends; at least in this very plain, truthful Scriptural demonstration. What I desire to bring before you is this world-renowned, human invention, that teaches that this earth of ours turns a summersault every twenty-four hours, or has a gymnastic revolution to perform to make day and night; which is preposterous and unscriptural. My text forbids us to add to the Scriptures. This human theory is not found in the Bible, but its opposite is. I would ask the question right here whether these passages are rightly rendered, as they stand in the common version? If not, why are they kept standing so long? Now to my proofs: "And it came to pass that when the sun went down." Gen. xv: 17. See also Judges v: 31. Now, I ask, how much mistaken was Joshua, the leader of the hosts of Israel, when he was engaged in fighting the battle of the Lord against the Amorites? He prayed God to cause the sun to stand still until he had conquered that people. "Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of Heaven, and hastened not to go down about a whole day." Joshua x: 12. Who, I ask, is the man that dare dispute such plain declarations of an inspired servant of God? Yet it is done in our books, in the pulpit and in our public schools.

I know I shall be looked upon as an ignoramus, because I do not endorse every popular human theory, no matter however foolish and unscriptural it may be. But I ask not what is popular, but what is truth; and then go forward. I look not back to see who follows. I am called upon for the truth's sake to become a fool before the world, to oppose error wherever found. Does not this astronomical error make Him that is the way, the truth and the life, stand convicted when He says, in Matt. v: 45, "that ye may be the children of your Father which is in Heaven; for He maketh His sun to rise on the evil and the good." Will you dispute "Him that speaks as never man spake," and hurl into His face your human error, and blaspheme the truth of God? See 2 Samuel, where the last words of David are recorded, where he said, "And He shall be as the light of the morning when the sun riseth, even as a morning without clouds; as the tender grass springeth out of the earth by clear shining after the rain." See Mark xvi: 20, "and very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." See also Isaiah xiii: 10. Once more, O, ye despisers of the truth of God, hear David, when he drives the nail in a sure place. In the nineteenth Psalm he says: "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the Heavens, and his circuit unto the

ends of it; and there is nothing hid from the heat thereof." How preposterous does error appear when compared with the Word of God! Can man believe possible a system which proves itself false every day before our eyes? I see the sun rising in the morning and setting in the evening, without a variation of the earth.

Hear one more witness, ye that speak in opposition to the testimony of the Divine Record. "From the rising of the sun even to the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name and a pure offering." Mal. i: 11. Now let the people take warning, if they have hitherto held a theory in opposition to the Inspired Word of the living God, and exchange error for truth, and ye will gain by it, though it make you unpopular before the advocates of the gymnastics of the illuminous bodies. In this theory Abraham is unpopular. Joshua is no astronomer, and David, Isaiah, Mathew and Mark stand as false recorders. The Words of Jesus have no effect with them. Malachi's testimony is lightly esteemed.

I hope all exchanges will copy.

NICHOLAS BESACK.

#### EDITORIAL COMMENT.

WE believe that all true science is in harmony with the Bible, and we fail to see that there is any discord in the quotations made, with the science of astronomy. The Bible was written from the stand-point of earth, and Heavenly bodies are constantly referred to as they appear to man from that point. It does not follow, however, that the science of astronomy is false. But we have too many other matters on hand to take up the subject, and trust that some Brother who is competent will send us a clear and concise article showing the harmony existing between the Bible and astronomy.

W.

[Communicated for the Herald.]

#### Conference in Indiana.

THE annual assembling together of the members of the Church of God from various localities throughout the State, took place at Cicero, on Thursday, August 13, continuing over Sunday. In consequence of a misunderstanding as to who should attend to it, no notice thereof was published, which was not ascertained until the reception of the HERALD for August 1. It was then too late to give notice otherwise than by letter, hence, no doubt many were disappointed in not having the privilege of being present, while others were prevented by other causes. The attendance of brethren from within the State was not so large, therefore, as usual, and no visiting brethren were present from other States, all of which seemed somewhat discouraging at first; nevertheless the meeting increased in interest from the commencement to the close, and it was the universal expression, so far as we heard any given, that it was the best meeting they had attended for years. All seemed united in love, and nothing transpired to mar the feelings, or engender strife and confusion in any way. No disposition was manifested by any to make it an occasion to press some particular crotchet of his own that would be of no special importance in the great plan of salvation.

There was a large concourse of people present on Saturday night, over Sunday, and Sunday night to whom the Word containing the promises made of God unto the fathers, the glories of that age when God's will shall be done in earth as it is in heaven, together with the Apostolic instruction, how aliens can become fellow-heirs, was from time to time

presented in a clear, tangible, and very comprehensive manner by Brethren W. S. Winslow, J. S. Hatch, L. Hicklin, I. Hornaday and D. T. Halstead, to which many seemed to give very earnest attention. Two (one man and one woman) became obedient to the Faith. The time intervening between the lectures for the benefit of the uninstructed, was occupied in conferring together in a social manner, in devotional exercises, exhorting one another, and the investigation of the Word, as to what manner of persons we should be. The question as to what is fully comprehended, by coming out from the world, not being conformed to the world, keeping unspotted from the world, elicited much interest, the investigation of which was participated in by many. All seemed to solemnly appreciate the necessity of a higher and more *uncompromising* life in all Godliness, in order to be made meet for the soon-coming Kingdom.

No time was spent in anything that looked like legislation. No resolutions were offered, discussed, or passed, nor anything of the kind. No time was spent in selecting any special Evangelist for the State, it being the duty of each one to spread the light so far as ability and opportunity will permit.

It was appointed by the unanimous desire of all present, that we meet again, if permitted, at the same place, on Thursday, before the third Sunday in August, 1869, and that the Secretary give due notice thereof, as to time, place, purpose, etc. On Sunday evening, before the closing discourse, the emblems of the Lord's broken body and spilled blood were partaken of by His waiting ones, and we think, with a sincere desire on the part of many, for His soon return. At the close of the meeting, all seemed mutually benefited, incited to love and good works, strengthened, and better prepared to meet the conflicts of life, and while taking the parting hand, with hearts overflowing in fraternal love, the solemn and paramount question to all other questions to us, forced itself upon the mind, shall we meet in the Kingdom of God?

"Banner" please copy.

D. T. HALSTEAD, Secretary.

[SELECTED.]

### Respect for Parents.

"A beautiful trait of character, and a lovely custom of the Spanish peasantry, appears in their love for parents. They yield to them obedience, respect, veneration, and love, after they are aged, and the children are men and women grown. The married children delight to have their parents to direct and govern them as in childhood, and these children even quarrel among themselves to get and keep possession of their aged parents. This trait of character is said to mark a slow country, where the past, the ancient, is held in honor; while progress has no such respect for old age. Would that we had a little more Spain in young America, if it is Spanish to honor one's father and mother.

WHERE we have one hour of pain, we have ten of ease: where we have one of misery, we have at least a score of mercies. If this be true, and we have no reason to doubt it, where we thank God once, we ought to thank Him a hundred times over.

No man can avoid his own company, so he had best make it as good as possible.

[Communicated for the Herald.]  
**A New Time Theory.**

It is not my desire to construct a time argument, but I would invite attention to the following points which seem to be taught by Daniel and other Prophets.

I. That Dan. vii: 24 25, refers to the rise, character, and duration of the Papacy. 2 Thess. ii: 3, 11.

II. That Dan. viii: 9, 10, 23, 24, describes the Roman power as it appeared in the east after the division of Alexander's Empire, the iron, (Dan. ii: 40; vii: 7, 23,) eagle, (Dan. iv: 19, 20; Matt. xxiv: 28,) power of fierce countenance and strange language. Deut. xxviii: 48, 68.

III. That this power slays the Messiah as a rival, (Dan. viii: 11, 25,) suppresses the daily sacrifice, destroys the city and sanctuary, (ix: 26,) and tramples the host under foot, ending the war with desolation which should continue till the great restoration. Dan. ix: 27; Deut xxxii: 21-36; Dan. iv: Acts iii: 21.

IV. That the inquiry was made, how long shall the daily be suppressed, and the temple and nation trodden down? Dan. viii: 13.

V. That the 2300, or 2400 days measures the time of this desolation, beginning A. D. 70, (Dan. ix: 27; Luke xxi: 24,) ending A. D. 2370, or 2470.

VI. That this was the tribulation to be shortened, lest it should destroy the nation. Deut. xxxii: 26, 27; Isa. lxxv: 9; Matt. xxiv: 15, 22-29; Mark xiii: 14, 20-24; Luke xxi: 20, 25; Rom. ix: 28, 29; and thereby the hope of the world should perish. Deut. xxxii: 43; Rom. xi.

VII. That the seventy weeks (Dan. ix: 24) was the time allotted to the Jews in which to fill up the cup of their sins before their dispersion. Deut. xxxii: 15-35; Matt. xxiii: 32-39; Acts xiii: 46.

VIII. That Dan. xi: 30, 32, refers to Antiochus, who suppressed the daily for a time, and polluted, but did not destroy the temple.

IX. That here, B. C. 168, commenced the time, times, and a half, (xii: 7,) or the 1290 days, (verse 11,) reaching to A. D. 1122, from which point the accomplishment of the scattering. (verse 7,) or the 1335 days (verse 12) extends to A. D. 2457.

X. That at the end of the tribulation, the Messiah returns, establishes the throne of David, avenges His nation, and conquers His enemies, sharing the rule of the whole world with His Saints, Deut. xxxii: 35-43; Psa. ii: lxxviii: Isa. lx: Lam. iv: 21, 22; Exod. xxxvii: xxxix: Joel iii: Micah iv: v: Hab. iii: Zech. xiv. A.

**EDITORIAL COMMENT.**

We publish the above by request, although we have but little confidence in the theory. In fact we must acknowledge that our faith in the multitudinous time-theories of the past and present, is very much shaken, and we are somewhat of the opinion, that an entirely new basis will have to be introduced from which to work ere we arrive at correct conclusions relative to the prophetic periods of Daniel and Revelations. W.

A HIDDEN light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light, in some aspects, does not shine.

CARRY your cross on dry land, and it will carry you in deep water.

[SELECTED.]

## Search the Scriptures.

“Do ye not therefore err, because ye know not the Scriptures?” How much error and false doctrine we find abroad in the land in these last days; and why is it? Because they know not the Scriptures. Error springs from a neglect of the holy Scriptures. There is so much reading, such a multiplicity of books, that we, who profess to believe in Jesus, are in great danger of neglecting the important command, “Search the Scriptures.” We should not merely read them, but should search them as a miner searches for gold and precious stones. Here we may find true holiness as the path that leads to glory and immortality. “Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word.” It is a lamp to our feet, and a light to our path. Through its “precepts I get understanding; therefore, I hate every false way.” “The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold. Sweeter, also, than honey and the honey-comb.” Let us search the Word diligently, for, thus saith the Lord: “The Heaven is my throne, and the earth is my foot-stool, but to this man will I look, to him that is of a poor and contrite spirit, and trembleth at my Word.” We all desire happiness, and had we all the treasures of this world, they could not impart such true happiness as that derived from the Word of God. Then let the blessed Book be searched by us daily, that we may learn God’s will concerning us. It is able to make us wise unto salvation through faith in Christ Jesus. “Heaven and earth shall pass away, but my Word shall not pass away.” Oh! that we, in this, our day, knew the things that belong to our peace; we should be more diligent in the study of the holy Scriptures.

[SELECTED.]

## Sin Behind the Eye.

A case often enough encountered is this. All evil outlookings of the eye, imply it. All fitness of vision for the spying of ground for harsh accusations or wanton inferences, justifies the assertion of its existence. 'Tis the case of the fault finder who has greater faults than those he finds. 'Tis the case which Christ sets forth, of the mote-seeing hypocrite whose own eye is obstructed with a beam as big as a rafter? And, from Christ’s day to this, sin behind the eye has been thrusting similiar timber sticks into men’s orbs of vision. The fact is one of world-wide observation, that every bad soul is naturally disposed to think that all other souls around it are bad, also. Does not the hypocrite always suspect hypocrisy in his neighbors? Does not the lustful person imagine that every one on whom he looks is lustful like himself? Doubtless, Cain thought that half the persons around him were meditating murder; and doubtless, Judas thought that any of his fellow-disciples would steal if he but had a good opportunity. Thus, the world over, they that are corrupt look for evil rather than for good in others. The case of sin behind the eye, is ever repeating itself. The secret of ten thousand suspicions, and surmisings, and denunciations, just now in the process of being expressed, is, there is sin behind the eye. The Apostle Paul, in his epistle to Titus, says: “Unto the pure all things are pure; but unto them that are defiled and unbelieving, is nothing pure.”

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## Poetry.

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[SELECTED.]

## "A LITTLE WHILE."

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*"What is that He saith, A little while?"*  
 —

Oh! for the pence which floweth as a river,  
 Making life's desert places bloom and smile.  
 Oh! for a faith to grasp Heaven's bright "forever,"  
 Amid the shadows of Earth's "little while."

"A little while" for patient vigil-keeping,  
 To face the storm, to wrestle with the strong;  
 "A little while" to sow the seed with weeping,  
 Then bind the sheaves and sing the harvest song.

"A little while" to wear the robe of sadness,  
 To toll with weary step through erring ways;  
 Then to pour forth the fragrant oil of gladness,  
 And clasp the girdle of the robe of praise.

"A little while" 'mid shadow and illusion,  
 To strive by faith love's mysteries to spell;  
 Then read each dark enigma's clear solution,  
 Then hail light's verdict, "He doth all things well."

"A little while" the earthen pitcher taking  
 To wayside brooks from far-off fountains fed,  
 Then the parched lip its thirst forever slaking  
 Beside the fullness of the Fountain Head.

"A little while" to keep the oil from falling;  
 "A little while" Faith's flickering lamp to trim,  
 And then, the Bridegroom's coming footsteps hailing,  
 To haste to meet Him with the bridal hymn.

And He who is at once both Gift and Giver,  
 The future Glory and the present Smile,  
 With the bright promise of the glad "forever,"  
 Will light the shadows of the "little while."

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THAT man is poor who cannot pay his debts, though he has thousands in his possession; that man is rich who "owes no man ought but love," though he eats from a pine table, in a log cabin, kept neat and clean by an industrious wife.

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Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are lost forever.

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SOME hearts, like the evening primrose, open most beautifully in the shadows of life.



# THE HERALD

OF

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### Editorial.

#### “Be Ye Holy, for I am Holy.”

THESE words were originally spoken to the children of Israel, but are addressed to the believers in Christ Jesus, by the Apostle Peter (1 Pet. i: 16). In all His dealings with man, God has invariably required those who were His to be holy. The entire Levitical law, if examined, will be found to consist in a series of appointments tending to holiness. This holiness was applied not only to their own persons, but to the grain they sowed, the garments they wore, the fruit they eat, the cattle which they raised, and many other things. In fact, the lesson of holiness was constantly impressed upon their minds in their every day duties, from youth to old age. Again, see the appointments of service in the tabernacle and temple. The place itself was holy; the priests, vessels, water, oil, garments, days, offerings and ark, were all holy to the Lord. Why was God so particular in this respect? Because He is “a jealous God,” and He will either have the entire affections and service of those who profess to love Him, or He will not have any. The children of Israel had just been separated from an idolatrous nation, and God based all His promises of future good upon their exclusive service to Him. If they chose to worship other gods, He would not grant the good promised, but would give them into the hands of their enemies to be punished.

#### IN WHAT DID THEIR HOLINESS CONSIST?

The word “holy” in the text, is in the original קדש *kah-dohsh*, and signifies “holy, sacred, pure, clean, free from the defilement of vice, idolatry, and other impure and profane things.” Let us refer to a few examples. The Lord God defined clearly the difference between beasts that might be eaten, and beasts that might not be eaten. One He termed clean, and the other unclean. After this distinction had been made, and the law concerning them given to His people, he was very scrupulous as to its observance. He says, “the carcases of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud are unclean unto you; every one that toucheth them shall be unclean,” (or unholy). “Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall you make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God; ye shall, therefore, sanctify yourselves, and ye shall be holy; neither

shall ye defile yourselves with any manner of creeping things that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall, therefore, be holy, for I am holy." Lev. xi: 26, 43-45. Here was a clear distinction made, which the people could readily understand. Whether this distinction was arbitrary, or whether it was based upon physiological reasons, matters not. After it was made, it became a law, and they were clean or unclean, holy or unholy, according to their observance of the law.

Again, the Lord says: "Turn ye not unto idols, nor make to yourselves molten gods; I am the Lord your God." Lev. xix: 4. He demanded exclusive worship. They could not serve the living God, and molten gods at the same time. Joshua so understood it, hence, when Israel had fallen into idolatry, after calling together the tribes, he spake unto them as follows: "Fear the Lord and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, \* \* \* but as for me and my house, we will serve the Lord." Joshua xxiv: 14, 15. The worship of the living God, and Polytheism, cannot exist together. God will not admit of any rivals, nor permit the affection and love of His people to be divided. He is holy, therefore, says He, "be ye holy."

Upon reading the requirements of God from Israel, and a history of their doings, we shall find that their holiness consisted in an entire consecration to His service. That is, they were to serve no other God but Him, and all their lifetime was to be devoted to the keeping of His commandments. If they broke one of these commandments, no matter how insignificant it might appear, a breach was effected, which would exist forever, unless the transgressor obeyed the law concerning the repair of the breach. No mixing up with the idolatrous nations around them was allowed, that is, no intermarriages, nor association on common ground. The distinction was marked, and the line of separation clear. They were two peoples, one the people of God, the other an idolatrous people. Those who were not for God, were against Him. There were no neutrals. It was in those days, as it was in the days of the American Revolution. Those who styled themselves neutral, in that important crisis, were reckoned as enemies. "If they are not for us, they are against us," was Washington's reasoning, and this principle is one which God acts upon.

#### DOES GOD REQUIRE HOLINESS NOW?

Most assuredly He does. The words at the commencement of our article: "Be ye holy, for I am holy," are addressed to those who "have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." 1 Pet. 1, 3, 4. Again, the same Apostle compares believers to "lively stones," which "are built up a spiritual house, *as holy priesthood*, to offer up spiritual sacrifices acceptable to God by Jesus Christ." "Ye are a chosen generation, a royal priesthood, *an holy nation*, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light, which in time past were not a people, but are now the people of God." 1 Pet. ii: 5, 9. Again, he says: "Wherefore, gird up the loins of your mind, and be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He who hath called you is holy, so *be ye holy*, in all manner of conversation. Or, as the

"Bible Union" translation renders it, "*Be ye holy in all your deportment.*" The "Diaglott" has it, "But as He who called you is holy, do you also become holy in all your conduct." 1 Pet. i: 14, 15. It is clear, from the texts quoted, that our Heavenly Father requires holiness of His children now, as in all past ages. Let us now examine the question,

#### IN WHAT DOES THE HOLINESS OF CHRISTIANS CONSIST?

The meaning of the word is the same, whether used in connection with Israel, or Christians. It signifies, as we have already shown, an entire consecration to God's service, a complete giving up of our wills to His; a determination to fulfil all His commandments irrespective of consequences. It is a freedom from impurity, vice and idolatry, and an entire separation from all that is not well-pleasing to God. As the Apostle Peter well expresses it in the last text quoted, it is the regulation of *ALL our conduct*, or deportment, day by day, in such a way as to be holy to the Lord. Just think of it, brethren, *ALL our conduct* is to be holy, or consecrated to God. This will be well-pleasing to Him, and this alone. Again, after presenting to our view the dreadful day of the Lord, loaded with judgments that will sweep away every vestige of the present political heavens and earth; he says, "all these things, therefore, being dissolved, what persons ought we to be in *holy conduct and piety*?" 2 Pet. iii: 11. Brethren, do we think of this coming day? a day which shall burst upon the nations like a sudden storm, carrying destruction to all the enemies of God? It shall come upon them when they cry, "Peace and safety," showing their entire confidence in present arrangements. As it was in the days of Noah, so it will be at the coming of the Son of Man, "for, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken and the other left. Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv: 37-42. Our true position is on the watch-tower, as silent observers of the scenes around us, and not mixed up with those who are without hope, and rest in false security. We have been separated from the multitude, and a flood of light has been poured into our once dark minds, enabling us, from the watch-tower of God, to discern the signs of the times, so that we "are not in darkness, that that day should overtake us as a thief." 1 Thess. v: 4. Those around us—men of the world, sleep. Yes, they have every confidence in their own ability to govern, and provide a way of escape from any danger that may threaten them. "Let us not sleep as do others," says the Apostle Paul, "but let us who are of the day, be sober, putting on the breastplate of faith and love." "See that none render evil for evil unto any, but ever follow that which is good, both among yourselves, and to all." "Abstain from all appearance of evil." 2 Thess. v: 6, 8, 15, 22. The same Apostle addressing the church at Rome, says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy*, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii: 1, 2. Mark the language; not only is our mind to be renewed by the transforming influence of God's truth, but we are to make a living sacrifice of *OUR BODIES* to God, holy and acceptable to Him. Body and mind, then, are to be consecrated to

His service—be given to Him. In another place He says: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. \* \* \* Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. vi: 13, 16. Yes, brethren, the members of our bodies even are not our own, but all must be holy to the Lord. Consecrated to God in all our parts, wholly His. Nothing about us for self, or for sin, but all for God.

Again, he says: "*Have no fellowship* with the unfruitful works of darkness, but rather reprove them, \* \* \* see, then, that ye walk circumspectly, not as fools, but as wise, *redeeming the time*, because the days are evil." Eph. v: 11, 15, 16. "And whatsoever ye do, *whether in word or deed*, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. iii: 17. "Whether, therefore, ye eat, or drink, or *whatsoever ye do*, do all to the glory of God." 1 Cor. x: 31. Sufficient testimony has been adduced to show conclusively, that the holiness which God requires of His people, is of such a nature, that no Christian possessing it can possibly be in fellowship with opposite characters at the same time. "Light and darkness, righteousness and unrighteousness, Christ and Belial, believers and infidels," cannot assimilate together. Their hopes are not alike. There is, in fact, scarcely anything we can think of, in which they can agree to act in common. They are opposites.

In view of the great commotion which the world will experience when God arises to execute the judgments written; in view of our holy calling, and our separation from the world, in view of the holiness of God, and the holiness He required of His ancient people Israel; in view of the holy life that Jesus our great exemplar led when on earth; in view of the holy commandments of Christ, and His Apostles, given for our observance, how can we any longer remain with the world? How can we act with them in their man-made plans for the present or future salvation of the world? How can we, a holy, sober, separate and consecrated people, become one of a company whose thoughts are not of God, nor their ways in harmony with His expressed wish? Instead of this, they are corrupt beyond measure. As the Apostle says, "They are together become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace they have not known. There is no fear of God before their eyes." Rom. iii: 12-18. They are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, and unmerciful." Every one of these charges can be amply sustained against professed politicians of the present day. We ask, therefore, how can any one who has been redeemed by the precious blood of Christ from all this corruption, again volunteer his services to help them in their wickedness? It may be said that such is not the case. That whatever some of the members of the party to which such a believer belongs may do, does not necessarily criminate the believer, if he sees to it that he does no wicked act himself. Is this good reasoning? Is it in harmony with God's law, or even with the common law of the land? No. Whoever

sanctions by his presence, voluntarily, or works with an offending party in any way, is condemned by the law as a participant in the offence. This is as it should be. Seeing this is the case, therefore, we ask how a believer is going to relieve himself from the guilt which by this law attaches itself to him? The political party he works with, and is a member of, he must acknowledge to be notoriously corrupt, and very far from approaching the Christian standard of morals. Does he not wink at this iniquity, by acting in harmony with those who commit it? Does he not by so doing become a participant in their crimes? Certainly he does. But perhaps he is not prepared to admit the corruption of the party he acts with, to the degree charged. Let us ask the question, therefore,

#### ARE POLITICAL PARTIES CORRUPT?

In replying to this, we ask, is lying a corrupt practice? If so, then political parties are corrupt, for they lie. This is proven every day of any political canvass. For instance, examine the organs of each party—the daily papers—those instruments which make and unmake parties. How is it with them? One instance, which came under our observation, lately, will serve to illustrate how the charge can be substantiated. A large mass-meeting of Republicans, was held in the public square in this city, a short time since. The following morning, Republican papers declared that there were present as many as sixty thousand people. Democratic papers said there were ten thousand. Next evening a Democratic rally took place in the same square. The Democratic papers said there were thirty thousand people in council, whilst the Republican papers claimed as low as fifteen hundred. Just so it is in everything. Barefaced lying and misrepresentation is practiced continually. The papers lie, and those who are educated by them lie too.

Again, we will venture the assertion, without fear of successful contradiction, that if we were to deprive either the Republican or Democratic party of the use of one agent during a political canvass and election, we could secure its defeat. That agent is intoxicating drink. It is a notorious fact, that the basest appetites of men are appealed to by politicians in order to secure influence. Liquid fire is poured down the throats of men freely, no matter whether they are on the brink of ruin or not, if a vote can be secured thereby. What means the fact that ward meetings of political parties held in cities are invariably called at saloons, that the headquarters of Tanners, and even the polls for elections are either located at saloons, or in close proximity thereto? Is this a work that Christians can sanction? Can a holy one of God even wink at such iniquity by joining hands with those who practice it? If he does, is he not a participant? Clearly so.

Need we add that bribery is unblushingly resorted to by both parties? Thousands of dollars are spent in this way in order to secure their ends. This is a sin in the sight of God, and no Christian can participate in it if he desires a place in God's Holy Hill. Such must have "clean hands and a pure heart."

Again, who that knows anything at all of politics, has not heard of "wire-pulling," in connection with them? What does it mean? It is simply another name for political trickery. Men club together if they are office seekers, and by certain well-laid schemes, succeed in carrying their ends. Lying, stealing, bribery, and drunkenness, are all instruments used by them for the purpose.

#### IS IT CONSISTENT?

We want to say a few words now, before concluding our article, to

those brethren who heretofore have neither seen nor acted with us in this matter? What we shall say, will be offered in the spirit of kindness, and with a desire for your greatest good. We yearn towards you with love, and earnestly pray for your deliverance from the deception that Satan has wrought upon you. God grant that you may throw off all prejudice, and all present excitement, resulting from your connection with political parties, and look the subject fairly in the face, drawing your conclusions *honestly* and scripturally. We want to present a few contrasts between your present course, and the requirements of God, and then leave you to answer whether a harmony can be produced or not—whether you are acting consistently or not.

God requires us to “redeem the time because the days are evil.” That is, no time is to be lost, but all redeemed. We are to be active in the service of our Master. Is it consistent to give one hour to Christ, and ten hours to politics and secret societies? Do you want to appear with this record at the judgment seat of Christ. If so, what do you expect He will reward you for?

God requires us not to sleep, but to watch for our Lord's return. We are to be *ready* when our Lord's herald proclaims with trumpet-tones, “Behold, the bridegroom cometh, go ye out to meet Him.” We are to have our lamps trimmed, and our vessels filled with oil, so that nothing will hinder our going forth with joy and gladness to meet Him for whom we have waited so long. Is it consistent for you to neglect the filling of your minds with that holy oil which God has so plentifully provided in His reservoir, “the Word,” and in place of this fill up your “Tanner” lamps with literal oil? Is it consistent to neglect the trimming of the lamp of your mind, and in place of it, trim the lamp of your “Tanner” companies for torchlight purposes? When you are out on a night carnival, marching with a company of unbelievers, unrighteous and unholy men, carrying your torches until midnight, sacrificing your strength, and time, and money, for the purpose of gaining a point in worldly politics, do you ever think that the cry may sound in your ears, “Behold, the bridegroom cometh?” Do you consider that the cry would sound like a glad note of welcome at such a time?

God requires us to be “*holy in ALL our conduct.*” That is, every action is to be consecrated to Him. Is it consistent, therefore, to associate with revilers, blasphemers, adulterers, liars, etc.? Can we become one of such a company, and yet be conducting ourselves in true holiness?

God requires us to be sober. Is it consistent to mix with those who are given to foolish jesting, ribaldry and the like?

God requires us to “*ever follow that which is good.*” To “*abstain from all appearance of evil.*” Is it consistent for those on whom such solemn obligations rest, to become participants even in the remotest degree with those who commit evil, and have no regard for that which is good?

God requires us to make a living sacrifice of our bodies to Him, and renew our minds, not being conformed to the world again. Is it consistent for such to sacrifice the strength of their bodies continually, and lend their members daily to the furtherance of the plans of designing and corrupt men—men who seek their own advancement for the sake of selfish ends? Is it avoiding conformity of mind to the world, when the two minds are run in the same mould, and no apparent difference exists? The worldly mind plans a campaign, and the Christian mind says amen, and helps to execute it. Is this consistent?

God requires us to have “*no fellowship with the unfruitful works of darkness, but to reprove them.*” Is it consistent to meet night after night

with men whose deeds are dark, whose actions, if brought to the light of God's law, would appear black and hideous? Is it having no fellowship with their deeds, when we wink at them by fellowshipping the party who commits them, and that too, without even reproving them as God commands. Let a brother be consistent with his profession, and undertake to reprove these works of darkness in some of the political or "Tanner" meetings of which he is a member, and see what the effect would be. Are you consistent?

God requires that "whatever we do, in word or deed, all shall be done in the name of the Lord Jesus." Again, that all we do, shall be done "to the glory of God." Brethren, are you consistent in view of this stringent but just requirement, when you work heart and hand with men who are opposed to God? Can you, before a "Tanner" meeting is commenced, lift up holy hands to our Father in Heaven, and ask His blessing upon your deliberations? To bless your efforts for success in this political canvass? To second *all the means* used for success? Can you declare to Him that this is all for His glory, and that this is the sole motive that governs you in all that you do in this connection?

Finally, can you consistently unite your voice in song during the week with those who curse your Heavenly Father, and then join your brethren in singing praises to Him on Sunday? Is this consistent? To illustrate further we will select a few verses of a campaign song, such as are sung with animation by the "Tanner" companies. One to the popular air of "Tramp, tramp," is as follows:

In our homes we sat in peace,  
Thinking strife and trouble done,  
And that traitors would be once more loyal men;  
But we've heard a warning sound  
Since the campaign has begun,  
And we're marching out to battle once again,  
Chorus.—Tramp, tramp, tramp,  
The Tanners marching,  
Cheer up, Southern loyal men,  
And beneath the Tanager's torch  
You shall see the loyal North  
Rout the copperheads and rebels once again.

Do not we as Christians preach continually, that "the day of the Lord is at hand, and as a destruction from the Almighty shall it come, a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel i: 15; ii 2. Is it consistent, therefore, for you to sing that you sat in your homes at peace, *thinking strife and trouble done?* You know better. How can you join with those who sleep, who are in darkness as to the future, and sing their foolish songs? Another specimen by a famed poet, reads as follows:

Come fill your glasses, fellows,  
And stand up in a row,  
On a Presidential drinking  
We are going for to go,  
Let us have no more discussion here—  
At least no more to-night—  
While for President Ulysses Grant  
We take our foremost fight!  
O, for President Ulysses  
Let every glass be bright,  
May he rule the country he has saved,  
And God defend the right!

Is it possible that such songs as these can emanate from the same throat as the songs of the Lord? Can the same voice sing the devil's songs, and songs of praise to God? Impossible! and yet be consistent.

At a recent Republican demonstration held in this city, we were pained to see several of our brethren from abroad, wearing the "Tanner" uniform. It is taken for granted, that the banners which a company flaunt to the breeze, or the illuminated mottoes they display, indicate the present or future policy of those who adopt them. Seeing that our brethren voluntarily formed a part of this vast army of torch-bearers, therefore, we took note of a few of the mottoes displayed by them, for the purpose of publicly making known to other brethren, what the politics and literature of this select company is. The first classic expression we noticed, read as follows: "Aurora all right on the goose." The next: "Logan our boy. How are you O'Brien?" Another: "We vote as we fought." That is, "we (Christians, who render not evil for evil) vote as we (Christians) fought." The next banner we saw, read thus: "All murrain and grubby hides tanned in November." What a motto for Sons of God to walk after. Indicative of this motto, another bore a picture of a tanning operation, marked thus: "Tanning Seymour's hide." The last we took note of, read as follows: "Elect Grant, and we shall have peace." Do our brethren sanction this lie? Is it possible, that they can proclaim from the Prophets on Sunday, that war and tribulation, such as the world never saw, is impending over the nations like a terrible storm, and yet, by their presence, at least, sanction such ignorance as this? Is it consistent? Brethren, if it is right for one of you to mix up with animation in such a company as this, and spend your valuable time to the utter neglect of other and important duties, then it is right for the church to go in a body, men and women, and do the same thing. If it is right for them, it would be right for Jesus and His Apostles to take charge of such an unholy crew and march them around the streets, bringing them finally to the public square, there to hear the foolish bellowings of unenlightened politicians, for whose benefit this great parade is made. Would Jesus do it? You know He would not. What business have you then, to do that which you know He would not sanction if here? None whatever. Be consistent, therefore, and separate yourselves from them. Serve the Lord as faithfully as you serve the world, and He will reward you abundantly for it when He comes. Depend upon it, you will reap no reward, except it be corruption, for training in "Tanner" ranks. The whole thing is "of the world, the flesh and the devil," and therefore, cannot be of God, nor well-pleasing to Him.

Brethren, let us reflect on these things candidly, and deliberately. If any have reason to believe after reviewing the subject thus, that they cannot maintain their relationship with political, secret, or other worldly societies, and yet maintain that true holiness, and lofty Christian character which is required of them, let them manfully sever all connection, and stand for the right. Remember that the eye of our Heavenly Father is upon us continually, and that every action is noted. If we hurrah for corrupt politicians, it is not passed by, but is recorded in the book of remembrance, and will be either for or against us in making up the account. Which do we think it will be brethren? For one, we must say that we want all our zeal to be recorded in favor of Christ, and His cause. We have none to spare for the political aspirants of corrupt parties. Time is short, and it behoves us all to labor diligently, lest we fail of securing the crown. We leave our "Tanner" brethren to decide for themselves how much time they spend for the Lord, and how much for the world.

A safe rule of action in our everyday life, and in our relationship with the world is this. Never do anything that we could not ask the blessing



of God upon in prayer, nor anything that we could not ask our dear Lord and his disciples to participate in if they were present. Is not this a correct rule, Brethren? If so, let us apply it. Could we ask Jesus, or Peter, or any of the twelve, (except Judas) to go with us to a "Tanner" meeting, don a uniform, join in "Tanner" songs, and march torch in hand with a throng of jesting, godless men until midnight? Could we ask them to neglect the study of Moses and the Prophets, and go to hear the wild ravings of some worldly politician? We think not. The words of Jesus would meet such an invitation as follows: "We are not of the world, if we were, the world would love its own, but now the world hates us."

"O how I love thy law, it is my meditation all the day. Through thy precept I get understanding; therefore, I hate every false way." So said the Psalmist. Let us fill our minds with God's law, and there will be no room for meditating on those things which are of no profit, but an absolute injury. Brethren, let us exhort such of you as are now mixed up with unbelievers in their various political and social schemes, to

"COME OUT FROM AMONG THEM AND BE YE SEPARATE,"

Then the Lord will be a father unto you, and ye shall be His sons. If not, we fear, yes, we tremble for the consequences. What we have offered on this subject is not in ridicule, but in the spirit of love, with an earnest desire for your complete separation from the world and your final deliverance in God's Kingdom. Amen. W.

### Being Born Again.

THERE are three births brought to view in the language of Jesus to Nicodemus, viz: of flesh, water and spirit.

#### THE BIRTH OF FLESH

claims our attention first. Jesus says, "that which is born of flesh is flesh." This is a truth that we wish all men would receive, as it is expressed in the plain statement of our Lord. All living creatures born of flesh, are in this respect alike. Being born of the flesh they are nothing more, nothing higher than flesh. Their natures are essentially fleshly, and therefore mortal and liable to die. This truth, apparently so self-evident in itself, besides being plainly taught in the Scriptures, is nevertheless disputed by nearly all religious teachers. They say that man is not all flesh, but that he is part flesh and part spirit, part mortal and part immortal. This proposition is to any and every mind unspoiled by vain philosophy self-evidently absurd. Can any man, reflecting upon the subject candidly, conceive how a man made of dust, can be part flesh and part spirit, two opposite natures, one constantly dying, and the other ever living? Can fleshly creatures generate spiritual beings? Can immortality and incorruptibility be reproduced at all by any law of generation known to flesh? Most assuredly not. It is nonsense to talk of a mortal man begetting an immortal child. "That which is born of flesh, is flesh," the world over. This is the unalterable law of nature, and of God, to which there is not one single exception. Even Jesus, the Son of God, "was made of a woman," and took upon him not the nature of angels, (spiritual and deathless,) but the seed of Abraham, a man like others, composed of flesh and blood. For upwards of three thousand years he existed in the word of promise, but when the fullness of time came "the word was made flesh." John i. That word of promise was

then converted into a matter of fact, and Jesus was born of a woman. He was not a lust-begotten child, in that he was begotten by the power of God, so that from the time of His conception there was breathed into His very being holy aspirations, and positive tendencies for truth and holiness. Nevertheless He was like other men, "flesh and blood," acquainted with grief, and "tempted in all points as we are, yet without sin."

We come now to notice a few plain statements of Scripture. Isaiah, the Prophet, speaking of the Egyptians, says, "they are men, and not God; and their horses flesh, and not spirit." Isa. xxxi: 8. God is spirit, He is incorruptible and immortal, but men and horses are flesh, hence we read concerning the flood, "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man, all in whose nostrils was the breath of life, died." Gen. vii: 21-22. This testimony is plain, and to the point, showing that both man and beast are in their physical constitution and nature flesh, all alike were destroyed by the flood and passed away. Let this truth, then, strike down into the heart of every one, that man is mortal, and subject to death. If the antediluvians were possessed of immortal souls as clergymen affirm men are now-a-days, what do you suppose became of their souls in the time of the flood? Has the great God prepared some great prison house, wherein to deposit the souls of the damned? If so, how will He get rid of them finally? He could not suffer their existence on the earth, and what reason have we to think that their existence in any other part of His universe will be more pleasing than here? The record says, "all in whose nostrils was the breath of life died, both of man and beast." Now this statement is false, if they did not die, and if men have immortal souls, they most assuredly did not, could not die. Again the record says, "on account of man's great wickedness it repented the Lord that He had made man." What did the Lord set about doing in view of man's wickedness? We answer, to unmake him, and accordingly he brought in the flood for the express purpose of executing what He had purposed, viz: to destroy man from off the face of the earth. In the language of David, "He remembered that they were but flesh" and that they had corrupted their ways, and that "every imagination of their hearts was evil continually," therefore, He says, "my spirit shall not always strive with man for he also is flesh." Hence God destroyed them by bringing in the flood "upon the world of the ungodly."

In view of all these plain statements of Scripture, we do not see how it is possible to look upon man as possessing an immortal spirit, or having in any sense, whatever, a nature higher than flesh. Paul's statement on this subject, is sufficient to settle the question forever. He says: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv: 46, 47. Paul here presents the contrast existing between the fleshly man, and the spirit man. The earthy man could not transmit to his posterity a nature higher than his own, and hence, all men are earthy, animal, subject to disease and death. Jesus, therefore, taught that man must be born again, in order to enter the Kingdom. We must put on a higher nature before we can come into possession of everlasting life. "Flesh and blood," says the Apostle, "cannot inherit the Kingdom of God." The life of flesh is ephemeral, like the morning vapor that passeth speedily away, or, like the beauty of the flower that blooms to-day, and to-morrow is not. One of olden time said: "Man giveth up the ghost, and where is he?" Such

is the life of the animal man. Immortality and eternity are not his by nature. No act of the great God, nor the working of any law governing his nature, has yet stamped him with the seal of unending existence. He is earthy, fleshly, animal, weak and mortal, and such are all they that are earthy. But the second man is "the Lord from heaven, a life-giving spirit." Who cannot see the difference here, between the animal and the spiritual man—the first a *living soul*, the second a life-giving spirit? To our mind, the argument of the Apostle Paul fixes or settles forever, beyond all dispute or cavil, the nature of the animal man—that he is *flesh*, and nothing higher. He must be born again; "except a man be born of water and of spirit, he cannot enter the Kingdom of God." To inherit the Kingdom of God, is tantamount to saying that the inheritor shall live forever. God's Kingdom is an everlasting Kingdom; before, therefore, a man can inherit it, he must come into possession of eternal life. In view of this, it is easy to see that being born again, is absolutely necessary, in order to come into possession of that kind of life, that will qualify the subject thereof, to enter upon the enjoyment of an everlasting Kingdom. This leads us to notice next,

#### THE BIRTH OF WATER.

Concerning this point, there has been more or less dispute; not a few contending that the birth of water simply meant natural birth, or the birth of the flesh. This view of the subject, though regarded by us as unsound, is not less truthful, or more absurd, than that which takes the birth of the spirit to be *conversion*. Almost all that is taught by religious authors concerning this subject we regard as wholly untenable, and unscriptural. This may look to many like a broad assertion that needs proof. Be it so, we grant that it is an assertion, but the proof shall be forth-coming. According to the law of generation and natural birth, to which the birth of which Jesus is speaking bears some resemblance; there must first be the begettal. Conception before birth is the order of nature; and as in natural birth, so also in the birth of the spirit there is the embryotic and *fetal* state preceding the birth, or manifestation of the spirit-being. Upon this point, the Scriptures are plain. In the first chapter of James, and eighteenth verse, we read: "Of His own will begat He us with the Word of Truth, that we should be a kind of first-fruits of His creatures." Paul, in writing to the Corinthians, says: "For in Christ Jesus I have begotten you through the Gospel." 1 Cor. iv: 15. And again, in Pet. i: 23; "Being begotten (incorrectly rendered born) again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." These passages are sufficient to show how we are begotten, and also what is to be understood by it. When the incorruptible Word of God—the Gospel of the Kingdom—finds a place in the sinner's heart, and begins to work therein, stirring him to obedience and reconciliation to God, filling his soul with love for the truth, creating and forming within him, "the new man Christ Jesus, the hope of glory," we have a man who, figuratively speaking, is most assuredly begotten of God. He is not yet born of the spirit, but he is in a state preparatory thereto, and if he prove not abortive, he will be quickened by the Spirit, and will no longer be an animal, fleshly man, but a spirit-being. In this connection, the birth of water probably comes in, which we do not hesitate to say is baptism. Baptism as signifying the "*birth of water*," very appropriately and forcibly expresses the nature of that moral change which comes over the sinner when he puts off the old man of sin, and puts on the "new man, which after God is created in righteousness and

true holiness," Eph. iv: 24. It is to be changed from that state, or condition, in which it is said "the understanding is darkened, being alienated from the life of God through ignorance of the truth, and blindness of heart." Eph. iv: 18. This change is effected by the transforming and renewing power of the Gospel, and the putting on of Christ by immersion in water. To be baptized into Christ's death, is, figuratively speaking, to die with Him and be buried, inasmuch as the subject is immersed in water, and really, for the time being, dead as it were, being separated from this life in the watery grave, but rising therefrom, to walk in newness of life, he is "a new creature in Christ Jesus," and is, therefore, metaphorically speaking, "born of water." Those who have been inducted into Christ, are addressed by Peter, thus: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as *new-born babes*, desire the sincere milk of the Word, that ye may grow thereby." 1 Pet. ii: 1, 2. When do men become infants, or "*new-born babes*" in Christ? Evidently when they have become members of Christ's body by being immersed into His name. Having been washed and made clean through obedience to the Word, they appear as new, or renewed creatures, walk in newness of life, typical of that *new life* which shall be given to all the faithful at the resurrection of the dead. Such, then, is what we understand by the phrase "born of water." We are now prepared to notice lastly,

#### THE BIRTH OF THE SPIRIT,

By which mortality shall be swallowed up of life, and these vile and sickly bodies shall be transformed, or changed into immortal and glorious bodies, "in a moment, in the twinkling of an eye, at the sounding of the last trumpet." Glorious change! how the heart longs for that day. Oh, to feel the power of an endless life, and to sing the song of victory over death and the grave! To look into the face of Jesus and be like Him. When we think of all this, we are led to say, come, Lord Jesus, and come quickly. Thus we would spring to the conclusion of all our trials, and the ending of all our sorrows, and enter upon the enjoyment of all that is perfect and glorious. But we must not hasten so rapidly. In writing upon a subject of this kind, it will not do to follow our feelings to a conclusion at one leap. For the sake of others, at least, it is best to travel step by step. From baptism, to the resurrection of the dead, is a long stretch says one. The "birth of water" is separated from the "birth of spirit" says another, if we have to wait until the Lord comes, and the dead are raised, before men are "born of the spirit." It would not appear thus, if men read the Word of God aright. To confound the *spirit birth* with *conversion*, is a fatal mistake, an egregious blunder. Still, how often do we hear men in speaking of those converted in revival meetings, where excitement runs high and wild, affirm that they are "born of the spirit." To show the fallacy of all such teaching, it is only necessary to bring out the plain teaching of the Word. Jesus says, "that which is born of spirit, is spirit." This settles the question, and puts it beyond all dispute, that while men are in the flesh, they are not "born of the spirit." "That which is born of flesh is flesh, and that which is born of spirit is spirit." As we have shown on previous pages when men are converted, and baptized into Christ, they are born of water, but not of spirit. But how will they be born of spirit? The answer to this question will cover the whole ground. In Rom. viii: 11, we read: "But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He

that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Do we see mortal bodies quickened by God's Spirit now-a-days? Nay, verily, Jesus has been raised from the dead, by the Spirit of the Father, and He is termed, "the first-born from the dead," but He is the only one of whom we have any knowledge who has been thus quickened, or "born of the Spirit."

To be born of the Spirit is to be deathless, and therefore, immortal. The nature of spirit is not known to men experimentally, nor can they know it thus, and be flesh, for the moment they become spirit, they cease to be flesh. Hence, says Paul, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv. But why this change? Because, says Paul, "flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." In view of Paul's teaching, as well as that of Jesus, it is absolutely impossible for flesh and blood men to be spirit.

The Saints have put off the old man of sin in the waters of immersion, so also will they put off, literally speaking, the old man of flesh, at the sounding of the "last trump." The one is a moral change, or change of character, termed the birth of water, the other is a physical change, effected by the all-quickening spirit of God. Men are not born of the spirit, therefore, until Jesus comes to raise the dead, and reward every man as his works shall be. The Gospel believer will at that time be clothed with his "house which is from heaven," and "mortality be swallowed up of life." We, therefore, regard the birth of the Spirit as synonymous with what Paul declares in 1 Cor. xv: 53; "For this corruptible must put on incorruption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." This great and glorious work will be consummated when the Lord comes from the heavens to raise the dead ones, and change the living, and not until then.

There are a few passages in which the word born occurs, as for example, 1 John iii: 9; and v: 18: from which some infer that men living in the flesh, have been born of the Spirit; but let it be remembered that the word born in these texts, is more correctly rendered begotten, and a harmony of Scripture teaching is the result. If any one will take the pains to examine this subject carefully, they can hardly fail to see that the word born, in the above passages is rendered incorrectly, and should be translated begotten. But suppose we admit that the original word is correctly rendered, even then the passages referred to would not teach that men—Gospel believers—are born of the spirit. So we do not see that anything is gained by contending for the word born. We have from the beginning advocated that men are "*born of water*," when, upon believing the Gospel, they are inducted into Christ by baptism. But to say they were "born of the spirit" then, is to ignore the plainest teachings of God's Book.

One more thought in connection with this subject, and we are through. Shall we be tangible and material beings when "born of the spirit," or shall we be invisible and immaterial? To talk of intangible, invisible, and immaterial beings, is to talk nonsense. There can be no such thing as real existence without materiality. Angels are spirits, and yet they are just as tangible as men. Jesus was "born of the spirit" when raised from the dead, still his body could be seen and handled, showing conclusively, that He was a real tangible being. We do not, however, affirm

that spirit beings are just like mortals in every respect, simply because both are real and tangible. The crucified Jesus, and the resurrected Christ, though resembling each other, were not in the qualities of their constitutions alike. One was mortal, the other immortal. The crucified Jesus was flesh, but the resurrected Jesus spirit. The difference between the Jesus standing at Pilate's bar, and the Jesus who was mistaken for the gardener, on the morn of His resurrection, is plain from all that is said about Him before and after His resurrection. The resurrected Jesus stood in the midst of His disciples when they were assembled in a room with the doors all closed for fear of the Jews. He could appear to them at any time and place, and then instantly vanish out of their sight. But while He was mortal, He did not do this, for the reason that He could not, being subject to the laws governing mortality. Mortal beings do not possess powers of locomotion and other qualities as did Jesus, subsequent to His resurrection. Jesus says, "the wind bloweth where it listeth, you hear the sound thereof, but cannot not tell from whence it cometh, or whither it goeth," so is every one "born of the spirit." If this language means anything, it certainly gives us to understand that one peculiarity of spirit-beings, is that they can move from place to place invisible, if they choose, to be like the wind, and like Christ after His resurrection. When Jesus stood in the midst of His disciples with the doors all closed, they saw and heard him, but they could not tell from whence He came, nor how; so also when He vanished out of their sight, they could not tell whither He went. So also angels come and go, and we know not from whence they come, or whither they depart. They have been seen, it is true, like mortals, walking upon the earth; but again, unlike mortals, riding upon the wings of the wind. We think this illustration of our Lord's very forcibly expresses the contrast between mortals and immortals, the creatures of flesh, and beings of spirit. But be this as it may, one thing is certain, that "those who shall be accounted worthy to attain that age, and the resurrection from the dead, shall be equal unto the angels, neither shall they die any more, being the children of the resurrection."

We cannot, however, leave the subject, without exhorting the reader to "strive to enter the straight gate and narrow way, for many shall strive to enter in, but shall not be able." There is but one way that leads to life. This being a narrow way, and the gate to its entrance being straight, how careful should we be, and how earnest to learn the truth, lest we travel the "broad way that leads to destruction." The narrow way is an unpopular one, and there are "few that walk therein." Bear this in mind, and you need not be deceived as to the right way. When you find yourself in the company of a multitude, you may be sure that you are wrong. But when you find a few, and only a few, "contending earnestly for the faith once delivered to the Saints," stirring up the wrath of adversaries on every side, you may be sure that you are among those who fear God, and love His truth.

Believing what we have written in the foregoing pages in outline, if not in detail, expresses the truth concerning the new, or spirit birth, we send it forth among men, hoping that it may arrest the attention of some, and enable them to see the Scripture teaching upon a subject, which in turn, will be the means of unfolding to the reader's mind much of which we have not time nor space to write. The great day of judgment is fast approaching, Jesus is standing at the door, and soon those who are His, will look Him in the face and become like Him. But before a sinner can do this, he must be born again—born of water and of spirit. He must be *begotten* by the Word of Truth, and be born of water by being immersed

into the name of Jesus Christ for the remission of sins. Walking thereafter in newness of life, he will be born of spirit at the coming of Jesus, and the resurrection of the dead. M.

## Words for the Household of Faith.

[SELECTED.]

### Some of the Characteristics of Love.

SEEING that brotherly love is so essential a thing to have in abounding manifestation, it would be well for us to make sure that we have the right kind. I am assuming that its essentiality is granted. But if anything more is necessary, turn to 1 Cor. xiii: 2, 3, where Paul says: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not love, I AM NOTHING; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love IT PROFITETH ME NOTHING." Ah! some among us might think such a one a superior brother—one who ought to be looked up to, and highly esteemed for his knowledge qualifications solely; but not so Paul. And he was not referring to these qualifications as *outside* the faith, but inside. He is supposing himself to have all these, and yet be nothing, if love is wanting. In another place he says, (Col. iii. 14), "ABOVE all these things put on LOVE, which is the BOND OF PERFECTNESS," so that however much knowledge we may possess of the purposes of God, as revealed in the Scriptures it will avail us nothing for salvation if this first fruit of the Spirit—love—be not manifested by us.

In this same chapter the Apostle details the characteristics of his love. "Love suffereth long, and is kind." Such is not a love proceeding from the flesh, for it is not natural for it to suffer long, nor to suffer at all, if by any means it can be averted. The world's patience is soon exhausted towards those who neglect or oppose its behests. Not so the Christian's; the love that is in him suffers long, for he is enjoined to "be patient toward all men," 1 Thess. v: 14. James says: "Take, my brethren, the Prophets, who have spoken in the name of the Lord, as an example of suffering, affliction, and of patience. Behold we count them happy which endure," chap. v: 7-11. This same Apostle says (chap. i: 3, 4), "that the trying of your faith worketh patience. But let patience have its perfect work, that ye may be perfect and entire, wanting nothing." What may be said to be "the perfect work" of patience? The master-piece of any workman is the most difficult part rightly performed. Now the most difficult work which patience has to do is that of "suffering wrongfully." "For what glory is it if when ye be buffeted for your faults, ye take it patiently? but if, when ye do well and suffer for it ye take it patiently, THIS IS ACCEPTABLE WITH GOD. FOR EVEN HEREUNTO WERE YE CALLED; BECAUSE CHRIST ALSO SUFFERED FOR US, leaving us an example that ye should follow in His steps." 1 Pet. ii: 19-21. Yes, brethren, we must lay it close to our hearts that it is a part of our calling to suffer patiently for well-doing; not once or twice, but always when such things happen to us. Without this our faith is deficient of one of its essential elements. But this patience, this long-suffering, must not be the patience of *bravado*, which may excite opposition and glory in enduring it; for it is also "kind." Yes, "love suffereth long, and is kind." There is no kindness in bravado.

We must "speak the truth in love." Tis true, Paul said, "some indeed preach Christ even of envy and strife; and some also of good will;" and rejoiced that "Christ was preached whether in pretence or in truth." But he did not commend such preaching, for he characterizes it as "not sincere," merely "pretence," Phil. i: 15-18. His exhortation is, "LET ALL YOUR THINGS BE DONE WITH LOVE," 1 Cor. xvi: 14. When he heard of the Colossian's "love in the Spirit," he says, "For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to His glorious power, UNTO all patience and long-suffering WITH JOYFULNESS," Col. i: 8-11. Here we have the true relationship of "knowledge" to its fruit, love, patient, long-suffering, brotherly love, and that too with "joyfulness!" It does not seem a joyful thing to suffer, far less to suffer *long and patiently!* Yet, if we are Christ's we must do so. Knowledge, however vast or profound, without such love growing out of it, is like a barren fig-tree, full of leaves it may be, but on which one may look in vain for fruit. Paul could say to Timothy, "thou hast fully known my \* \* \* long-suffering, love, and patience," 2 Tim. iii: 10. And he could testify concerning the Church of the Thessalonians, "that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your *patience and faith* in all your persecutions and tribulations that ye *endure*," 2 Thess. i: 3, 4. And to the Philadelphian Church the Lord said: "*Because* thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," Rev. iii: 10. It behooves us, therefore, to be "Philadelphians" (brethren lovers). Being called "Christadelphian" will avail nothing, if not also "Philadelphian." Those whom Christ will acknowledge as His "brethren" are those who *do* as well as *know* the will of His Father, Matt. xii: 50, Mark iii: 34, Luke viii: 21. It is His prerogative therefore to judge who among us *really do* the will of His Father. It does seem to me that in assuming such a title those doing it presume upon *that* prerogative and pre-judge themselves. "Be not high-minded, but fear." The first Christians were called, "the sect of the Nazarenes;" let us not be ashamed of the same title, which means the sect of "Him whose name is the branch from the root of David;" for there is faith in it, and our hope is in it.

But further, "Love envieth not." *Zeloi* here translated "envieth" comes from a root which signifies to *boil, seethe, bubble*; and the noun, *eager, rivalry, heat, passion*; the same word which we find anglicized *zeal*. Now it does seem a rather doubtful characteristic to be "zealous for the truth." For we see Paul says, "love is *not zealous*." Our service for the truth must be the earnest, calm, steady outcome of the love of God, His truth, and those who have it and which must be manifested also to those who have it not, and also to those who may oppose it. We must "be no brawlers, but gentle, shewing all meekness to all men," Titus iii: 2. However, we are required to be "zealous of good works," but zeal for such things does not lead us to jostle our brother or our neighbor. But this cannot be said of that *boiling, seething, bubbling zeal* which consists in that fleshly state of excitement called enthusiasm, which is ever boasting of what it was, and of what it does for the truth. No, "love vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her



own;" is not jealous of its honor, nor does it grumble if its worth or its labor is not fully appreciated; is not "desirous of vain-glory." If God be honored, and His truth promoted, it is content to wait for the honor which cometh from God only. "It is not easily provoked; thinketh no evil." Does not suspect every brother to be false who does not say amen to every thing it says. "Rejoiceth not in a wrong, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, *Love never faileth.*" Therefore, brethren, let every one of us do all in our power to "LET BROTHERLY LOVE CONTINUE."

[Communicated for the Herald.]

### Why Does not Jesus Come?

*To the Ecclesia of God scattered abroad:* Some of us, for the last twelve or fifteen years, have been advocating the near approach of Jesus. We said that we wanted Him to come, have prayed for Him to come, as well as sung of His coming, and often have I asked myself the question, why does He not come? The political world seems to be in the condition that the Prophets have foretold, and the professedly religious world seems to cry "peace and safety," while the very earth groans for deliverance. The Gospel seems to have completed its work among the Gentiles, and their cup of iniquity is full to the very brim; why does He not come, therefore? The reason which I would give, is, His people are not ready, and if our prayers had been answered, we should have been lost, and lost forever. His bride hath not made herself ready. She hath not yet put on her wedding garments, as she will have to do before He will receive her. She hath not yet come out of Babylon as He has commanded her to do. She has not yet arrayed herself "in linen, clean and white, which is the righteousness of Saints," for a bride He will have, whose garments are unspotted, and if she is not to be found among us, where is she to be found? We are the only people who talk of His soon coming, the only people who look for, and desire His coming, but are we ready? Let us ask ourselves the question, if the Angels should come to-night to gather His elect, are we ready to start at a moment's warning, or should we say, I have married a wife, therefore, have me excused; I have bought a drove of cattle, therefore, have me excused; I have bought a farm, and it is not yet paid for, have me excused; I have a large stock of goods unsold, I cannot go; I am a candidate for office, wait until after the election; I am holding office under Cæsar, and have taken an oath to faithfully discharge my duty, I cannot leave; I am summoned on a jury, and I cannot leave.

Now, brethren and sisters, do not pray for His coming till we get ready, and let us get ready. We must do it or lose the Kingdom. Shall we make the sacrifice we have made for naught, and miss Abraham's land? I hope not. Then come out from the world, with its politics, and its religion, for there is not Gospel truth nor faith enough in it to save one man or woman. Do not be concerned about the conversion of the world, or your neighbors, for they will not be converted to anything but "our religion, and our church." Their ears are dull of hearing, they will not hear you. They will not be saved only in their own way. They do not love Jesus. They do not want to see Him; they are His enemies, and will fight against Him when He establishes His Kingdom. They have never heard of our King David's

Son. Their King is reigning now. They are strangers to Abraham and his children, and the land deeded to them. Their Jerusalem is in ruins, never to be rebuilt. They want no better Kingdom than a fine Church with a finely dressed Doctor of Divinity in its pulpit. They are going to heaven when they die, in spite of men and demons, for their preachers tell them so, and they believe it. Then turn your attention to the called-out ones. Erect the true standard of Christian faith and practice as taught by Jesus and His Apostles. That, and that alone, will qualify us to be kings and priests in His Kingdom. Be not deceived, nor deceive others, for God cannot be mocked. Let "our religion," and its advocates, have the control of political governments, and fill the offices, and rob and plunder their treasuries, and fight their battles, for their time is but short. We are not of them, for the religion of Jesus is pure. God has called us out from among them, and we are under training and trial for rulership of a just and righteous government, with Jesus as the King. None but the pure in heart will be installed into office, or be intrusted with responsibilities of so noble a position as an officer under Jesus. If we have ground and oppressed the poor in this world, He will not trust us in the age to come, for it is His mission to help the poor, and save the children of the needy. If we have been spending our time and talents for the purpose of adding farm to farm, and field to field, and hoarding up treasures, we had better be getting rid of them as soon as possible, for He has "chosen the poor of this world, rich in faith," as heirs of His Kingdom, and not one promise has He given to the rich. More than that, the title to all your fine lands and possessions has been obtained by usurpation, wrong, rebellion, bloodshed and carnage, and is not worth one penny. The only legal title to any portion of this earth is in Abraham and Jesus, for God has deeded it to them, and recorded it in Heaven, and the time for them to claim their possession is near at hand. Jesus proposes that His brethren shall share with Him in the inheritance of the commonwealth of Israel, and we who claim to be instruments in the hands of God for the purpose of calling out a people from the Gentiles, have been compromising the truth of God with the religion of the age, for the sake of party and numbers, and to appear respectable in the sight of the world. In so doing, we have made many converts to our party and religion, but when the true faith and practice as taught by Jesus and His Apostles, is held up before them as the only way to possess the Kingdom, a faith and practice which stands opposed to all religion and churches of this age, they say it is a burden too heavy to be borne, who can stand it? Hence, the Gospel which Paul said was "God's power to salvation," is too strong, and too unpopular to be taught, it will wound the feelings of our neighbors, and they will never join our church, and we had better not teach it so plain as Jesus taught it. It will ruin our church, and many who have started with us will leave, and go back to the other churches.

Now, brethren and sisters, I have been hearing these arguments till my heart has become sick and faint, for I have long since learned that the conversion of the world is not the mission of God's people, but belongs to "our religion," and they can accomplish it by letting the world dictate the terms, which they are willing to do. If Jesus, in three and a half years' labor in person, accompanied with signs and miracles, which He daily demonstrated before the eyes of the pious and devoted religionists of His day, could only call out one hundred and twenty, (which one of our modern proselyters could do in one week) how can we expect to be more successful in converting men to that pure faith and practice which alone will save. I, for one, have promised the Lord, and the brethren,

that I will not dull the edge of the sword any more to gratify the whims and fancies of a time-serving religion, whose highest motive is pleasure and popularity, (and that in this world) who love the praise of men more than the praise of God. If we have such who have started with us, who cannot sacrifice their popularity, their attachments for a former church, their neighbors, their children, their money, their lands, their wives, their husbands, and their lives, they had better return to the flesh-pots of Egypt, for they will never see the Kingdom, because they are not worthy, says Jesus.

Seeing we are living in the midst of great political excitements, and men are drunk and boisterous, both in church and nation, and their banners are unfurled to the breeze with the names of their respective standard-bearers inscribed thereon, let us hoist ours with this inscription: "Jesus of Nazareth, the King of the Jews, of the family of Abraham, of the house of David, and of the tribe of Judah," and rally around this banner, letting Cæsar's alone. Our King has been elected (or selected) and anointed with the Spirit of the living God, and may be before the next President is installed into office, He may be crowned King in Zion, on the throne of His father David, ruling the nations with a rod of iron, and dashing them to pieces like a potter's vessel. Then "the bond question" will be amicably settled, and "the question of negro suffrage" be properly adjusted. The Southern States, yes, and Northern too, will then be reconstructed on a basis that will astonish Doctors of Divinity, and office-seekers. Are we ready to say, let it come, and come quickly? Amen.

ISAIAH HORNADY.

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## Sabbatarian Criticism.

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[Communicated for the Herald.]

### The Sabbath No. 3.

It is affirmed that the seventh day is called the "Sabbath of the Lord" in contradistinction to the annual Sabbaths, which are called "feast days," and days in which to do servile work.

The same distinction is given to the feasts and the annual Sabbaths; so there is no difference in this respect. Please read 2 Chron ii: 4. Solomon says: "Behold I build a house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shew-bread, and for the burnt offerings morning and evening, on the Sabbath, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

Observe, first, the feast days and the Sabbaths are called the feasts and the Sabbaths of the Lord our God. To separate this compound sentence, coupled together by the copulative conjunction, it would read, "The Sabbaths of the Lord our God, and the solemn feasts of the Lord our God." Thus, attaching as much sanctity, and giving as lofty a position to the annual Sabbaths, as is ever given to the weekly Sabbaths.

II. Burnt offerings, new moons and feast days, are associated with the Sabbaths of the Lord; thus demonstrating that there is no distinction, in this respect, between the annual and the weekly Sabbaths. Also, that the effort to rescue the seventh day Sabbath from Sabbaths (without limitation) which perished with meats, drinks, and new moons, (Col. ii: 14-17) is a signal failure.

III. "This is an ordinance for ever to Israel." Thus showing that

the Sabbaths of the Lord were an ordinance, just as much as the burnt offerings, new moons, and solemn feasts: and that, therefore, with all the ordinances it must have perished. Hence, all the efforts to show a distinction between the Sabbath of the Lord, and the ordinances, which it is admitted were done away, is not only labor lost, but in direct violation of Jehorah's word.

IV. Like the seventh day Sabbath, the annual Sabbaths were designed for no other people than Israel, and were designed to continue for their *alahm* or age.

V. The Sabbaths of the Lord were spoken of without any discrimination whatever; and are all associated with meats, and drinks, and carnal ordinances.

By reference to Lev. xxiii: we shall find the same indiscriminate association of the weekly Sabbath with the annual Sabbaths; and with the feast days, new moons, and all the meats, drinks, and ordinances of the Jewish system. All the Sabbaths, annual and weekly, are called feast days, and holy convocations, in which no servile work should be done. This evidence will be spread out before the reader just as soon as we shall have adduced the positive evidence of the abolition and non-binding force, in the present dispensation, of all Sabbaths and holy days. The Apostle Paul, when addressing the Church of God at Rome, composed of Jews and Gentiles, one class of whom observed sacred time, and the other did not—represents all days as being *alike*, or standing upon the same platform of equality. He also denies the right of one brother to judge another in this respect. He says, "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day *above* (more holy, Campbell) another; another esteemeth *very day alike*. Let every man be fully persuaded in his own mind. He that regardeth the day, regarded it unto the Lord; and he that regarded not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. xiv: 4-6. In reference to which please observe:

I. The issue is a plain one, it is as to whether *one day* shall be regarded as more holy than *another*. It is one day in contradistinction to any other day, not five days in contradistinction to three hundred and sixty. Every day, means every day in the week, month or year, in contrast with *any* day whatever to be observed as holy or sacred time. There is no avoiding this issue. It is *one day above any day*, or *one day as holy time*, or *no day as holy time*. Paul meets this issue fairly. He affirms that *every day*, in contrast with *one day*, is *alike*; and that whether a man observes one day above another, or every day alike, he is equally acceptable to God.

II. Such language, from an Apostle, who was writing for the very purpose of settling the dispute between Jewish and Gentile Christians, as to whether one day was more holy than another, cannot be reconciled with the idea of any Sabbath to be observed as sacred or holy time, in the Christian dispensation. If in one single text in his thirteen epistles, we could find a *precept* for the observance of one day more holy than another, or affixing any more sanctity to one day than another, or one warning against, or reproof for the violation of any Sabbath, or holy day, there might be some excuse for figuring away this plain and unequivocal language, or snatching from the vortex of destruction the seventh day Sabbath.

Supposing there should be a dispute among our brethren at Antioch, as to whether one day should be esteemed as being more holy than another, and I should use the very words of the Apostle Paul, in the foregoing quotation, would there be any difficulty in understanding my meaning? But it is affirmed that the association of meats and drinks with the holy days spoken of by Paul, demonstrates that he referred to the festival Sabbaths, and not to the Sabbaths of the Lord. To say nothing in regard to the impropriety of using the phrase, "every day," in contrast with *four* or *five* days out of three hundred and sixty-five, we will say, if we do not show that the seventh day Sabbath was a feast day, and associated with meats and drinks, just as much as the annual Sabbaths, we will admit that there may be an inference to warrant the discrimination which our Sabbatarian friends have made on this text. Nevertheless, Paul should not have left uninspired men to *infer* his meaning, especially as he was writing this epistle to settle forever the Sabbath question in the *ecclesia* of Christ. He certainly withheld some things which would have been for the good of us Gentiles, if he did so. But who in these last days is authorized to supply the elipsis inspired men have made? The Church at Colosse was troubled with Judaizers, who judged and condemned their Gentile brethren, because they did not observe their meats, and drinks, their new moons, or the Sabbaths. Paul wrote an epistle for the purpose of settling this vexed question. Hear him: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us; and took it out of the way, nailing it to the cross. Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." Col. ii: 14, 16. Please note carefully the following points to-wit:

I. The sixteenth verse is a conclusion deduced from the fourteenth verse. The hand-writing of ordinances having been nailed to the cross, and taken out of the way, the Apostle says: "Let no man, therefore, (for this reason) judge you in meats, drinks, holy days, new moons, or Sabbath days." Thus including in the hand-writing of ordinances, all the feasts, holy days, and Sabbath days, without limitation, distinction, or qualification. It was shown from 2 Chron. ii: 4, that the Sabbaths of the Lord (without distinction or limitation) are denominated an "*ordinance*." Thus, the seventh day Sabbath is included in the hand-writing of ordinances. If it shall be affirmed that the hand-writing of ordinances relates to what was written by the finger of Moses, in contradistinction to what was written by the finger of God, we would reply, that the ten commandments, including the fourth of course, were written by the finger of Moses. See Exod xxxiv: 27, 28. "And the Lord said unto Moses, write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." This language is too explicit to admit of controversy. And the tables upon which Moses wrote the ten commandments, contained the only copy the Jews ever had, except a transcript therefrom, which was written in a book.

II. The seventh day Sabbaths are included in the unlimited phrase, "the Sabbath days." Some may object for the reason that meats, drinks, new moons, and feast days are associated with those Sabbaths which Paul represents as having been done away in Christ. It is conceded, then, by Sabbatarians, that all the Sabbaths associated with meats, drinks, and new

moons, or all the festival Sabbaths, were abolished. As has been abundantly proved by 2 Chron. ii: 4, "the Sabbaths of the Lord" without distinction, or limitation, were associated with all the sacrifices, new moons and solemn feasts. According to Lev. xxiii, the weekly Sabbath is not only associated with meats, drinks, and moons, and carnal ordinances, but it is called in so many words, a feast day. "And the Lord spake unto Moses, saying, speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord, in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their season. In the fourteenth day of the first month, at even, is the Lord's passover, and on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord, seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." The same is repeated concerning all the feasts, and Sabbaths of rest are associated with them all. The seventh day Sabbaths are called the feasts of the Lord; hence, if any were festivals these were. These weekly Sabbaths, and those annual Sabbaths are all called feasts and holy convocations, in which no servile work should be done. We must, therefore, conclude that if all the festival Sabbaths have been abolished, the weekly Sabbath must have been abolished also.

III. All the Sabbaths having perished on the cross let no man, therefore, judge you in respect to holy days, and Sabbath days. Unless it can be shown, in some of Paul's writings, that he has exempted the seventh day Sabbath from the general destruction of all Sabbaths, so plainly taught in the foregoing Scripture, its friends must abandon it to its inevitable doom. If the foregoing testimony does not prove the abolition of the Sabbath, what language could be used to convey such an idea to the mind of man? Paul's language is calculated to deceive, if any Sabbath survived the death of Christ. God, by the mouth of Hosea, foretold the *cessation* of all the feast days, new moons, and Sabbaths. He says, "I will also cause all her (Israel's) mirth to cease, and her *Sabbaths*, and all her solemn feasts." Hosea ii: 11.

It is further objected that the seventh day was not against man, from the fact that it was "made for him." So were the feast days, and all the annual Sabbaths. Who were they made for, if not for man? No commandment has ever been more against man than the fourth. The Israelites never violated any other commandment more frequently. The regulations of it are so rigorous, that none at the present day who attempt to keep it according to the original law, succeed.

And lastly, it is objected that the seventh day Sabbath cannot be a shadow of the body of Christ. We answer, it would be as appropriate a shadow of the body of Christ, as the annual Sabbaths. All the Sabbaths were types of Christ, because they belonged to a typical system.

We have now noticed the principal arguments on both sides of the Sabbath question. And we presume all who have read our articles will concede to us candor and fairness in handling the arguments of our opponents. Nothing is ever gained by a misrepresentation of the arguments of those with whom we may differ. We would urge upon our Sabatarian friends, and in a special manner, those whose minds have been troubled with doubts in reference to their obligation to observe the seventh day, the importance of having at least one "thus saith the Lord" requir-

ing any man to observe a Sabbath in the present dispensation. We should have something more than inference to sustain a law whose violation shall hold the criminal amenable to the fearful penalty of death. But instead of one precept, requiring its observance, or one against the danger of its violation, or evidence of its obligation; no stronger, or more positive evidence can be given to prove the cessation of any of the sacrifices, ordinances, feasts, or Sabbaths of the Jews, than that which has been adduced to prove the cessation, and non-binding force of the seventh day Sabbath. We must either abandon the Bible as our only rule of faith and practice, or abandon the theory of the seventh day being obligatory in the Christian dispensation. No man can observe the Sabbath in this climate according to the law regulating its observance in Palestine. It may be affirmed that we can as easily observe the seventh as the first day. True, but we cannot observe either according to the original law. We may, perhaps, according to the new code of the Sabbatarians. We follow the example of the primitive Christians in meeting together upon the first day of the week. We observe that day, not as sacred time, but because it is the day sanctioned by civil law and custom.

We are required to be in subjection to the powers that be, as far as possible, without violating the law of Christ. We can, without any conscientious scruples, meet together as did the brethren at Troas, or as the people of God have done for eighteen hundred years, for the purpose of religious worship, and breaking of bread. Christians are commanded not to forsake the assembling of themselves together as the manner of some is, and in the absence of any precept for the observance of one day above another, we are left to the law of the land, and the example of Christians, as our only guide. No man has a right to ignore the claims of civil law, unless it requires a clear and palpable violation of the law of Christ; and he who shall do so, will violate some of the plainest precepts in the Christian constitution. We leave the subject with the reader, hoping the foregoing articles may be instrumental in opening the eyes of some whom we believe have imbibed a great error, and of preventing others from embracing this erroneous doctrine.

Yours, hoping to meet all in the Kingdom of God who shall be found obedient to all the commandments of Christ, J. M. STEPHENSON.

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## Miscellaneous.

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[SELECTED.]

### Every Man Finds his Level.

I want to say a few words to that brother who thinks he is not duly appreciated, that he is slighted, that he is not put forward as fast as he ought to be. From what I have observed of life, I have concluded that all such feelings are entirely unfounded, except in your own pride and imagination. Every man, woman, and child, is weighed in the balances and marked at their proper value by all with whom they associate. This is generally true from the school-boy up to the statesman. Go into a school and ask the children what they think of a certain boy or girl, and the majority will agree in their estimate of him or her. Go into a society and ask a score of persons what they think of such a neighbor, and they will all mark him at about the same price. Go into a Church and ask them what they think of such a brother or sister, and you will get a unanimous testimony about them. They are weighed and marked in every mind at

just what they are worth. They are not only marked, but others stand back and make way for them to fill any place which they are qualified to fill. They need not push themselves forward. Only let them keep quiet and attend to their own business, and their merit will sooner or later be found out.

Nothing could keep a Washington in the ranks as a private soldier, nor Lincoln as a rail-splitter, nor Webster as a petty lawyer. Every one instinctively bows to their merits and opens a way for them. Every thing naturally and easily finds its level. A cork cannot sink in water, nor lead swim. So the person who has the natural abilities to teach, to lead, or to rule, will find others ready and willing to be taught, led, and ruled, by him. A ball of lead would have a hard time trying to swim. So the man who desires to teach or to rule others, but has not the ability to do it, has a hard time of it.

Now, my brother, if you are troubled in this way, just set it down as a settled fact, that the trouble lies in yourself, your unfitness for what you desire. When you change, your friends will change their opinions of you. If you find it hard getting up higher than you are, set it down that you have found your level, and there rest contented. Remember Jesus' parable about taking seats at a feast, and go thou and do likewise.

[SELECTED.]

### Ancient Hebrew Cypher.

In the "Complete Analysis of the Bible," by Rev. N. West, is a brief sketch of each book, its authenticity, contents, scope, by whom written, etc. In speaking of the book of Jeremiah, the following interesting paragraph occurs:

"There are some peculiarities in his writings, of which the most curious are his use of a sort of secret writing, or cypher, called in Hebrew, 'Atbash,' which is a part of that secret learning of the Rabbins known as the Kabbala. This 'Atbash' consists in turning the Hebrew alphabet end for end, using the last letter instead of the first, the last but one instead of the second, and so on; as if in English we should put z, y, x, w, v, etc., instead of a, b, c, d, e, and should spell 'bad' by writing it yzw. Thus, in chap. xxv., 26, the word 'Sheshach' is unintelligible; but if, according to the Atbash, 'Babel' (*i. e.* Babylon) be substituted, a clear meaning appears. The same word, Sheshach, appears again, and can be treated in like manner, in chap. li, 41; and the words translated 'in the midst of them that rise up against me,' in the first verse of that chapter, if treated in the same way, become 'Chasdim,' *i. e.* Chaldees."

The above, to say the least, is an interesting idea, and may possibly throw some light on the word Sheshach, in the 25th of Jeremiah, which heretofore has been a somewhat difficult term to explain.

He who would not have more than he can do to-morrow, must do all he can to-day.

### DIED,

On the 16th instant, OLD FATHER HORNADY, of old age, in his eighty-sixth year. He was strong in the Abrahamic Faith, believing that Jesus will soon come and give him a portion of the land covenanted to Abraham and his children; hence, we "sorrow not, even as others which have no hope."

CLERMONT, Indiana.

I. HORNADY.



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

#### The Seed of the Woman.

FROM the day that Adam and Eve bade adieu to the beautiful garden of Eden, and passed over the threshold of the paradise of God, with their faces turned outward upon a world wherein they were destined to labor for their bread, there has been two contending parties upon earth's arena. These two parties cannot live together in peace, nor walk together in harmony, union is impossible, and compromise is out of the question. One or the other must gain the ascendancy before peace can come. For nearly six thousand years they have been at war, and are still contending for the mastery. One of these parties has often shouted victory, and as often waved its banners in triumph over the world. But as one of olden time hath said, "the triumph of the wicked is short." Ere the shouts of victory have scarcely died away, confusion and disaster has overtaken the enemies of God. Before going further, however, we will name the parties of which we speak, so that the reader may see them distinctly. They are styled the "seed of the woman" and the seed of the serpent. The one is that portion of Adam's race, who, inheriting the disposition of the old serpent, under the influence of sin, live after the flesh, gratifying their animal appetites, and fleshly lusts, and are very properly termed the serpent's offspring. The other is that class of persons who possess, in a greater or less degree, that disposition of mind manifested by the woman, under the influence of the law of God, and the exercise of faith, or confidence in His Word. Or, in other words, her seed are those who possess a mental and moral constitution susceptible of responding to moral law, and to the teachings of the Holy Spirit, thus enabling them to yield obedience to the law of God, and overcome their sinful lusts, and fleshly thinkings.

The seed of the serpent are fleshly in all their thoughts and imaginations, but the woman's seed, are spiritually minded, their minds having been enlightened and quickened by the *truth*, as it is in Jesus.

Cain and Abel, stand as fair representatives of the two seeds, verifying what the Deity had declared, "I will put enmity between thee and the woman, and between thy seed and her seed." Gen. iii: 15. Between these two brothers, an enmity existed, for the reason, that, though born of one mother, they nevertheless inherited different dispositions. They both came to the altar to worship, and both offered a sacrifice to God. But,

both were not respected alike as worshipers, nor were their offerings equally acceptable. Cain was rejected, and his offering brought no response of good pleasure from the Lord. But, seeing that it was different with his brother, his countenance fell, not with sorrow and contrition of heart for his sins, but with malice and rage, toward God. He hated his Maker, when he should only have been angry with himself for his folly, and repented of his sin. Meeting with his brother, whose offering had been accepted, his jealousy and rage moved him to commit murder. But why did Cain thus become angry with his brother? We answer, because his brother was righteous, and did that which was well-pleasing in the sight of the Lord. His offering was acceptable with God. But the Lord did not respect Cain, or his offering, for the reason that sin was at the door. "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And subject unto thee his desire, and thou shalt rule over him." Gen. iv: 7. Whatever Cain's sin may have been, it is evident that it involved his relation to Abel, who, figuratively speaking, was the Son of God, in that he lived after the Spirit, and in obedience to the law of life. By *faith*, Paul says, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts. Abel believed in God, and offered his sacrifice in faith. His offering being a lamb, without spot, the choice of his flock, very beautifully and expressively shadowed forth the Lamb of God, that taketh away the sin of the world. We do not, however, think that Abel's sacrifice was more excellent than Cain's on the ground, simply, that it was a lamb, while Cain's consisted of the fruit of the earth. The offering of a lamb, and the fat thereof, would not be acceptable from the hands of a sinner living after the flesh. Abel was righteous, and for this reason, God testified of his gifts. But Cain did not do well, sin was at his door, and, therefore, his offering was not respected. If he had done well, and walked obediently, his offering, as the Lord assured him, would have been accepted. Cain afterward met his brother, and talked with him. Enmity was already in his heart, and when he came to talk with his brother, his anger kindled into violence. Abel probably expostulated with him, and showed him the error of his way. If Abel had said nothing, and winked at the sin of his brother, passed it over in silence, he might, probably, have escaped a martyr's death. We say this because we know that in this day, nothing stirs up the wrath of the serpent's seed more than to show them how they have departed from the truth, and how they vainly worship God, by "teaching for doctrines the commandments of men." To show them that they blaspheme the name of Deity, and pervert the teachings of the Spirit, and are disobedient to His commands, brings out the serpent enmity in all its ancient hatred and violence. It is true they do not murder, and kill you outright, still they manifest a disposition of mind, which, if it does not the deed, wishes that it were done. Times are changed a little since those days when the woman's seed showed that "they loved not their lives unto death." The woman's seed in this day are comparatively a small number, and their influence upon community, though considerable, is nevertheless too weak to excite the enmity of the serpent to its full height.

The serpent's seed, has bruised the heel of him who was emphatically the seed of the woman, and has put to death thousands upon thousands of her other children, until there are scarcely any left to witness for truth in its native purity and simplicity. The seed of the serpent has gained the ascendancy over the earth, and though he hates and abhors the faithful, yet, their number being so few, their influence is not felt, nor

their light seen to the degree which will arouse the great enemy to deeds of violence and blood.

The children of God, however, manifest no feeling of rage and malice toward the serpent's seed. Abel treated his brother with the utmost kindness. "His desire was to him," and Cain, as the elder brother, would have been acknowledged as ruler, and first in honor and dignity of character, had he conducted himself worthily.

With the death of Abel, the seed of the woman ceased for a time to have any existence on the earth. Eve, the mother of all, seems to have understood this matter well, for when Seth was born, she said, "God hath appointed me *another seed* instead of Abel whom Cain, slew," Gen iv: 25. From this language it is evident, that she did not regard Cain as her seed. It is true, that Cain was literally her son by birth, but in character he was not, and accordingly she did not recognize him as her seed after the order of God. The transgression of law, or, in other words, sin, caused a difference to exist in the moral and spiritual complexion of her family. One class seemed to inherit and practice all the workings of sin in the flesh, while the other inherited all the moral and spiritual impressions which faith in the promises of God, and the knowledge of His law, produced upon the minds of the parents. These spiritual impressions, transmitted to the child, will, as it grows up to years of maturity, respond to the teachings of God's Spirit, much more readily than the other, whose every thought is inspired by the animal lusts of the old serpent.

Parents, whose minds are all aglow with the love of God, and devotion to His truth, will unquestionably transmit to their offspring, to a greater or less degree, their own spiritual impressions. Evidence of this is seen in the case of Isaac, Samuel the Prophet, and John the Baptist, who, from birth and childhood, exhibited the spiritual, as predominating over the animal propensities. If this principle of hereditary descent, like begetting like, was only recognized by men and women believing the Gospel in this day, as it was in olden time, we verily believe that children would grow up with tendencies to holiness of life, which, on gaining the ascendancy, could never be overcome.

But to cut short this digression, we come back again to the seed of the woman, re-appearing in the line of Seth. Of him, as a man, little is said, save that in his day, "men began to call themselves by the name of the Lord," or in other words, "the sons of God," in contradistinction to the serpent's seed, the descendants of Cain, who were styled "the sons of men." The history of Seth, and his posterity, though brief, is plainly, that with him began a new epoch in the world's history—the revival of the woman's seed, through whom God made a way unto men. The family of Cain, inheriting the disposition to have had truly become monsters in wickedness, and God should have a people who would stand up and observe His commandments. Hence, in the days of Seth, God had His witnesses. They called upon the name of the Lord. They knew the Lord, and delighted in observing His name. One of the members of this family, Enoch, the seventh from Adam, "walked with God, and He was not," Thus did the Lord show his approval of His faithful of their number, and not permitting him to taste one man since the days of Seth, had the pleasure of his own immediate descendants the same. His was an unexceptionable family. When the woman

bruise the serpent's head, and wield the scepter of power in triumph over the world, and fill the earth with the glory of God, we have no doubt that the family of Seth will form a conspicuous part in that vast company of the woman's glorified seed. They, with great numbers of the faithful and true, are sleeping in the dust, but they died not without hope, for one of their number prophesied, saying, "behold, the Lord cometh with ten thousand of His Saints, to execute judgment upon all." They, though living far back along the coast of time, believed that the Lord was coming to raise the dead, and execute judgment upon all, and to convince all ungodly sinners of their hard speeches, and blasphemous sayings, which they have in an ungodly manner spoken against the Lord. This, the great day of judgment, and of reward, these ancient servants of the Deity were not ignorant of. The faith once delivered to the Saints, and for which we are admonished to contend earnestly, is what they believed. Their knowledge of the faith is evident, from the fact, that they called upon the name of the Lord understandingly, and were accepted as His true worshippers, and transmitted to their posterity one of Enoch's prophecies concerning the Lord's coming, and the day of judgment. Here, then, in the birth of Seth, we have the resurrection of the woman's seed in large numbers, beautifully shadowing forth the resurrection of Christ, and the great numbers of believers, who, for a time, were God's faithful witnesses among men.

M.

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## Correspondence.

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"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."  
 Mar. iii: 16.

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### Extracts of Correspondence.

We are constantly receiving letters from our brethren in different localities, some of which, are of an encouraging character. There is reason to rejoice in view of the fact that so many truly appreciate the blessedness of believing and obeying the Gospel. Amidst the darkness of sectarianism, there shines a light of truth which we hope our brethren continue to hold up. Let us all study more and more how we can

in our daily lives the beauties and effects of our Faith and

able, to introduce a few extracts from letters  
 may be benefited by their perusal, and where  
 and it; where assistance is required, grant it;  
 rejoice with them.

see an extract from a letter received from Palmyra,

ful brethren around here, who are contending  
 would be glad to have some tracts on different sub-  
 their neighbors, but they are all too poor in this  
 able to take a religious paper, but I rejoice to  
 once delivered to the Saints. There is not one

of the few of our brethren here but would gladly take your paper, but they are not able. These are trying times to many at the South, especially the few who are endeavoring to walk the humble path through life that our meek and lowly Savior walked, taking up their cross and following Him, denying themselves of everything which is against God's will. Very faithfully, and affectionately, your brother in the truth, as it is in Jesus, for whom we look to come,

WILLIAM D. WRIGHT."

Any brother, or sister, who desires to send the HERALD, or a supply of useful tracts for distribution in that neighborhood, may forward their orders to us, and we will gladly fill them. Surely such appeals ought not to pass by unheeded.

Another faithful brother, writing from Lowell, Indiana, writes as follows:

"Brother, I have not been idle. I have done all that I could for the cause of truth. I know that I have not the ability and faculty that some have, who do nothing, or in a manner nothing. I only wish that I could do more for the cause of my Lord and Master, and His holy truth. Pray for me. May God bless us all, and enable us by His Word, to ever stand in the Faith, and battle for His cause and truth, is my heart's prayer.

"I told the neighbors here, that Brother Servis had promised to come, and many are anxiously waiting for him. I have not heard from him since the meeting in Chicago. Now, Brother Wilson, I want you to drop a note to Brother Moyer, or Stephenson, asking them to come here and hold some meetings, for I know, that if one, or both could come, that good will be the result. You can tell them where to find me, and if they can come, to leave Chicago in the morning, then they can meet the stage at Crown Point, and we will pay all expenses, and something besides. We will not refuse you, if you will accept this invitation. Give our respects to all in the Faith and Hope of life.

L. CLEM."

Either Brother Moyer, or Stephenson, if possible, ought to visit the point named, as we believe, from personal conversation with Brother Clem, that there is a good field for labor there.

Brother George Nellis, referring to the recent challenge to discuss the truth of mortal resurrectionism, writes:

"DEAR BROTHER WILSON: On opening the HERALD last Saturday night, I learned for the first time, that J. H. Dunn, of Hayfield, Pennsylvania, had challenged Brother J. M. Stephenson to debate the mortal resurrection question with him. I see Brother Stephenson has accepted the challenge. Good! I want to attend the debate. Will you be kind enough to keep me posted as to the time and place of discussion? I candidly believe Dunn to be in error on that question, and if he is, he ought to be convinced of it; and I know of no better way to do it, to his benefit, and that of mortal resurrectionists generally, than in debate with Brother J. M. Stephenson. Not that Brother Stephenson is the only man competent, for I believe that there are plenty of others that possess the ability in an eminent degree; but Dunn, (with whom I am well acquainted,) seems to be the mouth-piece, and exponent of the Bible, (after Dr. Thomas' interpretation of it,) in Hayfield, and as the Doctor, and some of the preaching advocates of his doctrines, have visited Hayfield, such as James Donaldson, of Detroit, and Dr. W. H. Reeves, of Springfield, Ohio, etc.

I fancy if he was defeated in a fair and honorable way, in such discussion, it would aid greatly in advancing the cause of truth."

We have no expectation of Dunn, or any one else, being chosen by the Christadelphians to meet Brother Stephenson on this point, as their strength lies in keeping quiet. Their views will not bear a public exhibition at the hands of an able exponent. If a debate should be agreed upon, however, we will give due notice of it, so that Brother Nellis can attend.

Sister Condell, an old lady of over seventy years, writes us once more, and we take the liberty of making the following extracts from her letter :

"It is lonely, indeed, to live in a place where there is no one to converse with on the things which make for our peace, only those who are opposed to the doctrine which we believe to be the truth. Such is my case; but in the midst of these discouragements, how much should we prize the Word of Life, which unfolds to our view the greatness, grandeur, and glory of its author—a glory which no mortal being is able to describe. The more we read, the more we stand amazed at its greatness. No wonder that the sweet Psalmist of Israel should say, 'Open thou mine eyes that I may behold wondrous things out of thy law,' and again, 'thy Word have I hid in my heart, that I might not sin against thee.' Professing Christians, that I have seen, do not read the Word of God but very little. Oh, how little do they consider how much they need it to arm and strengthen them against temptations, and them sins which so easily beset them. We should cling to the Word which is able to keep us from falling. The promises to all such are great. In the third chapter of Revelations we read 'because thou hast kept the Word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' Again, He says, 'Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.' May we never lose sight of these solemn and weighty admonitions. May we, as obedient children, look for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ.

"Dear Brothers, I have read your pamphlet with much pleasure, and I hope with much profit. You have truly given 'line upon line, and precept upon precept.' Your pieces are wisely chosen. One, in the last number, in particular, showing most beautifully, what should be the longing desire of the Christian—the coming of the Just One, and how it was, that this hope comforted and cheered the Saints of old, when, under trials, sufferings, and persecutions, even unto death, the glory that was soon to be revealed, took away the sting of death. So it should be with us, living in daily preparation, and longing for that glorious event. Dear Brothers, in the midst of your discouragements, for probably you have many, go on faithfully with your work, always bearing in mind that precious promise, that when the chief shepherd shall appear, you shall receive a crown of life which fadeth not away.

"You cannot tell, Brothers, how disappointed I have been, in not having some faithful man visit us, for the purpose of dispensing the Word of Life. I suppose many could have been got, but I wish one that will preach all the truth, and not a part only, for I think it does more harm than good. Now, Brother Wilson, I would take it as a great favor if you would dilligently look about, and send us a good man, one who is talented, and can do justice to the Word of Life. You will please pardon me Brethren,

for urging you so much. Do all you can for us, and if good should be the result, you will have the pleasing reflection that you have done something for the honor and glory of Him whom it is your desire to serve. If you should succeed, please let us know through the HERALD, as soon as possible, as the weather will be getting more and more unfit for traveling. I suppose we may give up all hope of Brother Moyer ever coming to visit us. I would like one as able.

"Brother Wilson, is there a prospect of your excellent pamphlet being enlarged soon? If so, I hope the type may be enlarged also. I hope your readers will consider the importance of having it enlarged, and do all they possibly can towards it. Sacrifices should be made, if necessary, in order to publish wide such a faithful, uncompromising pamphlet."

Relative to some one visiting the locality where our sister resides, we are of the opinion that Brother Moyer is under promise to go there, and we doubt not, if his health permits, that he will fill the appointment.

As to our sister's question about the prospective enlargement of the HERALD next year, we scarcely know what to say. It has been our intention for some time past, to enlarge, if we met with sufficient encouragement to do so. As yet, we have not succeeded in getting a list of subscribers large enough to warrant the change being made. We expect, that at the end of the year, after pursuing a strictly economical course, paying not a cent for rent, or mailing this year's issue, and giving the entire labor of self and Brother Moyer, both editorially, and in a business capacity, we shall have to foot a bill of printing expenses besides. We have said from the beginning, that if the brethren would give sufficient aid by subscriptions, to simply bear the actual expenses, we would claim nothing for our labors, although we devote much time to it, and we think we do not ask more of the brethren than they ought to perform. There are hundreds who are able to take from one to five copies each, who do not take it at all. It is simply neglect, we suppose. We do not claim much ability in the line of begging, and we cannot fill our columns continually with stirring appeals, as some do, but we find that the consequence is, no effort is made by others to give the support needed. All we can say is, in conclusion, that if *each subscriber* now on our list will secure one more, then the HERALD will be enlarged, and will surpass any other paper of the kind now published in the world, typographically speaking, at least. Will the brethren remember this, so that we may be spared the task of alluding to it again. Let each one make a personal effort, and not wait for his neighbor to do it, thinking that will suffice. The price will remain the same as now, if enlarged.

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LET the Saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; To execute vengeance upon the heathen, (nations) and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all His Saints. Praise ye the Lord.

## Words for the Household of Faith.

[Communication for the Herald.]  
Conference Report.

*The Northern Illinois, and Southern Wisconsin Annual Conference, which convened at Antioch, Ogle County, Illinois, September 11, 12, and 13, 1868.*

On Friday evening, September 13, a number of Brethren of the "One Faith," assembled at the above named place. After a social re-union, we listened to a lecture from Brother J. M. Stephenson, after which, we were invited to the homes of our brethren, where we shared of their hospitality.

On Saturday, we met at nine o'clock, and the day was devoted to business, and the investigation of several questions. This being the beginning of another Conference year, A. J. Eychaner, was appointed President, S. D. Fahrney, Secretary, and J. Moyer, P. B. Stouffer, and S. Nohe, a Committee of Arrangements. After consulting the brethren, the following questions were brought up for investigation:

I. What constitutes a Gospel Faith?

II. What is the most efficient means for the maintenance of our position as the body of Christ, and for the dissemination of the Gospel?

The questions were fraught with interest to all, and the investigation of them was listened to with attention.

The propriety of supporting an Evangelist was then discussed, after which, Brother J. M. Stephenson was chosen to act in that capacity, and it was agreed that each church should donate for his support whatever they could raise, by voluntary subscription, payable quarterly in advance.

In the evening, we again listened to a discourse from Brother Stephenson.

On Sunday morning, reports from the various churches represented, was in order. Those of Antioch, Franklin Grove, Dixon, Silver Creek, Payne's Point, Pink Creek, East and West Plum River, Lanark, and Crane's Grove, were reported. Twin Grove and Albany were not represented. Brethren from Chicago and South Northfield were present, and reported favorably of their respective congregations. Brother Reed gave a report of the church at Harvard, and Brother Stephenson gave a general report of his labors for the past year. The remainder of the day was devoted to preaching by H. V. Reed and Dr. Berrick. In the afternoon, the breaking of bread, and the partaking of the cup, in commemoration of our dying Lord, was participated in by about one hundred brethren and sisters, as near as we could ascertain.

On the whole, our meetings were well attended. Two additions were made by immersion. On Sunday, the house, and little grove around it, were thronged all day with people who manifested an interest to hear what was said. The cause of truth bids fair in this vicinity, and prospects are entertained of others becoming obedient to the Gospel.

Several resolutions were offered and approved.

I. That the HERALD OF THE COMING KINGDOM, published at Chicago, be made the organ of the Conference, and that we give it our patronage.

II. That the Conference recommend Brother A. J. Eychaner, to the Brethren everywhere as a man of character, and one in whom we can confide as a preacher of the Gospel.

III. That a vote of thanks be given to the Brethren at Antioch, for



their kindness and hospitality during the meeting. After which, the meeting adjourned to meet in December, (D. V.) at Baileyville, Ogle County, Illinois, of which due notice will be given in the HERALD.

A. J. EYCHNER, President.  
S. D. FAIRNEY, Secretary.

[SELECTED.]

### Simplicity in Language.

WE commend the following excellent advice to all writers and public speakers. Many might write and speak in an entertaining manner if they would only follow this advice, who now make complete failures because they try to be like some one else, or to do something beyond their capacity:

"Above all things don't part with your common sense when you write. You need not make an idiot of yourself, because you have a pen in your hand. Be simple, be honest, be unaffected in your speaking and writing. Never use a long word where a short one will do. Call things by their right names; never smother your thought with a cloud of phrases; let a spade be a spade, not a well-known oblong instrument of manual industry; let home be home, not a residence; a place be a place, not a locality. Write much as you would speak; speak as you think. With your inferiors speak no coarser than usual; with your superiors no finer. Be what you say, and say what you are. Avoid all oddity of expression. The wise man will so speak that no one may observe how he speaks. Above all, do not bore your company with an affectation of precision and accuracy. One of the worst nuisances is the talker who is always setting you right. If some one says 10,000 men were killed in some battle, do not tell him that it was only 9,970. Allow for a little latitude of statement in freedom of easy talk, and not be shocked with a certain degree of harmless embellishment, when no false impression is given or intended. Talk to please not yourself, but your neighbor; give him the refreshment of sitting by a cheerful, modest, sensible talker; one who is equally ready to give or to take; and who leaves his facts and his opinions on your memory; not the words in which they were uttered. Be a gentleman in openness of demeanor, in simplicity of language, in freedom from singularity. Show your good taste and good breeding in your speech and style, if not in the fashion of your dress or your knowledge of etiquette.

[SELECTED.]

### Hypocrisy.

THE most detestable of all hypocrites is the person who is all devotion and piety and smiles abroad, and cross and churlish and fretful at home. There are such among both men and women. Abroad they try to pass for Saints; at home they lay aside the mask, and act out the evil nature that is in them. The conduct of such persons is detestable. He who is polite to other women, and is neglectful of her whom he has solemnly vowed "to love, cherish and protect," richly merits all the domestic unhappiness from which he suffers.

The direction which Paul gives to the children of widows is equally applicable to all: "Let them learn first to show piety at home." Be courteous—especially with your own household. Study to make every one around you happy. Use kind words and gentle tones. Make all the

provision you can for their comfort. Teach your children, by example as well as by precept, to deny themselves for the good of others. Insist firmly upon the obedience of your children; but let it be in love. Would you know the measure of conjugal affection? You find it in the untold love which Christ felt for those for whom He suffered and died. "Husbands love your wives, even as Christ also loved the Church, and gave Himself for it."

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
John 5. "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore, many of them believed."—Acts xvii: 11, 12.

[SELECTED.]

### The Restoration of the Jews.

"Say unto them, thus saith the Lord: Behold, I will take the children of Israel from among the heathen, (nations,) whither they be gone, and will gather them on every side, and bring them into their own land."

THAT the scattered family of Jacob shall again be gathered, and nationally restored to the land of their fathers, is not very generally admitted. Some have no patience at all with such a theory, and sneeringly ask, what can be the object of such a restoration? What end is it to answer? What purpose can it subserve? But to all such methods of reasoning, it is enough to reply that our business is with the Word of God, and that if God has announced it as His purpose so to restore the Jewish nation, He certainly has adequate reasons to justify His purpose. No honest-hearted person will defer to the rectitude of Jehovah's doings. The only question is, whether God has said that He will restore the Jewish nation; for, if he has so said, no reasonings of ours can invalidate His promise, or throw uncertainty upon His Word. Whether we can foresee the objects to be subserved or not, there is not a "jot or tittle" of His revelation, which is not more reliable than all the whims or reasonings of all the wisest thinkers that ever lived.

Others tell us that the restoration of the Jewish nationality would be contrary to the spirit of the Gospel; that all such distinctions and differences as are implied in the re-establishment of that nation, have been superseded by the new covenant; that "the middle wall of partition" between Jews and Gentiles has been broken down in Christ; and that, therefore, we cannot hope for Israel's restoration. But what of that, if God has clearly declared that He will re-build Jerusalem, and the Jewish State? We dare not set aside the positive declarations of the Lord by human inferences. But it is not true, that the Gospel has abolished all national distinctions. The wall of partition has been broken down only so far that the offers of forgiveness, and eternal life, are now made equally to Jews and Gentiles, so that either may embrace them, and be numbered with God's redeemed ones. Receiving Christ as the Savior does not make Englishmen Americans, nor Frenchmen Greeks. These national distinctions still remain, however eminent may be our Saintship, and will, perhaps, remain forever. Converting a Jew to Christianity, will not make him a Gentile. And if there can be an English or American nationality without subverting the spirit and nature of the Gospel, there may also be a Jewish nationality equally exempt from all contravention of the

Christian economy. I can see no more difficulty in the one case than in the other.

Again, some say, if we admit that the Jews are to be restored as a nation, we must also admit that they will occupy an enviable place, and possess peculiar prerogatives which it would not be well for us to concede. But shall we bend, and modify the Word of God, to make it harmonize with our whims and jealousies? Are we to explain away the positive statements of revelation, because they disagree with our tastes, and conflict with our vanity and pride? Away with such unworthy feelings upon a subject like this! What if the Jews shall be put into the front ranks of the glorious Kingdom of the Son of David? If God sees fit to give them that place, will it not be right? They have not abused their original calling, any more than the Gentile church has abused the Gospel. The most illustrious of the Saints belonged to the Jewish race. The adorable Redeemer Himself was a Jew. "He took on Him the seed of Abraham." For more than two thousand years, the Hebrew people were nurtured as God's own favorites; and for all that time were the only people under heaven who worshipped the one living and true God. And had it not been for them, where would be the Bible in which we glory, or those glad promises of life through which we hope? Then why murmur, and seek to turn the point of Jehovah's prophecies, because, perchance, these descendants of Abraham, Isaac and Jacob, may yet be blessed for their fathers' sake, and be made to stand high in the millennial Kingdom? For my own part, I am heartily willing to acquiesce in any arrangements which the blessed Savior may make; and I will at the same time persist in holding as the truth of God, whatsoever I find clearly stated in His Holy Word, no matter where it may lead me.

And yet again, it is said that the New Testament is the key to the Old, and that the New Testament says nothing about the restoration of the Jews, and that, therefore, we are to seek for some other interpretation of those Old Testament predictions which seem to declare it. Now, I deny that the New Testament is silent on the subject, and will presently show to the contrary. But, if the Gospels and Epistles never once alluded to it, I would still deny the inference which the objector would have us draw from such a fact. The announcements of the Prophets are just as reliable and authoritative as those of the Apostles and Evangelists; and it is a mistake to suppose that, because we have the New Testament, we have nothing further to do with the Old. The one is no less the Word of God than the other. Each department of the Scripture, has its own peculiar importance, and was given to meet its own peculiar emergency. And if a thing asserted in one part, given for one purpose, is not reiterated with equal explicitness and fullness in a subsequent part, given more directly for another purpose, to conclude, therefrom, that what was first asserted, is no longer the divine intention, would be to treat the immutable Jehovah as a child. I know that the New Testament contains but little on the subject of Israel's restoration. But it has allusions to it, and encouraging allusions, which are enough to show that God's purpose in that direction still stands.

The first passage to which I refer you in the New Testament respecting the restoration of the Jewish race, is one uttered by the Savior Himself, where He says, "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*" Take a plain common-sense view of this passage, and what does it mean? The treading down of Jerusalem, can be nothing more nor less than the destruction and desolation of the Jewish people. And what is the cessation of this treading down of the

Jewish metropolis and State, but the restoration of the Jewish people? Who can make anything else out of it? Commentators have been wrangling and racking their wits for ages about what is to be understood by the fulfilling of the times of the Gentiles; but, if we recur to what has been developed in our preceding inquiries, who can have any difficulty with it? The fulfilling of the times of the Gentiles is simply the winding up of the affairs of the present Gentile church at Christ's second manifestation, the day of judgment to the Gentile nations and church, as Christ's first coming brought after it the day of judgment to the old Jewish nation and church. And when this day of judgment to the Gentiles comes, and the period is fulfilled when the present economy of Gentile ascendancy is to be closed, then the Savior says, Jerusalem shall be trodden down no longer; that is to say, it will be restored, and the nation whom it represents, and whose heart it was, is and ever shall be, shall again occupy its ancient place in more than its ancient grandeur.

A second New Testament passage on the subject is that which I have already quoted, where Paul says, "*All Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.*" This is generally understood as a *spiritual* salvation by conversion to Messiah. And a spiritual deliverance is certainly a prominent and controlling idea in the passage. It is expressly stated that one feature is the removal of ungodliness. But this interpretation by no means exhausts the passage. It has an appendix in the succeeding verse which throws much additional light and consequence upon the predicted deliverance. Paul says that this salvation is just what was included in God's ancient covenant with the Jewish fathers. "*All Israel shall be saved, for this is God's covenant unto them when He shall take away their sins.*" Now, if we can ascertain in full what that covenant is, we will have in full what this salvation and deliverance includes. We go back, then, to the Old Testament, where this covenant is repeatedly announced and recorded. We read the fifteenth chapter of Genesis. We there find, that, by sundry, miraculous manifestations, "*the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; the Kenites, and the Kenizites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebuzites.*" In the next chapter, we read again: "*God talked with him, saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations, (multitudes.) \* \* \* And I will establish my covenant between me and thee, and to thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and thy seed after thee THE LAND wherein thou art a stranger, (sojourner,) all the land of Canaan, for an everlasting possession; and I will be their God.*" To Isaac it was subsequently said, "*Sojourn in this land, for unto thee and unto thy seed will I give these countries, and I will perform the oath which I swore unto Abraham thy father.*" And so the dying Jacob testifies: "*God Almighty appeared unto me, and said unto me, Behold, I will \* \* \* give this land to thy seed after thee FOR AN EVERLASTING POSSESSION.*" Gen. xlviii.

And if any one supposes that this is not the covenant of which Paul speaks, then let us turn to what God calls "*a new covenant with the house of Israel,*" and see whether the same features are not included. We read the latter part of the thirty-first of Jeremiah. A glorious spiritual renewal is there promised. They shall know the Lord, and He will forgive their iniquity and remember their sin no more. But this is not all. The

language is as strong as words and imagery can make it. Jehovah points to the enduring orbs of immensity, and declares that "*the seed of Israel*" shall no more "*cease from being a nation before Him forever*" than the sun, moon and stars shall disappear from the universe. Nay, more: "Behold, the days come, saith the Lord, that *the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. It shall not be plucked up nor thrown down ANY MORE FOREVER.*" This prophecy cannot refer to the return from Babylon, for all were not then converted and pious; and since then their sin has been remembered, and their city rendered more awfully desolate than ever it was left by Assyrian kings. Nay, I take the broad ground, and no man can overturn it, that God's covenant to Abraham and his seed has never yet been even nearly fulfilled. Its great fullness is still matter of promise, to be verified hereafter, when Christ shall "come a second time unto salvation." That covenant charters to them *the land* from the river of Egypt, to the great river Euphrates, for their everlasting possession; which has never yet been made good. That covenant guarantees unto them a national existence and glory as lasting as the great orbs of heaven, which yet remains to be fulfilled. Wherever the terms of that covenant are given, from first to last, these are two of its prominent and immutable features. And if "all Israel is to be saved," according to that covenant, which Paul explicitly declares to be unchangeable—"without repentance"—it is demonstrated to an absolute certainty, that they will yet be gathered, and re-placed in that "goodly land and large" in which they dwelt when David controlled their triumphant armies, and Solomon and his court, were the admiration of the world.

A third reference to this subject in the New Testament, is contained in the first of Acts, where the disciples put to the Savior their last question: "*Lord, wilt thou at this time restore the Kingdom to Israel?*" What did they mean by that inquiry? Every preacher, commentator, and thoughtful Bible reader, will tell you that the Jews looked for the Messiah as a reigning prince. For many years they had been a dependent and oppressed people. In the period of the Savior's stay on earth, they were subjected to the dominion of the Cæsars. And their great hope was, that when Christ came, He would judge their oppressors, deliver them from their national dejection, and restore their state and Kingdom, to former independence and glory. The disciples shared in the common expectation. Hence, their despondency at His crucifixion, saying, "We trusted that it had been He which should have redeemed Israel." They felt their fond hopes crushed in the Savior's death. But as soon as He arose from the dead, and re-appeared among them, their old hopes revived, and they looked anew for the Messiah's deliverance of their nation. And this was the burden of their question as here presented. They wished to know if Christ was then about to effect the expected national redemption, and "restore the Kingdom to Israel." The question then arises, were their anticipations respecting this redemption right or wrong? I maintain that they were right. If they were not right, then I am at a loss to account for the fact that these anticipations retained their full force through three or four years of special daily instruction from the Savior Himself, and continued uppermost in their minds to the very last moment of Christ's stay upon earth. Then, again, if they were all this while cherishing erroneous expectations in this matter, would not the Savior have set them right, now that He was at the point of leaving them until His final "coming and Kingdom?" But to look at His answer. Not one word did He utter against the views implied in their question. All He said, was, "It is not for you to know the times and seasons which the

Father hath put in His own power." They did not ask Him whether He would restore the Kingdom to Israel; they took all that as settled; and the Savior answered them upon the same assumption. They simply wished to know whether that was *the time*, and the answer was, that they were not to know the time. As regards everything but the time, the reply leaves it just as it was apprehended by the inquirers. And, taking the circumstances, and all together, it is to me perfectly conclusive, that it is the divine intention to "restore the Kingdom to Israel," in the exact sense in which the disciples expected it; and the blessed Savior, in His last words, meant to throw His solemn sanction upon the hope of Israel's restoration. I have no interest in forcing or perverting the Scriptures from their plain and obvious meaning, and if I did not solemnly believe what I here state, I would not utter it.

A fourth allusion which the New Testament contains upon this subject, is in the fifteenth of Acts, where James says, "Simon hath declared how God at first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the Prophets, as it is written, *after this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord.*"

Two things are to be specially noted. The first is the object of the present dispensation; which is, *to take out of the Gentiles a people for God's name*. There is nothing in the Scriptures to warrant the hope that the world is to be converted before Christ comes the second time. The whole object of the present economy is to take out from among men a people for the Lord. This is here pointedly declared. But James goes further.

He assures us that it is the purpose of God, as announced by the Prophets, to return after the object of this dispensation has been attained, and then to "build again the tabernacle of David which is fallen down." And, in order to understand what is meant by this rebuilding of David's tabernacle, we need only revert to the original prophecy in the ninth of Amos, which treats of Israel's dispersion for their sins, and their redemption in the latter days, "that they may possess the remnant of Edom, and of all the Gentiles, and be pulled out of their land no more." Surely the matter is as plain as words can make it, that, at the end of this dispensation, Christ will come and restore the scattered Jews to their own land, and reign over the house of Jacob forever, upon the throne of his father David.

There are still other allusions to this subject in the New Testament; but I have not the time to give them now. It is more especially in the Old Testament that we are to seek the amplest details of Israel's hopes. That is peculiarly the Gospel of the Jews. The prophecies there on record respecting the conversion and restoration of Jacob's seed, may well be pronounced by Bishop Newton to be innumerable. There is hardly a chapter from Psalms to Malachi, which does not in some way bear upon it. To give all, we would have to recite about half of all that the Prophets have written.

Let me refer you to a few specimens.

Look at the text and its contiguous parts: "Thus saith the Lord: Behold, I will take the children of Israel from among the Gentiles, whither they be gone, and will gather them on every side, and bring them into their own land." What could be plainer than this? It is useless to say that it refers to the deliverance from Babylon; for this prediction relates to "the whole house of Israel," whilst only parts of Judah and Benjamin ever returned from the Babylonian captivity. The restoration here predicted,

is to be attended with the everlasting re-union of the two wings of the great Israelitish schism, so that they shall "not be divided into two kingdoms any more at all;" which to this day has not taken place. This restoration is to be perpetual, "*forever*;" the restoration from Babylon was only temporary. This restoration is to be attended with the ultimate entire conversion of the whole nation, and an everlasting release from all their filthiness and sins; but they have involved themselves deeper in crime since they came back from Babylon than before, and even murdered the Messiah.

Neither will it answer to say, that the restoration here predicted, is to be understood *spiritually*, as referring to the final conversion of the Jewish people, and their incorporation into the Christian Church. The Church is no more *their* land, than it is the land of Gentile believers. The prophecy sets forth their spiritual renovation in words sufficiently plain to need no further spiritualizing; thus leaving us to infer that the other particulars are to be understood in the same plain and obvious sense. The prophecy also contains a promise of the multiplication of man *and* *beast*, which certainly cannot apply to the Church, unless our sanctuaries are yet to be filled with the brute creation. The same prophecy promises to Israel their old estates—"I will settle them after their old estates"—which, whether taken in a spiritual or literal sense, necessarily implies their restoration to a condition of isolation and distinctness from all other orders or races of men. But this is not all. If the re-gathering, and restoration of the Jewish people into their own land, is to be understood *spiritually*, then their deportation from that land, and dispersion, must be understood *spiritually* too. The one must correspond to the other. The same prediction contains both sides, in the same strain of discourse; and the promise of the restoration is founded on the predicate of their previous dispersion. Hence, if the one is *spiritual*, the other is equally *spiritual*; and if the one is *literal* and outward, so also must the other be. God Himself, speaking upon this very subject, has settled this point forever. "It shall come to pass, that LIKE AS I have watched over them to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord." Jer. xxxi: 2. Here, then, I take my stand with unflinching firmness, and upon the immutable basis of God's own Word, demand of you either to show that the spoiling was only *spiritual*, or else admit that their restoration is to be *national* and *literal*. If Titus only took the church, and not the *literal* city, if he only cast the Jews out of the Church, and did not kill them, or carry them away captives, if he did not devastate and depopulate Palestine, but only intercepted God's *spiritual* blessings, by desolating the ways to eternal life—*then*, but *only* then, can this promised re-gathering of Israel into their own land be interpreted so as to preclude their *national* restoration. "I will gather them," saith God, "and bring them into their own land."

The same *literal* restoration of the exiled descendants of Jacob, is foretold by Moses, in his farewell address to that people. We there have a graphic delineation of the whole history of Israel up to the present, and still future times. Moses there foretells a sore and wide dispersion; but he predicts, with equal explicitness, a final and complete recovery from it. "The Lord thy God will turn thy captivity, and have compassion upon thee, and will gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God fetch thee; and the Lord thy God will bring thee into THE LAND WHICH THY FATHERS' POSSESSED, AND

THOU SHALT POSSESS IT; and He will multiply thee above thy fathers." Deut. xxx. Never, to this day, has there occurred to Israel such a deliverance, from such a dispersion. And the idea that this prediction is to be fulfilled by the simple incorporation of the Jews into the existing church is worse than ridiculous. They are, therefore, to be restored.

TO BE CONTINUED.

[Communicated for the Herald.]

### The Glory of the Lord.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Habakkuk ii: 14.

Permit me to lay before your readers my understanding of this prophecy, "The knowledge of the glory of the Lord." The Prophet Isaiah (iv: 5) says, "And the Lord will create upon every dwelling place of Mount Zion, (which is Jerusalem) and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence. v: 6. And there (or this fiery cloud) shall be a tabernacle (of the Lord) for a shadow in the day time from the heat, and for a place of refuge, and for a covert from the storm, and from rains." It will be like the visible presence of the great Shechinah, which was manifest to ancient Israel. See Exod. xl: 34, 38. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." In this case, the glory of the Lord filled the tabernacle so that Moses could not enter into the tent of the congregation. This same glory of the Lord will be spread out over the glorious city, the abode of Jesus Christ and His Saints at Jerusalem, which will be the "City of the great King." John the Revelator (xxi: 23) saw it in its full glory, when he said, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof, \* \* \* for there shall be no night there," i. e. in the city. Ezekiel says, (xlvi: 35) "And the name of the city from that day shall be, the Lord is there." And the knowledge of this glory of the Lord "shall cover the earth (or go to the ends of the earth) as the waters cover the sea." Isaiah says (lxvi: 18.) "It shall come that I will gather all nations and tongues; and they shall come and see my glory, and I will set a sign among them, and I will send those that escape of them unto the nations, \* \* \* to the isles afar off that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles."\* "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks;

\* We think the glory spoken of by the Prophet, in the reference made, is not the visible glory of God's presence, as in the case of the Shechinah, but that it refers to the glory He will acquire by reason of the great and miraculous overthrow of the nations and tongues who have gathered themselves against Jerusalem to battle. As the Prophet says in verse 15, "the Lord will come with fire, and with His chariots like a whirlwind, to send His anger with fury, and His rebuke with flames of fire, for by fire, and by His sword, will the Lord plead with all flesh, and the slain of the Lord shall be many." In this way He will acquire a military glory, if we may so term it, or a glory by reason of His great power, as manifested in conquering in such a speedy and signal manner the assembled armies of the nations. Such as "escape of them," having been eye witnesses of this great glory, will be sent unto the nations to declare His glory to them. W.



nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii: 3, 4.

Jerusalem will be the capital of the new earth, and the glory of God will be spread over the whole city, "every dwelling place in Mount Zion a cloud and smoke by day, and the shining of a flame of fire by night," which will remain there eternally. Your Brother, in search of truth,  
CASTLE CHURCHILL.

[Communicated for the Herald.]

### The Future of Nations.

THE national events transpiring upon the grand drama of earth's history point with unerring precision to that great central truth of Revelation, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The angry waves of the political sea may toss their surging billows against the adamantine rocks of prophetic truth, but "He hath measured the waters in the hollow of His hand, and meted out heaven with a span."

Alexander could climb the dizzy heights of ambition, and deck his haughty brow with the laurel wreath dipped in the blood of nations, but when he had filled the space assigned him by the King of kings, when there "were no more world's to conquer," he laid his crown aside, and fell before a greater than he.

Hannibal could cross the glorious heights of the Alpine summits and rival the mountain eagle in his own solitudes. He could storm the gates of the seven hilled city, and put her armies to flight; but the finger of Jehovah lay in his pathway, and he returned to his own city, and died a suicide.

Cyrus, the gallant Persian, although a worshipper of idols, was commissioned to execute the commands of God. "I have girded thee, though thou hast not known me," is the declaration of Jehovah, and the young commander was the instrument used to inflict a well-merited judgment.

He that ruleth in the armies of heaven, searches the secrets of men, and holds evenly the scales of justice over the nations. Infidel, and God-defying kings are the agents used to "work His sovereign will," and in their blind blasphemy, they rush madly on, to work out the grand historic scenes of prophecy; but when they have filled their narrow space in the great drama, they sink into the shades of dark oblivion. Of what avail then is the lofty throne, the jeweled scepter, the dazzling crown? They are but dust in the presence of that eye before which the angels bow.

It is pleasant to dwell upon the historic page, and cull there the rich treasures, and glowing revelations of antiquity; but a brighter view dawns upon our enraptured vision, and we turn with delight from the annals of the past, to revel on the golden heights of the future. Although between us and the bright vales of peace there floats the dark and crimson pall of tribulation, yet it is as easy to point by the clear light of prophecy to the future of nations, as to read the past by following the footsteps of Gibbon, Rollin, Goldsmith, and Josephus; and we may trace the future with a stronger faith, and deeper trust; for, instead of depending on a human historian, we can lean with unshaken confidence upon the declaration of Him who "looketh to the ends of the earth, and seeth under the whole heaven." As we stand at the very threshold of its prophetic bearings, and amid the great political earthquakes of the last days, the startling question rolls through the chaos of the present—what will be the

FUTURE of nations? Are they to be blotted out of existence when the Messiah comes, or are they to "remember and turn unto the Lord?" If we allow the holy oracles to decide this problem it is easy of solution, for "many nations shall come, and say, Come, let us go up to the mountain of the Lord, and the house of the God of Jacob, and he will teach us of His ways, and we will walk in His paths, for the law shall go forth from Zion, the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv. Then shall peace spread her white wings over the hallowed dominions of the Son of God, and the olive branch shall flourish where only the laurel of war has raised its head; "For thus saith the Lord of hosts, \* \* \* I will gather *all nations*, and tongues, and they shall come, and see my glory, and I will set a sign among them, and I will send those that escape of them to the nations, \* \* \* to the isles afar off, that have not heard my fame, nor seen my glory, and they shall declare my glory among the Gentiles." Isa. lxvi: 15-24. A new era will soon roll in upon an astonished world, for the "Desire of Nations" will make His advent, and sway His sceptre over the green vales of earth, and "He shall be governor among the nations," for He is "King of kings." Crowned heads shall bow at His feet, "Yea, *all kings shall fall down before Him*, all nations shall serve Him." Psa. lxxii: 11. "All nations whom thou hast made shall come and worship before thee, Oh, Lord, and shall glorify thy name." Psa. lxxxvi: 9.

But why multiply passages? Is not *one* "thus saith the Lord," proof enough for man? Mortals! standing on the very brink of the coming judgment, *dare* you disregard these testimonies? Those who *reject* the truths of revelation, are to be "destroyed by the breath of His mouth, and the brightness of His coming." Let us, then, strive to be led into "all truth." Shall a fear of man deter us from believing the declarations of Jehovah? Oh! shall we lean upon an arm of flesh? or pander to the wishes of man?

"E'en while the judgment hour lots drop,  
God's lightnings on the towers of wrong."

When the budding fig-tree of prophetic fulfilment is pointing to the glory of Eden restored, let us prepare to inherit the splendor of a long Millennial summer, under the reign of Prince Immanuel, with an *eternity* of glory beyond.

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To be thankful to God, is not to say, "God be praised," or "God be thanked;" but to remember what He desires, and execute what He commands. To be thankful to God is certainly to love Him, and to love Him is to keep His commandments; so saith our Savior, "If ye love me, keep my commandments."

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PRaise ye the Lord; for it is good to sing praises unto our God, for it is pleasant, and praise is comely. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

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Nothing is more amiable than true modesty, and nothing more contemptible than that which is false; the one guards virtue, the other betrays it.

## Miscellaneous.

[SELECTED.]

### Infidelity Spreading.

THAT infidelity is rapidly spreading on both continents is very apparent to any careful observer, and we see nothing to check its progress but the very truths for the belief of which some of us are called "infidels." Satan has always tried to sanctify error, and cause it to be honored among men, and to brand the truth with the title of "infidelity." Let us not be sneered or ridiculed away from the good old way, but hold fast to the Faith once delivered to the Saints. The following from an earnest and able writer in one of our exchanges, says:

"A distinguished American preacher, lately returned from Europe, has given an account of what he saw and heard. He gives us to understand in his work, 'Impressions of Europe,' that the science and philosophy, the intelligence and the political tendencies of the people of Germany are all leaning against 'evangelicism' as maintained in the Protestant Church. He makes the painful statement that the universities, as a rule, are favoring the secular and non-religious view and feeling, and after referring to a report that one of the most venerable and popular of the professors had openly boasted of his atheism, and that few scholarly men, not tied to official necessities, have the courage to treat miracles with the least respect, and some other things looking in the same direction, he inquires: 'Is it possible for Christianity as an institution or a religion to survive the prevalence of opinions so radically destructive as this?' This is a question so serious in its import that it is worthy of a thoughtful and serious answer. The contest undoubtedly is great, and the aspect the sky is stormy."

[Communicated for the Herald.]

### Something New.

EDITORS HERALD: Please bear with me a few moments, while I narrate a little folly. A few weeks ago, after I had spoken on baptism, its subjects, action, and design, and given privilege for remarks, an old neighbor, a clergyman, got up, and called for an exposition of 1 Pet. iii: 19, "By which also He went and preached unto the spirits in prison." He thought this preaching was done to the spirits of dead men, while Christ was dead, in proof of which, he adduced, 1 Pet. iv: 6: "for this cause was the Gospel preached to them that are dead." Therefore, the doctrine of unconsciousness in death could not be true. I asked him if the preaching was done to the immortal soul? He said, yes; I then asked him if *it* (the soul) was dead, he said no. Consequently, the soul was not the subject of preaching, for it was to *the dead*. I then showed his notion to be second rate Roman Catholicism, and then gave the facts, as I understood them, touching these quotations.

I then called for his arguments for sprinkling babies, (knowing that he believed in it). He at first declined, but being urged, he got up and said he would talk a little. "The Lord" said he, "has made known to me my days, being seventy-four years, eleven months, and twenty days,"

and his argument for sprinkling was, "the Lord has given me one son, and called him out to the ministry, he being sprinkled, and he has promised me another son, being yet unborn, and he is to go out to labor in the ministry, being sprinkled also, therefore, sprinkling is right, and I am satisfied, and willing to risk it." Now we ask our Pedo Baptist friends, will you adopt the new argument, or will you blush, and cast your traditions to the moles and the bats, and receive the engrafted Word, which is able to save your souls?

THOMAS E. ADAMS.

[SELECTED.]

### Abyssinia.

THE term Abyssinia, is of comparatively modern coinage. It has been known to the sacred writers as *Cush*, or Ethiopia, *Sheba*, or Saba. The natives call their land *Abesh*, or, aspirated, *Habesh*, which western philologists have spun out into Abyssinia. This *Abesh*, or *Habesh*, I consider to be the Ethiopic reading of the Hebrew word *Sheba*—perhaps, more properly the Hebrew reading of the Ethiopic word *Abesh*. I need only state that the Hebrew language reads from right to left, and the Ethiopic, the reverse way, to be understood.

That country was evidently known in Palestine, in the days of Solomon, by the circumstance of the visit which the Queen of Sheba paid to Jerusalem, during the reign of the sage King of Israel. Abyssinia was also known to the Hebrews as "the land beyond the rivers of *Cush*." Thus Isaiah apostrophized it:

"Ho! Land of the winged Tsaltsal,  
Which is beyond the rivers of *Cush*!"

Our translators, who have too frequently, and too implicitly followed ancient unoriginal paraphrasts, have adopted a certain ancient rendering of the original words of the first clause of Isaiah xviii: 1, namely, "The land shadowing with wings." Many unripe biblical expositors and critics have labored to prove that "shadowing with wings" meant "covered with sails." Having taken that for granted, the next step, by a characteristic short cut, was the assumption that "the land shadowing with wings" meant sea-girt and wooden-walled England. The schools of modern prophets never stop to consider that, supposing the original words are correctly rendered, "the land shadowing with wings," and supposing that the inspired bard used the poetic phrase to describe a great maritime nation, how can England be extorted from the Prophet's topography, "beyond the rivers of Ethiopia?" The fact is, the first clause of Isa. xviii: 1, should have been rendered:

"Ho! Land of the winged Tsaltsal."

The *Tsalsal*, or *Tsalsalya*, the Ethiopian term, is an insect which is indigenous to some parts of Abyssinia, and at a certain time of the year is the dread and fear of man and beast. In a former chapter (vii: 18, 19) the same Prophet threatened, in the name of the Almighty, to use that insect as a scourge, "And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, \* \* \* and they shall come, and shall rest all of them, in the desolate valleys, etc. The inspired bard had evidently, as was his wont, apostrophized Abyssinia, by its peculiar feature:

"Ho! Land of the winged Tsaltsal,  
Which is beyond the rivers of *Cush*!"

In other words, "Ho! land of that fly which is in the uttermost parts of

the river of Egypt." No doubt the insect *Tsetse* Dr. Livingston speaks of belongs to the same species.

Abyssinia is the burden of the eighteenth chapter of Isaiah. A glance at its import, as well as that of other predictions, plainly reveals that Abyssinia has yet to play a very important part in the drama of the world's history.

The Queen of Sheba, who came to hear the wisdom of Solomon, is known in Abyssinian legendary lore by the name of Mangueda. She is said to have brought away with her, on quitting Jerusalem, a large number of Hebrew retainers, representatives of all the tribes of the children of Jacob. Also a priest, Azarias by name, son of the High Priest Zadok; also a copy of the Law of Moses. Hence, the religions which prevailed in Abyssinia prior to the introduction of Christianity, were Mosaism, and a species of Judaized Paganism. The former was tenaciously held by the imported Israelites, the latter by the natives, by way of compromise with their own mythology.

The Abyssinians, or Ethiopians, embraced Christianity in an early century after its promulgation. As early as the fourth century they had a translation of the Holy Scriptures in the Ethiopic language; and *The Faith* appears to have flourished amongst them for several hundred years. Their *literati* spent much of their time in translating some of the most important works of the Hebrew and Greek Fathers into Ethiopic. I may here mention the recent discovery of a very important work, in an Ethiopic translation, the original of which for a long time, had been lost to the Church. The Book of *Jubilees*, a production of the first century B. C., existed for a long time in Hebrew and in Greek. It had been frequently quoted and cited by the primitive Rabbins, and the early Christian Fathers. In the adverse vicissitudes which befel the Church and the synagogue in the early A. D. centuries, both versions have been lost. About twenty years ago, however, Dr. Krapf discovered an ancient translation in the Ethiopic language, in Abyssinia, of the long-lost and long-sought-for *Liber Jubilaeorum*; and a precious boon it proves to Biblical critics and writers on Jewish history. Some of its contents—notwithstanding the large amount of legend and fable with which it is interspersed—throw considerable light on certain apparently obscure passages in the books of Genesis and Exodus.

The Abyssinian Church seemed to be, for a long time, proof against the deluge of Mohammedanism by which other African churches were submerged and extinguished. The Abyssinian Christians of that olden time looked forward with glowing faith to the period when Christianity should be the religion of the globe. Amongst the many prophetic legends of that land, there is one to the effect that, when a King of the name of Theodorus, shall sit upon the throne of Abyssinia, he shall subjugate all nations to his sway, and then Christianity shall be the creed of the world. Taking THEODORE'S according to the interpretation thereof, namely, God's GIFT, the prophetic legend is simply a truism. The King of kings, the Crowned Redeemer is, and will be, the Gift of God; and when He shall come to take the Kingdom, Christianity will be the creed of the world.

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Look at your own bad passions, and you need not go into society to know mankind—for you have seen the world.

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ENVY is fixed only on merit, and, like sore eyes is offended with everything that is bright.

[SELECTED.]

## Plain It a Little More.

The "Congregationalist," contains the following story: A good minister had long preached to a congregation of average culture with little apparent good result. Thinking the matter over, one Saturday morning, after he had finished writing his weekly sermon, the thought occurred to him to go down stairs and read it to his pious, simple-hearted domestic. "Perhaps," said he, "I shoot too high." Calling her from her work, he read a few sentences, selected as containing the clearest announcement of the truth which the sermon was intended to convey, and asked her, "Do you understand that?" "No, sir," was her reply. He then extemporized the same idea in simple language, and asked her again, "Do you understand that?" "A little," was her answer—kindling with an interest which proved the truth of her words—"but please sir, *plain it a little more.*" Once more he expounded his original thought, in the lucidest manner and with the fewest and shortest words he could think of, when she exclaimed with great delight—"I see it all now, sir, and I like it very much." "He went up stairs re-wrote his discourse, as nearly as possible in the same style which he had used in his experiment; and went to church next morning, almost trembling, lest his people would be disgusted with his preaching. To his amazement, the very first sentences seemed to awaken a listening such as he had never before been able to secure. And, as he went on, he could see one eye after another moistening, until almost his whole congregation were visibly touched as he had never seen them before; and as the result of that service, more than one came to him to inquire: "What must I do?" The effect upon his own mind was such that he changed his style of preaching, from that time, thoroughly, declaring that as for him—let others do what they may—he would speak so as to be *understood by all* whom it was his duty to address.

[SELECTED.]

## Who are Methodists?

SOME time last spring, Joseph Chapman, a superannuated Methodist preacher, had published in the "Northern Christian Advocate" an article on the "Kingdom of Christ," showing that it would be a *literal* Kingdom on earth, as virtually as was David's Kingdom of old. Shortly after it was followed by an article from the pen of a cotemporary brother Methodist, stating that Bro. Chapman sometimes occupied his pulpit, and, as both were Methodist ministers, and both sometimes preached to the same congregation, they ought as much as possible to preach in unison with each other.

But how does he try to get them in "unison" with each other? By taking the "Word of God," and reasoning together? By no means. He takes up his "commentaries," and shows from them that "Methodist standard authors," such as Clark, Wesley, Wheaton, and others, did not believe such a doctrine; and, therefore, if a man preaches it "*he cannot be a Methodist!*" So you discover that if God's Word teaches anything contrary to the teachings of these wise men, in order to be a Methodist the "Word" must be thrown aside, and we must cling to the teachings of "standard" authority!

All this is the result of being bound by a creed. If an individual must believe what all "Methodist commentators" have written, in order

to be a Methodist, I pity them. Dr. Clark, on Eccl. iii: 19-21, says: "Solomon most evidently makes an essential difference between the human soul and that of brutes. Both have souls, but of different natures; the soul of man was made for God, and to God it shall return; God is its portion; and, when a holy soul leaves the body, it goes to *Paradise*. The soul of the beast was made to derive its happiness from this lower world. Beasts shall have a resurrection, and have an endless enjoyment in a new earth." *Clarke's Com.*, vol. 3, p. 581.

Here Dr. Clarke, not only teaches that brutes have souls, but also that they are to have a resurrection to endless life. Must an individual believe that in order to be a Methodist?

Again, Dr. C. says, "the first death consists in the separation of the soul from the body." *Com.* vol. 6 p. 1004. Now as he admits, and teaches, that beasts have souls as well as men; and as Solomon says, "As the one dieth, so dieth the other;" if death means a separation of the soul from the body, the Dr. must have held to the separate existence of the souls of beasts, as well as that of men? And, as it is contended that "the soul perpetuates the conscious identity of the dead;" and as Solomon declares, "All go to one place;" it legitimately follows that if the souls of men on leaving the body go immediately to *Paradise*, the souls of beasts must follow suit.

This is not making men like beasts, but making beasts like men.

### Life's Changes.

LIFE, which is brief at best, is nevertheless full of changes. We lay our plans, perhaps, for years to come, when, suddenly, some link in the chain is broken, and our plans are disarranged. The true Christian, who has an eye single to the glory of God, meets with many such changes, because he is compelled to make all temporal matters bend to the one great object of life, viz: "seeking first, the Kingdom of God and His righteousness." In pursuing such a course, he meets with many obstacles, and is compelled to make many sacrifices which he otherwise might avoid.

It may not be known to all of our readers, that ever since we took charge of the publication of the HERALD, we have been compelled to do double duty. On this account, we have not been able to give as much attention to our Editorial, and other labors as we could wish. Consequently, many have, perhaps, been disappointed, in not receiving that attention to their correspondence, which was really due to them; but we assure all such, that it has not arisen so much from neglect, as from inability, owing to lack of opportunity.

For eight years we have been connected with the office of the "Evening Journal," of Chicago, but resolved a year ago to resign our position, so as to enable us to better attend to other duties. This step we have at last taken, as the following extract from one of the issues of that paper will show.

"TESTIMONIAL.—The proprietor and employes of THE JOURNAL office yesterday presented to Mr. Thomas Wilson, who, as cashier and business manager, has been connected with the establishment for eight years past, a valuable gold watch and a gold-headed cane, as a tribute of respect in which he is held by them. The watch is one of the finest of the Elgin manufacture, and was purchased and inscribed at the popular jewelry establishment of Giles Brothers & Company, 142 Lake street. The inscription on the watch is: 'Thomas Wilson—parting testimonial from friends in the office of THE CHICAGO EVENING JOURNAL—October 1, 1863.'

"Mr. Wilson has resigned his position as business manager, in order to give his entire time to his own personal business. Those connected with THE JOURNAL office, who respect

him for his many honorable and gentlemanly qualities, sincerely regret his determination and wish him ample prosperity in the future."

Speaking of life's changes, also reminds us of a line we received from our esteemed co-laborer and brother, George Moyer, saying that his mother has gone to sleep in Jesus. She was loved as a faithful child of God, one who walked in His ways, and meditated upon His precepts.

We know that our brother will not sorrow as one without hope, seeing that he feels confident that her name is enrolled in the Lamb's book of life. May the day not be far distant, when they shall meet each other again in the Kingdom of God, with all the redeemed of earth. W.

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[SELECTED]

### Signs of the Times.

THE "Church of England Quarterly Review" says: "We live in times when the Christian, the infidel, and the statesman, seem to agree in the expectation, that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosening, and the Church of God is beset on every side. All eyes are fixed with an eager gaze upon the coming future."

Lord Shaftesbury, at a recent meeting for promoting the interests of the Jew, said: "The signs of the times are really unparalleled and most wonderful. And I think it does not proceed from any spirit of fanaticism, if we say that we really believe they are tending to some final consummation."

An able English writer says; "I would earnestly entreat the unthinking world to ponder well the fact, that fulfilled and hourly fulfilling prophecy prove to demonstration, that the days of the apostate kingdoms of the earth are numbered—that the day of the Lord's vengeance, and the year of His redeemed are at hand."

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## Poetry.

[SELECTED.]

### NEVER GIVE UP.

Never give up, brother, never give up!

God has a blessing for those who work hard;  
Why should you murmur, and grumble, and fret,  
And envy the pleasures from which you're debarred?

Work like a man,  
Do the best you can;

This is the wisest and happiest plan.

Never give up, brother, never give up!

Though the future looks lowering, and gloomy and drear;  
Though the sun shine not now, yet it may very soon.

So keep up a brave heart, and tread down your fear;

Soon may come light,  
And all will be bright,

Only struggle and strive, and do what is right!

Never give up, brother, never give up!

Though your burden be heavy, and dark be your way,  
The bow in the clouds only comes with the rain,  
And when night is the deepest, then bursts forth the day;

Soon troubles will cease,  
And your sorrows decrease;

Only trust in the Lord, and then all will be peace.



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### Editorial.

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#### Trine-Immersion—What is It?

It is being put under water three times. What for? To baptize. Why is it that the people known as Dunkards, immerse their converts three times? Because they think the Scriptures teach it. Did John the Baptist immerse men three times in Jordan? No. There is not a passage in all the Record where it can be inferred that John practiced trine-immersion. Did Jesus practice trine-immersion? No. Were the Israelites, when baptized into Moses under the cloud and in the sea, immersed three times? No. In order to do this, it would have been necessary for them to pass through the Red Sea, and under the cloud three times? Moses knew nothing of "trine-immersion," nor did he practice it.

The Dunkards practice dipping men and women three times without one particle of Bible evidence to sustain them. They cannot produce one text that teaches trine-immersion. If they would study as hard to find out what constitutes the Faith of Abraham, as they do to sustain the man-made doctrine of trine-immersion, their time and efforts would be crowned with such success as would truly enable them to rejoice with exceeding great joy. It is really amusing to see how Dunkard preachers attempt to prove this doctrine. One says trine-immersion is true, because Christ fell on His face three times in the garden. By a parity of reasoning, we might argue that seeing Christ rose from the dead on the third day, therefore, all the Saints, who fall asleep in Jesus, will rise on the third day also. Now the fact of Christ rising on the third day, as the first fruits, as fairly proves that all the dead Saints will also rise on the third day, as does His falling on His face three times in the garden prove trine-immersion. Jesus may have done many things just three times, and no more, which have no bearing upon the doctrine of baptism at all.

Another noted Dunkard preacher, told his audience that Christ was immersed three times. By whom? By John the Baptist? No. In the waters of Jordan? No. How and when? Yes, that is the question. The most fertile imagination, the most gifted visionary in the world, yea the wildest fanatic, equally with the most learned scholar, is out-done here. Of course, if Gospel believers must be immersed three times, it must be shown some way or other that Christ, our great example, was put under water thrice. How then was it done? We will let our Dunkard

preacher answer. He says that Jesus, when dead, was put into a coffin, the coffin was put into a large box, and the box was put into the rock-hewn sepulchre; thus He was within three encasements, and hence, immersed three times. The bare statement of such nonsense, is its best refutation.

Great men are not always wise. When men teach for doctrines the fables of men, they must necessarily talk foolishly. Men exercise common sense and reason, in every channel of thought, except religion. Men study geometry like men, but the Bible like the intoxicated inebriate. But to continue our subject. Did the Apostles practice trine-immersion? No, they did not. Who ever read of Peter or Paul taking a man down into a river, and commanding him to kneel, and then dipping him three times forward? Paul and Peter never did such a thing. The text cannot be found that teaches anything of the kind. We sometimes wonder how any man who reads his Bible, can be persuaded to submit to such work. Why practice what the Word of God does not teach? We ask Dunkards to show where the Apostles practiced trine-immersion, feeling sure, however, they cannot do it. Why then, do they not abandon the practice at once? A doctrine that cannot be read from the Scriptures, ought not to be believed.

We come now to notice the want of evidence to sustain trine-immersion from another source. It is this, the evidence of history for the practice. What, has it come to pass that we must bid adieu to the Bible, and resort to Church history in order to prove an article of Gospel faith and practice? The effort to prove trine-immersion by history, is a manifest source of weakness, instead of strength. There is scarcely any notion so absurd, or doctrine so false, as not to find a place in history. If Church history be allowed as evidence, almost every false and superstitious notion can be proven as conclusively as the truth. Suppose that certain men did believe and practice trine-immersion in the days of Paul, and the historian should record the fact, that would by no means prove the doctrine true. When history is in harmony with the Word of God, we accept it for all that it is worth; but when history speaks of certain things as having been believed and practiced by men, without any plain Bible testimony to sustain them, we say at once, that it amounts to nothing. Men corrupted the Faith in the days of the Apostles, and if any of said corruptions are mentioned in history, such as practicing a "three-fold baptism," it by no means follows that said baptism is a Bible doctrine. We never resort to history to prove what we claim is taught in the Bible. If a doctrine is plainly stated in God's Word, there is no necessity of going to history.

When Dunkard preachers, in debating this question, resort to history to prove what they cannot find in the Bible, we are reminded of Israel, in olden time, going down to Egypt for help. But God said to them, "Woe be unto you that go down to Egypt for help." And we can hardly refrain from saying, woe be unto you that go to history for help. If we were to accept of history as evidence, we could prove anything under the sun as sound, no matter how absurd it really might be. We can show from history that Jesus was rejected of men. Shall we, therefore, reject Him too? When a man resorts to history to prove what legitimately comes within the province of the Bible to teach, we at once conclude that he has a difficult task in hand. The Lord does not want men to resort to history to prove what He has revealed. It is the province of history to give a statement of facts and events as they transpired, and not to teach men what they must do in order to be saved. We come now to notice

## THE STRONGHOLD

Of trine-immersionists. It is the only text in all the Bible that is, or can be, with any kind of plausibility claimed to teach the doctrine of a three-fold baptism. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii: 19. Now, says our Dunkard friends, here are three names, in which we are to be baptized, and if three names, then there must be three immersions. The text, however, says nothing about three names, but speaks of *the name*, which is expressed as the Father's name, the Son's name, and the Spirit's name. This point, we will notice further, hereafter. To be baptized in the name of the Lord Jesus, Dunkards say, is to be baptized by the authority of the Lord Jesus. Now we ask, is it necessary to be immersed three times, in order to be baptized in the name, or by the authority of the "Father, Son and Holy Spirit?" If an agent goes out to sell goods, in the name, or by the authority of Fargo, Smith & Brown, must he sell the goods three times? If to baptize in the name of the "Father, Son, and Holy Spirit," means by the authority, then one immersion is all that is necessary. It is written, that they shall "come from the east, west, north, and south, and sit down with Abraham, Isaac, and Jacob, in the Kingdom of God." Now does anyone think that those who come and sit down in the Kingdom with these ancient worthies, will have to do so three times, simply because three names are mentioned, and connected with the copulative conjunction and. They are to sit down with Abraham, and Isaac, and Jacob. If the Dunkard mode of reasoning is true, they would have to make three actions, or sit down three times, in order to be seated with Abraham, Isaac, and Jacob. Such is the philosophy of Dunkard teaching. Its absurdity must be apparent to every reflecting mind, look at it from whatever stand-point we may. Again, Paul says, "There is one Lord, one faith, and one baptism," or one immersion. Eph. iv: 5. But German Baptists would read it thus: "There is one Lord, one faith, and three baptisms," or three immersions. Our Dunkard friends are thus guilty of adding to the Scriptures. They teach three immersions, whereas Paul explicitly declares there is but one immersion. Think of this, ye who cling so tenaciously to trine-baptism. To evade the force of Paul's declaration, that there is but "one baptism," Dunkard preachers affirm that the word baptize signifies repeated action, therefore, it is only one baptism, though the candidate submits to the action of immersion three times. But let us look at this little loop-hole of escape, and see what our friends gain by it. The Prophet speaks of men fleeing from a bear and meeting a lion, so we think it is here. The idea of the original Greek word βαπτίζω, *baptizo*, signifying repeated action, will prove a lion in the path of Dunkardism. Now for the trial; "Go teach all nations, baptizing them," by repeated action three times, in the name of the Father, and again, baptizing them by repeated action in the name of the Son, and still again, in the name of the Holy Spirit. Thus, by baptizing them in three names, by repeated action, as the Dunkards claim, they would have nine immersions instead of three. There is no escaping this conclusion, if the Dunkard doctrine of baptism is correct. If the word *baptizo*, means three actions, or immersions, and we are to be baptized three times, by repeated action, in each of the three names, then most assuredly, we must go under the water nine times. The Dunkards, by their own teaching, will have to give up one or the other of the two positions, either that the word *baptizo*, signifies one action, or three. If they say one action, then trine-immersion falls to the ground. If they

say three actions are necessary, then nine immersions follows, three to each name. Take which position they will, the result is the same. We say to our Dunkard friends, give up trine-immersion. The founders of your Church made a mistake, they did not understand the doctrine of baptism as well as many other things. Alexander Mack, and his seven compeers, may have been very fine men, but that they are to be followed in preference to Christ and the Apostles, is all wrong.

"THE NAME."

Throughout the writings of the Apostles we find frequent mention of "*the name*." What name? We answer, the name of Jesus Christ. "When they believed Philip preaching the things concerning the Kingdom of God, and *the name* of Jesus Christ, they were baptized both men and women." Acts viii: 12. The Apostles preached the good news of the Kingdom of God, i. e. they taught men and women the things that pertained to that Kingdom.

I. They proclaimed that God purposed to set up a Kingdom on the earth, and that it would break in pieces and consume all other kingdoms, and that all people, nations, and tongues, should become subject to God's Kingdom.

II. They showed that Jesus, was the seed of David, and Son of God, and the Christ, (Greek *χριστος*, *Christos*,) in English, the Anointed One. That is, He was anointed, or set apart, or consecrated of God to be a King.

III. They showed how all the Prophets bore witness of Him, that He, as the Son of God, should become a sin-offering, and suffering for sin, put to death on account of it, and that He should be raised from the dead for the justification of those who believe on Him.

IV. They also showed that this Jesus, whom God had raised up, had been taken up into heaven, there in the presence of God, as our High Priest, by, or on account of His own blood, to make atonement, or open a way of reconciliation for us.

V. That He would remain in Heaven, not for all eternity, but until the times of restitution, spoken of by all the holy Prophets since the world began, when He would appear the second time, not as a sin-offering, but unto salvation, to all those that look for Him. Then, as the Lion of the tribe of Judah, He would take the throne of David, in Jerusalem, restore the twelve tribes of Israel to the Land of Promise, and extend His dominion and authority over all the earth.

These things, the Apostles preached to men as the Gospel, earnestly entreating men to be reconciled to God, opening the Scriptures of the Prophets, and showing that "thus it was written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His NAME among all nations, beginning at Jerusalem." Luke xxv: 46, 47. It would avail nothing to mortal men to preach the Kingdom of God to them, if we neglected to preach also the things concerning the name of Jesus. Hence, Peter, on the day of Pentecost, after showing that Jesus, as the seed of David was raised from the dead, to sit upon the throne of David, also made known to the people, how they could become reconciled to God, and receive the forgiveness of sin. Therefore, he said to them, "repent, and be immersed every one of you, into the *name* of Jesus Anointed, for the remission of sins." Acts ii: 38. They were baptized into one name, not three. They were immersed once, not thrice, as our Dunkard friends affirm. The name of Jesus Christ, is the Father's name, the Son's name, and the

Spirit's name, and into this name, three thousand on the day of Pentecost, were immersed.

Jesus Christ, is the Father's name, because it originated with the Father, and was given by Him as the only name under heaven by which men can be saved. It is the Son's name, because it was by, and through Him, as the Son of God, and Son of Man, that the name was made manifest. It is the Spirit's name, for the reason that the Spirit of God was the instrumentality by which the name was developed. The name covers all the faithful, for "as many as have been baptized into Christ, have put on Christ." See Gal. iii. It is a royal name, hence, all who take upon them this name, are candidates for royalty, and will, if faithful, share with Jesus the regal honors of the Kingdom. His name is more excellent than the Angels, for "unto which of the Angels hath He said, thou art my Son, this day have I begotten thee." Jesus was the Son of God, in Him the Father dwelt by His Spirit, so that it can be said that He was the manifestation of the Father, by the Holy Spirit, thus combining the three, and developing the one all glorious and powerful name, to which "every knee shall bow, and every tongue confess."

Now, through this name, the Father grants to men repentance and remission of sins, thereby opening up a way of reconciliation for man. All, who, by the obedience of faith, are baptized into the excellent name of Jesus, put Him on as a sin-covering, and, being thus brought into a relation of peace with God, through the efficiency of the blood of Jesus, can say with David, "Blessed is the man whose iniquities are forgiven, and whose sins are covered." But be it remembered that there are not three names. If the German Baptists would bear this point in mind, they would not make void the one baptism, by immersing three times, into three different names. There is but one name, which is the name of Jesus Christ, the only one by which men can be saved. We, therefore, after the example of the Apostles, immerse men who believe the Gospel, into the name of Jesus Christ, for the remission of sins.

We submit the foregoing to the candid consideration of our Dunkard friends, hoping that some of them, at least, will see the folly of practicing what they have neither precept nor example for. M.

### The Christadelphian Challenge.

As our readers are aware, we published, a short time since, a challenge from Dunn, of Hayfield, Pennsylvania, to Brother J. M. Stephenson, to discuss the subject of mortal resurrection. Brother Stephenson accepted the challenge, and agreed to meet him in Chicago, Milwaukee, or Detroit, as being central points. No reply has been received, however, consequently, we are of opinion, that the challenger has failed to meet his own challenge. Brother Stephenson agreed also to meet any other man whom the Christadelphians would endorse as a fit representative of their views, and discuss the issues as above, but we have, as yet, seen no response from them.

A few days since, however, J. K. Speer sent us a line relative to it, which reads as follows:

SWEETWATER, Illinois, October 20, 1868.

THOMAS WILSON: Will your preachers affirm what they teach on resurrection and judgment, in some one or more of your *ecclesiastical* in Illinois? I ask this question because of your remarks in your paper, in reference to Brother Dunn. Christadelphians are ready to affirm what they teach in their *ecclesiastical*. I will come half-way, what say you? Antioch might suit. I love the truth, and certainly owe you no harm. Let us have truth.

J. K. SPEER.

We do not see any point in the above, in view of what has been already published. Brother J. M. Stephenson has declared his willingness to meet J. K. Speer, Dunn, Dr. Hacking, Dr. Thomas, or *any other man* whom the Christadelphians will endorse as fit to represent their views. What more can be asked? It will be of no use to waste time, or talents in arguing with some itinerant who claims to be a Christadelphian, and then, when defeated, have the body holding mortal resurrection views declare that their side was not fairly represented. We endorse what the writer says at the close of his letter—"Let us have truth." It is our love for the truth that leads us to cling so tenaciously to the plain declarations of Scripture. We believe in allowing the Scriptures to speak for themselves, and never can suffer any man to set himself up as an interpreter of them.

In conclusion, we would say, that we have no fears as to the result of a discussion of the topic spoken of, because we are sure that God's truth will prevail over the man-made theories of the nineteenth century, come they from what source they will. If those who hold the error of mortal resurrection of the Saints, desire a discussion, as they claim, let them name their man, and no doubt, the time and place can be arranged.

W.

Most of the shadows that cross our path through life are caused by our standing in our own light.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### Brethren, Keep the Commandments.

To a person who has heard and accepted the Gospel of the Kingdom, it is a matter of great importance to understand what his works should be in order to maintain a character necessary for the realization of his hopes. The laws for his government are plainly laid down in God's revealed Word, and they are all very simple, but yet, very perfect. Jesus says, "If thou wilt enter into life, keep the commandments." Matt. xix: 17. Adam failed to keep the commandments which God gave him; therefore, the curse of death came upon him. Jesus Christ, the second Adam, *fulfilled every requirement of God*, and has become the first fruits of the resurrection. If we would attain the same glorious state, we must follow His example.

In our Lord's answer to the Pharisee, He gives us two simple commandments, which contain everything that is necessary to bring about peace, and perfect harmony. They contain but one principle, which may be briefly expressed by the word—love; love to God, and love to our fellow man. He said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the Prophets." Matt. xxii: 37-40. Could anything be more simple, or concise, and yet contain so much? Here we find every principle that is necessary for true government. Paul also says, that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." Rom. xiii: 10.

It is God's intention to bring the whole world into subjection to this

law, and to destroy the present multitude of weak and corrupt governments of men. His plan of redemption, is, to establish a universal kingdom, with righteous rulers and obedient subjects. He has appointed His Son to be the chief ruler in this Kingdom. A promise is given to all those who wish to become joint-rulers with Him, and share in the honors and glories of the Kingdom, that they may do so by separating themselves from the world, and becoming obedient subjects to the law of God. Brethren, we profess to be of that class, who have heard the Glad Tidings of the Kingdom, and by accepting them, have placed themselves in subjection to the law of God. It is indeed "Glad Tidings" to know that if we are only obedient thereto, we shall receive everlasting life, and with it every blessing that we could desire: freedom from all troubles and anxieties, unalloyed glory, honor and happiness. Who would not put forth his utmost energies, to realize such a hope as this? We know that if we but keep the commandments, all will be fulfilled. God has given no promise to us but what will be respected. "God is not a man that He should lie, nor the son of man, that He should repent."

Before we can become obedient to any law, it is necessary that it should be fully understood. Let us analyze this great law which Jesus has given to us, and see wherein we fall short of the fulfillment of the precepts which it contains. In the first and great commandment, He says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind." To love anything, is to delight in that object. To love God, we should delight in, and earnestly desire His good will; we should consider communion with Him as our chief good and happiness. If we really love God with *all our heart*, we should be ready to sacrifice, suffer, or do anything in order to please and glorify Him. We should not set our hearts for or against anything that would be likely to displease Him in the least; but in all our actions we should ask ourselves the question: will this tend to please and glorify God? Paul says, "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x: 31.

That person loves God with *all his soul*, or life, who gives his whole life, with all of its comforts, and conveniences, for the purpose of glorifying God; who, rather than give offence to his Creator, would gladly endure persecution, privation, dishonor amongst men, and even death itself. He considers life with all its blessings, comes from God, and He gladly gives them to His service.

He who loves God with *all His strength*, devotes the whole powers of body and mind to the service of God. He spends no time in idleness, neither does he give his valuable strength to the service of the devil, striving to gratify his evil desires.

He who loves God with all his mind, gives his intellectual powers, and stores of knowledge, for the purpose of promoting the glory of God, and receives with submission and pleasure, all of the sacred truths that have been given to man. He searches for these truths, as for hidden treasures. He forms no projects for self-aggrandizement; neither does he allow his intellectual powers to slumber in idleness; nor to become depraved by reading, or associations that are unprofitable or demoralizing. "But his delight is in the law of the Lord; and in His law does he meditate day and night." In a word, he who loves God with all his heart, soul, strength, and mind, considers Him as the fountain of all perfection and excellence, and from whom all blessings flow; hence, he shapes all of his thoughts, words, and actions, so that they may please God, and glorify His Holy name.

If this first commandment is kept in every particular, obedience to the second, "Thou shalt love thy neighbor as thyself," will follow as a natural consequence. If we love our neighbor, we would not injure him, either by thoughts, words, or actions. "Love worketh no ill to his neighbor." We owe to our fellow-man everything that we have a right to expect from him. "Therefore, all things whatsoever ye would that men should do to you, do you even so to them." Matt. vii: 12.

We, who are of the Household of Faith, and subject to the law of God, should be governed by this rule in all our actions. It is the only rule that will bring about perfect harmony and good feeling; and when I see continual dissensions, and strife, or envious, and jealous dispositions amongst the brethren, I cannot help thinking that we come very far short of the fulfillment of the law. If we loved our brother, we would not speak, think, or write anything concerning him, that would be likely to do him an injury: but, on the contrary, we should do for him everything that we should desire him to do for us, were we in his situation. We should bear with him and forgive him, rejoice at his prosperity, and help him in adversity. Yea, we should risk everything, even life itself for his good. This should be the character of every true follower of Jesus, whose example we are to follow in all things, for He was a man perfect in all things. Hear what He says of those who give offence to any of His followers. "It is impossible but that offences will come, but woe unto him through whom the offence cometh. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these my little ones." Luke xvii: 1, 2.

Paul gives us an injunction which we ought to keep constantly in mind. It is this: "Be kindly affectionate one to another, in honor preferring one another." Rom. xii: 10. There is a great deal besides brotherly love comprehended in the commandment, "Love thy neighbor as thyself." If we cannot fulfill this small requirement, I fear we shall fall far short of obeying the remainder—"to love our enemies." It is a very easy matter to return love for love; but our Savior says, "If ye love them that love you, what reward have ye, do not even the publicans the same?" Matt. v: 46. If we would enter into life we must keep the commandments. He says plainly, "Love your enemies, bless them that curse you, and pray for them that despitefully use you, and persecute you." Matt. v: 44. Why must we do all of this? "That ye may be the children of your Father which is in Heaven; for He maketh His sun to shine on the evil and on the good; and sendeth rain on the just, and on the unjust."

This is a very difficult commandment to obey; because it runs so contrary to the nature of man to return good for evil. If any man speaks evil of us, how natural it is to return the abuse; but says Jesus, "bless them that curse you." We must return his evil words with good ones. If he hate you, prove by your actions that you harbor no ill-will towards him, and thus "heap coals of fire upon his head." If any man troubles, harasses, or persecutes you, pray for him. If you cannot show him the error of his ways, entreat God to do so; and thus contribute to your own peace, and do good to your neighbor at the same time.

There is no commandment given to us, but what it is possible for man to obey in every particular. Our Savior was but a man, "in all things tempted as we are, yet without sin." He endured every indignity that His cruel persecutors could heap upon Him. He was insulted, scourged, spat upon, blind-folded and made sport of, and at last put to a most shameful, lingering death. Yet for all these indignities, He offered no resent-



ment, not so much as a word. He was oppressed, and He was afflicted, yet opened He not His mouth. "He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth." Isa. liii: 7. He was of a nature exquisitely susceptible to suffering. No one can doubt this, who reads the account of His agony in the garden, on the night of His betrayal. The thoughts of suffering and shame of the morrow were to Him terrible; and in His agony, whilst "His sweat was as it were, great drops of blood falling to the ground;" He fell on His face saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Matt. xxvi: 29. But it was His Father's will that He should drink the cup of affliction to the dregs, and He did it without a murmur. He gave us a most sublime picture of love to enemies on the morrow. As they nailed Him to the cross, and taunted Him, saying, "He saved others, Himself He cannot save." He, who could have called down more than twelve legions of angels to His assistance, prayed for them that persecuted Him, saying, "Father, forgive them; for they know not what they do." Luke xxiii: 34. It would almost seem as if God had forsaken His Son, when He allowed His enemies to seize Him and put Him to death without resistance. But such was not the case, Jesus had still a great work to perform. After lying in the grave for three days, He awoke from the sleep of death, and came forth, incorruptible, possessed of all power, both in heaven and earth, the first fruits of the resurrection. He is now in the presence of His Father, waiting for the times of the restitution to arrive, when He will be revealed in all His majesty and glory. Then will be His time of triumph. "He will send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other." Matt. xxiv: 31. Then they will go forth as mighty conquerors, to subdue the nations, and to establish a universal, everlasting kingdom, with righteous rulers, and obedient subjects.

Brethren, are we ready to answer to the summons to go forth to meet our Master, or are we so engrossed with the cares of this life, that when the calling angel comes, he will find us with no oil in our lamps, and "will cut us asunder, and appoint us a portion with the hypocrites, there shall be weeping and gnashing of teeth?" We cannot enjoy the pleasures of this life, and the glories of the next. It is necessary that we should practice self-denial, and in doing so, we needs must suffer considerable inconvenience; but who would think of that. It is not to be expected that we shall receive a reward, when we have done nothing to show that we are worthy of it. Our Savior had to bear far more than any of us. He passed safely through the trial, why should we fail? If troubles come, and persecutions arise, we should rejoice; for we know that our reward will be increased thereby. "If we suffer, we shall also reign with Him." Why is it that the Church of God at the present day is so free from persecution? I think that one great reason is, because we identify ourselves so closely with the world in our actions, that it is difficult to see any difference. Therefore, as we are to all appearances, of the world, the world loves us. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you." John xv: 19. How are we to tell when a man is of the world? Let us suppose a case. Here is a man who has heard the Gospel, and by accepting it has become obedient to the law of God. In order to show his appreciation of the duties of such a person, he perhaps meets with his brethren, for a short time during one day of the week, for the purpose of worship. The

rest of his time is devoted to the world, seeking for pleasure, riches, power, and honor amongst men. He joins worldly societies, and binds himself by solemn oaths to obey their laws, and keep their secrets. He mingles with politics; and instead of giving his time, money, strength, and intellect, to the service of God, he uses them to advance the interests of some political demagogue, who is seeking for power. He never thinks that he may be may be working in direct opposition to God, who "ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Dan. iv: 17. He attends political meetings, and listens to, and applauds the speeches of unprincipled politicians. During an exciting campaign, this man, who ought to be striving to follow the example of Jesus, joins campaign clubs, and lends his voice and strength for the furtherance of their ends. He forms a part and parcel of their processions, carries their torches and sanctions all their movements by such a union, however reprehensible they may be. Is such a man following the character of the meek and lowly Jesus? If he is, then the work of a Christian is an easy one. It is simply to follow our natural desires, and attain to a character like men of the world. If I read the Bible correctly, however, such a man stands in a very dangerous position. He has become absorbed in a labyrinth of worldly enjoyments, and is so entranced with its deceitful pleasures, that if he does not very speedily retrace his steps, he will be lost, irrevocably lost. Says our Lord to His followers, "Blessed are ye when men shall hate you, and when they shall *separate you from their company*, and shall reproach you, and cast out your names as evil, for the Son of Man's sake." "But woe unto you when all men shall speak well of you, for so did their fathers, the false Prophets." Luke vi: 22, 26. Brethren, let us each strive to make our calling and election sure. The reward at stake is so great, that we cannot afford to lose it. Who would exchange diamonds for pebbles? Who would exchange a life of real happiness through all eternity, for the few vain deceitful pleasures of a momentary existence? If we keep the commandments, we shall be fit characters to associate with Jesus; and when He comes to gather His jewels, we shall be among the chosen ones. "Take ye heed, watch and pray, for ye know not when the time is. S.

[SELECTED.]

### "Let Your Speech be Always Seasoned with Grace."

THE common acceptation of the word grace, is love, or favor. Hence to bring this text into harmony with that idea, we should read it: "Let your speech be always with love." The Greek word *λογος*, *logos*, here rendered speech, occurs in the New Testament two hundred and thirty times, and is rendered speech only six times; and in each of these instances, it could more acceptably be rendered words, or sayings. Then this text might properly be read: "Let your words be always with love."

Lodged beneath the folds of this text, is that principle of principles, which underlies the foundation of all our blessings. It is the chief and ruling attribute of Divinity, and its adaptation to humanity is manifest in all the relations of man. Displace it, and anarchy fills every heart, and the fairest clime is soon converted into a dreary waste. Disrobe Deity of this principle of love, and the purest heart that ever beat within the breast of man would disclose iniquity enough to guarantee its damnation.

Take this principle from Him who is declared to be love, and the annihilation of our race would soon follow. From it flows every blessing. No sane mind, that will allow itself a moment's reflection in this direction, will fail to discover this glorious truth, that "from Him cometh every good and perfect gift." This truth is seen pinnacled on every hill-top. For the "cattle on a thousand hills" belong to the Lord. The gilded grain of yonder field bears testimony to the same truth. "For He sendeth the rain and snow down from Heaven, and it watereth the earth, that it may give seed to the sower, and bread to the eater." It is seen in the flowery garb of yonder trees, while faith rejoices in view of the golden fruits of a coming harvest.

Take from the courts of Heaven this transcending principle, and judgments sore would be our constant lot. Let the fountain of God's love be dried up, and every hope of man is blasted at once. Let Him who holds in His fist the waters of Heaven withhold the rain for twelve months, and earth's granaries are emptied, and her proud sons soon fall an easy prey to famine's victorious march. Let Him who bade yonder sun radiate his light and heat, spreading every orb with its gilded rays, cover his disk for a year—and the perpetual night of the polar regions would bear no comparison to the total darkness that would pervade the entire universe of God; as every luminous body would be veiled in impenetrable darkness.

Thus we see the importance of God's love in the perpetuity of temporal blessings. And when we turn our attention to the eternal blessings promised in revelation, we are lost in wonder that the beneficence of a just and holy being should thus be extended to sinful man. The eternal life; the immortal body; the companionship of angels; the re-union of loved ones; the countless congregation of the good; the everlasting reign with Christ; all earth made beautiful, and delivered up to the King of kings and Lord of lords, as His own rightful inheritance; can such thoughts fail to disclose the love of God in His dealings with us? Now let us bring the text to a direct application to ourselves, and see if we do not need its savory power in the discharge of our social responsibilities. "Let your words be always with love." There is no relationship that man sustains to his fellows that offers an excuse for unkind words; and yet, where is there a heart that does not feel rebuked by such a statement?

But few realize the importance of words. The wise man has said, "Words fitly spoken are like apples of gold in pictures of silver." "The words of the wise are as goads, and as nails fastened by the master of assemblies." They afford a weapon by which the direst foe may be disarmed, if properly wielded. They are the index of the heart; "for out of the abundance of the heart the mouth speaketh." They are the garb of thought, without which thought would die unclothed and undeveloped.

Could we but view the joy and peace choice words are sure to impart, how reluctant we should be to speak unkindly to any. How often it is the case when a tempted soul, just ready to yield to the artful foe of man, might be saved from ruin by a kind word. And yet words of bitterness more frequently fall on his ear, under such trying moments, than words of kindness. By some means we are more prone to rebuke than to pity, although doing it is like Satan's rebuking sin; for while we reprove another, we rebuke ourselves.

There is nothing so effective in winning friends as kind words. That ruler need not fear the usurpation of his throne, while he addresses his subordinates with words of kindness. Go to that farmer, who always gets

the highest price for his produce, and ever meets with a ready sale; and nine times out of ten he is a man of kind words. So that if policy only were our principle, it were far better to "let our words be always with love."

But when we view ourselves in the light of Christianity, nothing is more unbecoming than unkind words. It cannot be expected that we shall be instrumental in causing our fellows to embrace Christianity, as a desirable thing, unless we show its advantages over the natural state of the heart; and if a heart renewed does not develop that in words characteristic of its state, through what medium shall we look for evidence of a change? Does the admonition, "Be ye wise as serpents, and harmless as doves," bespeak aught but kindness?

That Christian who indulges in unkind words, betrays a spirit foreign to that of Christ. I am not speaking of chastity of address, when I speak of kind words; for the most bitter words may be presented in the most eloquent strains; and the most loving words may flow from a heart whose lips have never been trained in the school of etiquette. There is but one element that will beget within the heart words of kindness. How does that mother win the affections of her child? Is it by unkind words or acts that she becomes the most attractive being on earth to the child? Is it not rather those gentle caresses, and loving smiles, and kindly acts, that clasp the arms of the little one about her neck so closely? That unselfish love, flowing from a mother's heart, does not fail of reciprocity. Are the words of kindness she utters, the result of formal teaching? or are they not prompted by the predominating element of love that reigns in her bosom? "He that loveth not, knoweth not God, for God is love." Let this principle rule the heart, and naught but words of kindness will fill the mouth. How sweet to sit in that family circle where this principle predominates. Strangely perverted must be the taste, not to enjoy such a state. Look at that unfortunate one, who in degradation sits with depressed spirits and broken heart. Think you the cause of such ruin rests only on the shoulders of the sufferer? Ah! flatter not thyself thus: awful responsibilities may rest upon the heads of others for that sad state. Had a look of pity rested where scorn was seen; or had a word of kindness enjoyed the place of sharp rebuke, that poor soul might have been saved from ruin.

O that such depth of love,  
As cometh from above,  
Would reign in this heart supreme;  
Then from it should flow,  
In heavenly glow,  
Salvation's healing stream.

[Communicated for the Herald.]

### Firmness, Kindness, Gentleness.

"But Christ as a son over His own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii: 6.

From a little past experience, I have chosen these three subjects for the purpose of showing the fruits of Christianity. We will speak first of

#### FIRMNESS.

The necessity of being firm, is apparent, in the Christian warfare. If we do not continue firm in the hope there is but little use of us trying, or even expecting to be Christians. It is absolutely necessary for us to use all the firmness we have in that direction. The text itself hangs on one

bare thread, viz: being firm unto the end. All that is embodied in the text, is suspended on being firm. What is meant, therefore, by being firm? Webster says, "strong, compact, unshaken," which we think explains the meaning very correctly. To illustrate, suppose I wish to engage in some enterprise, it is necessary for me to remain firm and unshaken in my purpose, in order to succeed. Just so it is in Christianity. To be firm unto the end is to be strong, and unshaken to the end. Hence, in the Christian warfare, in Church trials, what great need there is of remaining firm, standing up for the right. When a Church has a trial, how absolutely necessary it is for every brother to turn out, and stand the test for the right, and bury the wrongs; but this is not always the case. How often it is, that such a brother does not like it, and will not go; and another does not care for it, and will not go; and another, it is too hard or severe, and will not go. What a lack of firmness is here manifested. Dear Brethren, let us take another step forward in the direction of firmness. However severe the trial, let us be firm, and hold fast the confidence and rejoicing of the hope firm unto the end. We can do no better. - We will next notice the second part of our subject, viz.:

## KINDNESS.

"And to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. i: 7

Kindness is one of the Christian graces which are to be added to the Faith, and it is useless for us to have the Faith, unless we can use the Christian graces. Kindness being one of them, what great need there of being tried so as to know whether or not we are truly possessed of kind disposition. But it seems as if we were stubbornly weak, for we fail to see when to use it. What great lack there is in our exhibitions of a spirit of kindness. We too often let the old man rise. There cannot be a much better favor exhibited by a Christian. In fact, we must be kind, not only to brethren, but all men. Men often are kind from selfish ends. Not so in the case of a Christian. We must be kind to father, kind to mother, kind to brethren, sisters, friends, and enemies. Let us, dear brethren, practice this as one of the great virtues, and see to it that we add it to godliness. May this be our happy lot. - We now shall notice the third part of our subject,

## GENTLENESS.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Gal. v: 22.

Here we find enumerated as one of the fruits of the Spirit, gentleness. It is one of the good fruits, and if followed out, we have it stated that against such there is no law; that the observance of this, with the balance, will make us so perfect through this life, that we need no law. What is meant by the word? We find in Webster's dictionary, that the meaning is "meekness, mildness," expressing precisely the meaning that we should put in practice, in order to perfect ourselves. We need a spirit of meekness such as our Savior possessed. "Blessed are the meek, for they shall inherit the earth." Matt. v: 5. We need this mildness, and pleasantness, in order to be reconciled to all the ups and downs of life, and when we are brought to the test, let us remember we are Christians, and exhibit that spirit of gentleness, that will show we have the fruits of the Spirit, by putting into practice the fruits thereof. There is a great lack of putting into practice these fruits when necessary, which arises from want

of firmness. Let us be firm in the Spirit, and when tried, it will call out the fruits thereof. In this way, our efforts will be crowned with success.

J. A. MOYER.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye shall find ye have eternal life, and they are they which testify of me."—**JACOB.** "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore, many of them believed."—**Acts xvii: 11, 12.**

[SELECTED.]

### The Restoration of the Jews.

CONTINUED.

ISAIAH, also, has spoken most pointedly upon this subject. In his eleventh chapter we have a glowing prophecy, which all treat as referring to the Millennial times. And in that prophecy we find it written, "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 Shinar, and from Hamath, and from the isles 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"—the whole Jewish race—"from the four corners of the earth. \* \* \* 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." Will any man say that such a prophecy as this has ever been fulfilled, or includes no more than the conversion of the Jews to Christianity? Was the deliverance from Egypt a mere joining of the church? Yet here we have God's solemn promise a second time to recover the remnant of His people, to gather Israel and Judah from the four corners of the earth, and to provide a way for them, like as it was to Israel in the day that he came up out of the land of Egypt."

Reader, what you think of these things, I know not; but I am fully persuaded that it is God's immutable purpose to bring back the Jewish race to its ancient home. The passages which I have given, more than prove it; whilst the great mass of prophecy upon the subject has not been touched. And if even all these solemn statements of God were to pass for nothing, the simple but significant facts of history furnish ground enough upon which to infer that Israel is yet to be restored to that land where Abraham lived, and the Savior died.

Look at that wonderful race! For nearly two thousand years, scattered all over the face of the earth, oppressed, despised, persecuted, unmercifully butchered; yet still existing, as distinct in manners, feelings and hopes, as when Moses was their leader, and Aaron was their priest. Since God shook them out of their ancient dwelling-places, nations, thrones, kingdoms, have risen, flourished, fallen and lost their proud subjects in the ever-varying stream of human affairs; but Israel still stands apart, unshaken by earth's mutations, with the accents of David and Isaiah still upon their lips, and still looking for the promised Shiloh to take them back in triumph to their father-land. The Church herself, glorious as she is in her list of martyrs and attainments of grace and truth, has, since then, been depressed, diminished, enfeebled, by violence and defections

which she has found it hard to survive; but the house of Jacob, with all their wrongs and spoliation, have only strengthened with their trials, whilst all the bitterness of their great cup of sorrow has never made them forget that they were Hebrews, or loosened the tenacity with which they cling to God's peculiar covenant unto them. Kings have issued severe edicts and commissioned bloody executioners against them, and the seditious and spiteful multitudes have afflicted them with outrages still more violent and tragical. Princes and people, civilized and savage, Pagans, Mahometans, and professing Christians, disagreeing in so many things, have more than once made common cause for their extermination. But still they live and thrive. Though for nearly twenty centuries without a temple, prophet, king, country, or home, they still bear the same marks which characterized them before Vespasian set foot on their sacred land and Titus invested their loved Jerusalem.

Look, again, at their holy city. "Captured, ravaged, burnt, razed to the foundation, dis-peopled, its deported citizens sold into slavery, and forbidden by severest penalties to visit their native seats;" yet, even in its mournful desolations, it stands forth, a thing to itself, and altogether distinguished from all other ruins. Who now weeps over the fall of Troy? What people pays pilgrimages of devotion to the ruin-piles of mighty Nineveh or Babylon? These great monuments of human pride and glory sleep their last sleep, and no tear falls upon their unhonored graves. But Jerusalem, even in her ashes, is still dear to the hearts of millions, and the mere mention of that name awakens pangs of mingled grief and hope as deep as those that weighed upon her captive sons when they mourned under the willows by Babel's waters. Beautifully has it been said, that "ever and anon, and from all the winds of heaven, Zion's exiled children come to visit her, and, with eyes weeping sore, bewail her widowhood. No city was ever honored thus. None else thus receives pilgrimages from the fiftieth generation of its outcast population. None but this, after centuries of such dispersion, could, at the first call, gather beneath its wings the whole of its wide-wandering family. None but this has possessed a spell sufficient to keep its people still distinct, even in remotest regions, and in the face of the mightiest inducements. And none but itself can now be re-peopled with precisely the same race which left it nearly two thousand years ago."

Now, what mean these anomalous, I might say, *miraculous* facts? Why are the Jewish people still distinct, and Jerusalem's walls still dear, as ever? Why have Jacob's seed always refused to hold lands anywhere but in Palestine, and Jerusalem always refused to give permanent habitation to any but them? Meet a Jew where you will, he is a mere wanderer or sojourner, ready to move at the shortest warning. Scattered over all lands beneath the sun, he has never taken root in any. And of all that have ever tried to fix themselves in the Holy Land—Romans and Persians, Saracens and Turks, Egyptian Caliphs and Latin Christian, Mamelukes and Ottomans—none have ever been able to gain a permanent foot-hold in it. **WHY IS ALL THIS?** Men of political science may try their skill at explanation; but, after all, the problem will reduce itself to this; that God has His own settled purpose with this people and this place, holding the one in reserve for the other until each shall be forever satisfied with its own. Here, history is prophecy. And if all the holy seers were silent, the very stones themselves cry out for Israel's restoration. The rocks of Palestine will have no lord but Jacob.

I am, therefore, prepared to adopt the statement of David N. Lord, that "those who assent to the true laws of language and symbols will no more

deny or doubt that the prophecies teach that the Israelites are to be restored, than those who assent to the definitions and axioms of geometry will deny the demonstrations that are founded on them. There is not a proposition in the whole circle of human knowledge of more perfect certainty than that God has revealed the purpose of re-gathering that scattered nation, establishing them as His chosen people, and re-appointing a temple-worship at Jerusalem, that is to embrace some of their ancient rites. It is not merely certain, but is taught with a frequency, an emphasis and an amplitude, and invested with a dignity and grandeur that are proportionable to the vastness and wonderfulness of the measure in the great scheme of His administration over the world." The descendants of Jacob are specifically, and in many places, spoken of as the subjects of a long and painful dispersion and depression, which we see literally verified before our eyes. The same passages, with the same explicitness, affirm of this same people, that they shall be delivered from their oppressions, re-gathered from their dispersions, restored to the land which their fathers possessed, and forever secured against any similar calamity. The countries from which they are to come; the manner in which they are to come, the very methods of their conveyance, on horses, and mules, and dromedaries, in chariots, in litters, and in ships, and in swift-moving vehicles, which some have taken as a description of railroads; all are specifically noted. And how any student of these things can rise up and say that the doctrine of Israel's restoration is a fable, I cannot understand.

The return of this wonderful people will doubtless begin, in a small way, under what some will call the natural course of things. There are even now already thousands of Jews in Jerusalem and its vicinity. A goodly portion of the Holy Land is at this moment under mortgages in the hands of those rich Jewish bankers, the Rothchilds of Europe. The effects of the peace concluded between the great powers of the Old World, in securing toleration of other religions under the Turkish laws, is at once the signal for the downfall of the Ottoman empire, and the opening of the door for Israel's return. These things, all working in the line of Israel's intense desires, cannot but work mighty consequences. They are the preliminaries of the second Jewish exodus.

But it is not by these alone that Israel shall be redeemed. According to the eighteenth of Isaiah, and other passages, there will yet be great national movements upon the subject. We there read of a great maritime power, spreading wide its wings, existing somewhere in the far West from Palestine, and which must either be the United States, Great Britain, or perhaps both, as one in religion, language and laws. This power, accustomed to send messengers by sea, is to become interested in behalf of the Jews, and to aid them with contributions, embassies, treaty-stipulations, fleets, and other ways. The Prophet himself calls to this power, (I use Horseley's translation,) "Ho! land spreading wide the shadow of thy wings!" and he gives it its commission, "Go;" which would seem to indicate that it will be from the study of prophecy, and from the will of God as thus presented, that men shall be roused up to this work. "Go, as a swift messenger, to a people wonderful from the beginning hitherto, a nation expecting, and trampled under foot, whose land rivers (invading armies) have spoiled; and all the inhabitants of the world, and dwellers upon earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet." That is, as I understand it, when these movements in favor of the Jews begin, there will be an extraordinary waking up upon the subject, and a very deep interest



felt, so that men generally, will regard themselves as specially called to help in the great work. And it is a singular fact, in this connection, that the United States government, without any assignable cause for it, did, only a few years ago, send out Lieut. Lynch and his party, to explore the Jordan, and obtain detailed and authentic descriptions of the condition and topography of Israel's land. England has done the same, as if these countries, so closely allied in so many particulars, were already laying the foundations for their work and mission in bringing back the dispersed children of Abraham.

But I have no expectation that anything very decisive or extraordinary will occur in the line of the Jewish restoration, until God's judgments shall begin to tear assunder the nations. There is first to be a "pruning," "a taking away of luxuriant branches," "a leaving to the mountain-birds of prey;" and only "at that season a present shall be led to Jehovah of Hosts, of a people dragged away and plucked; even of a people wonderful from their beginning hitherto; a nation expecting, expecting, and trampled under foot, whose land rivers have spoiled, unto the place of the name of Jehovah of Hosts, Mount Zion." Isa. xviii: 7. When the "distress of nations with perplexity" shall have fully set in, and the day of earth's troubles has come, then the people of Israel shall flock home, like doves to their windows; and the Lord Himself shall show wonders in their favor, like to the day that He brought them up out of Egypt. The last chapter of Isaiah tell of manifestations of divine power, mercy and consolation, and says: "When ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward His servant and His indignation toward His enemies. For behold, the Lord will come with fire, and His chariots like a whirlwind; to render His anger with fury, and His rebuke with flames of fire, for by fire and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many. \* \* \* and I will set up a sign among them and I WILL SEND THOSE THAT ESCAPE OF THEM UNTO THE NATIONS, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither seen my glory; and they (that escape God's terrific judgment upon Israel's enemies) shall declare my glory among the Gentiles; AND THEY (THE GENTILES) SHALL BRING ALL YOUR BRETHREN (the prophet's brethren, THE JEWS) for an offering unto the Lord out of all nations, upon horse, and in chariots, and in coaches, and upon mules, and upon swift beasts, (rapid vehicles,) to my holy mountain Jerusalem, saith the Lord."

The accompaniments and the great results of this final restoration of the Jewish people are so wonderful and miraculous, that it is hardly possible for us to form a proper conception of them. Within fifty years from this present time, perhaps the whole story will be told. One thing is certain, that Israel's restoration is not for Israel alone, but for the whole world. It is one of those means, in the wonderful arrangements of God, for letting forth His mercy and salvation upon all the inhabitants of the earth. It is in the seed of Abraham that all nations shall be blessed. Israel's restoration shall be the world's resurrection. Paul says, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Rom. xi: 12, 15. This return will itself be a fulfillment of prophecy so startling, that it will open men's eyes as they never have been opened, and make them feel the power of divine truth, and the reality of Jehovah's sovereignty as they never have felt them. The Bible will suddenly become a new book, and beam forth a new

light, and speak with a more potent authority. In the language of Hamilton, "The moment the veil is rent from Israel's eyes, the veil will be rent from a thousand prophecies; and, read in the light of restored and regenerated Judah, the Word of God will sparkle with unwonted coruscations, and, like deep-colored gems that look dusty in cloud-light, many of its dark sayings will brighten up into its divinest truths when the beams break forth from Salem."

The thorough cleansing and renewal which will pass upon the Jewish people, and God's wonderful manifestations in their behalf, shall speak like a new revelation to the hearts and consciences of men; and "many people, and strong nations, shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord; and ten men out of all languages of the nations shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." Zech. viii: 12. All Israel shall then own the Messiah, and be fully and forever converted unto Him, not by the slow processes of present evangelization, but by wonderful manifestations from God, as in the case of Paul their distinguished type. 1 Tim. i: 16. Noble Saintship and Davidic zeal shall again be found in Judah. "He that is feeble among them shall be as David; and the house of David shall be as Elohim, the Jehovah angel, before them." Zech. xii: 8. The times of the Gentiles being fulfilled, Jacob's trouble shall be over, and the grand Sabbath of the world begin. Christ shall sit upon the throne of his father David, and reign over the house of Jacob forever; and "they shall call Jerusalem *the throne of the Lord.*" "According to the word that Isaiah the son of Amoz saw," not concerning the church, but concerning JUDAH AND JERUSALEM, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; *for out of Zion shall go forth the law and the word of the Lord from Jerusalem.*" Isa. ii: 1-3. "AND THE LORD SHALL BE KING OVER ALL THE EARTH." Zech. xiv: 9. This world shall then have embraced its rightful Sovereign, and the hearts of its great nations shall beat in unison with heaven.

Nor need you be surprised, dear reader, when, in the light of these prophecies, I declare the conviction that Jerusalem is yet to become the metropolis of the world, just as it was the metropolis of Judea in the days of Solomon. All the nations of this world are yet to come under one universal government—the Kingdom of Christ and His glorified Saints. "God hath highly exalted Him, and given Him a name that is above every name; that at the name of Jesus every knee should bow, and every tongue confess that *Jesus Christ is Lord.*" Phil. ii: 10. "Now we see not yet all things put under Him." Heb. ii: 8. But "He must reign until He hath put all enemies under His feet." 1 Cor. xv: 26. "The Gentiles must be given Him as His inheritance, and the uttermost parts of the earth for His possession." Psa. ii: 8. He has declared Himself to be appointed "*King of the Jews, and Prince of the Kings of the earth.*" Matt. xxvii: 11; Rev. i: 6. "*The Kingdoms of the world are to become the Kingdoms of our Lord and of His Christ; and He shall reign forever and ever.*" Rev. xi: 15. And the centre and seat of this great Kingdom is JERUSALEM. "The Lord of Hosts shall reign" (*where?*) "IN MOUNT ZION, AND IN JERUSALEM, and before His ancients gloriously." Isa. xxiv: 23. "The Lord also shall roar"—*from whence?*—"out of Zion, and utter His voice FROM JERU-

SALEM, and the heavens and earth shall shake, but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, DWELLING IN ZION, my holy mountain; then shall *Jerusalem* be holy." Joel iii: 16, 17. Nay, as there is to be a literal reign of the Son of Man on earth, where is it most likely that His imperial seat will be? What locality does the mind most naturally turn to? The holy associations, and the very geographical position of Palestine mark it out with signal felicity as the place where the Son of Mary shall hold His sublime court. As remarked by one who has looked carefully at the matter, "Palestine is so remarkably situated, that it forms the bridge between two continents, and a gateway to a third. Were the population and wealth of Europe, Asia and Africa, condensed into single points, Palestine would be the centre of their common gravity. And with the amazing facilities of modern intercourse, and the prodigious extent of modern traffic, it is not easy to estimate the commercial grandeur to which such a kingdom may attain, planted as it were, on the very apex of the old world, with its three continents spreading out beneath its feet, and with the Red Sea on one side to bring it all the golden treasures and spicy harvests of the East, and the Mediterranean floating in on the other side, all the skill and enterprise and knowledge of the West. For the sake of higher ends it seems the purpose of God to make the Holy Land a mart of nations, and, by bringing the forces (wealth) of the Gentiles to Jerusalem, to send the blessing of Abraham over all the earth."

It is also well known, that ever since the Jews first entered Canaan, it has been the battle-ground of nations. To this hour it is mixed up with the mightiest disputes that disturb the world. The Assyrian, the Egyptian and the Roman of old, the Arab, the Turk, the Greek, the Papist and Rabbi of our times, all have claimed it as if the earth contained no other prize like it. The Russian war, which converted the Crimea into a Golgotha, and made the world tremble, had its beginning in Jerusalem, in disputes and altercations about its shrines and holy places. And the history of the world is filled with illustrations of the desirableness that has ever adhered to that "goodly land," and of the interests involved in its occupation. Ages have rolled around it as the spot of decision on which the question of supremacy is suspended. And divine prophecy, sounding through the long galleries of centuries, proclaims the fact that all the nations shall yet be governed from that point.

Men may think I dream, but I must take God's Word as meaning what it says. The day is coming when the world shall join in that glad song of David, "*Beautiful for situation, the joy of the whole earth is Mount Zion, THE CITY OF THE GREAT KING!*" That wonderful people, the scattered relics of a mighty nation, shall come back to their ancient home. From the North and the South, from the East and the West, they shall come with singing unto Zion. "And they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall no more be pulled out of their land which I have given them, saith the Lord." Amos ix: 14, 15. Jehovah Elohim shall come down again, more glorious than when of old He dwelt in cloud and flame in the Holy of Holies, even Jesus in His own glorified humanity; and they shall say, "*Lo! this is our God! we have waited for Him, and He will save us; this is the Lord; we have waited for Him, and we will be glad and rejoice in His salvation.*" Isa. xxv: 9. Jerusalem's light shall then have come, and the glory of the Lord have risen upon her, and she shall arise and shine. Gentiles shall come to her light, and Kings to the brightness of her rising. Her sons shall come from far, and her daughters shall be nursed at her

side. The abundance of the sea shall be turned to her, and the wealth of the Gentiles shall come unto her. The multitude of camels shall come up, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto her. The rams of Nebaioth shall minister unto her; they shall come up with acceptance on God's altar, and He will glorify the house of His glory. The nation and kingdom that will not serve her shall perish, and be utterly wasted. The glory of Lebanon shall come unto her, the fir-tree, the pine-tree, and the box together, to beautify the place of God's sanctuary; and He will make the place of His feet glorious. The sons of them that afflicted her, shall come bending unto her, and all they that despised her shall bow themselves down at the soles of her feet; and they shall call her, "THE CITY OF THE LORD, THE ZION OF THE HOLY ONE OF ISRAEL!" Isa. lx: 14.

All hail to the day when these things shall be fulfilled! The cross shall then give place to the crown, and gladness supplant our sighing and tears. Hope shall then change into fruition, and the exile reach his eternal home. Oh, let us rejoice and give thanks that such promises have been left us. Let us stay ourselves upon them and feed upon their preciousness. "They are well-ordered and sure," and cannot disappoint us. They are all as immutable and abiding as God's own eternal nature. Time may intervene, and great changes may occur before they are fulfilled; but, as Jehovah lives, not a word shall fail.

The day is coming—yea, is now at hand—  
 When wars shall struggle on the Syrian plains—  
 Wars such as ne'er before have been on earth,  
 Nor the sun seen in all his ancient reigns:  
 The day is coming—yea, is now at hand—  
 When, urged by heaven, to her old hallowed ground  
 Shall beauteous Solyma lead back her tribes,  
 While with sweet tones her Hebrew camps resound.  
 Then shall stand still Euphrates; then shall stop,  
 In fierce affright, Nile's many-founted river,  
 Then, too, with whirl gigantic, shall the way  
 Of the Red Sea cleave wide apart and sever.  
 Day of revival! then shall festal Zion  
 To her eternal God build shrine on shrine,  
 High Lebanon and Hermon shout with singing,  
 While flowering olives crown their cliffs divine!

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## Miscellaneous.

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[Communicated for the Herald.]

### Conference Report.

THE Annual Conference meeting of the Brethren in the State of Iowa, met pursuant to notice, at Waterloo, Blackhawk County. A goodly number assembled from different portions of the State, as well as from Illinois, and Wisconsin.

We had a good, and we trust a profitable meeting. The people in the city turned out well to hear the Gospel preached, and seemed to be very much interested. Brother J. M. Stephenson, and others from abroad, assisted in preaching the Word, and were listened to with profound attention. Four intelligent believers became obedient to the Faith.

A portion of the time was devoted to a consideration of the question, as to the best method of providing for the spread of the Gospel. It was

thought by some, that the only true method was by laying up in store on the first day of the week, as God had prospered them, and with the funds thus obtained, to send out an Evangelist to preach the Gospel. I think that the brethren present, generally concurred in this opinion.

A committee of three was appointed to receive the funds from the different Churches, and scattered brethren in the State, and employ some one to act as an Evangelist, as soon as the funds on hand would warrant it. The following brethren compose the committee: S. M. Eby, Joseph Furry, and R. J. Hill. Brother Eby, whose address is Waterloo, Blackhawk County, Iowa, will act as treasurer, and the brethren are requested to send their funds to him as soon as convenient, so that we may have an Evangelist in the field at an early day.

A general harmony and good feeling prevailed throughout the meeting, and we think a good impression was left in the community.

The brethren voted unanimously to make the *HERALD OF THE COMING KINGDOM*, their organ, through which to report their Conference meetings, circulate appointments, and correspond with the brethren, and they resolved to make a united effort to extend its circulation.

R. J. HILL, Secretary.

[Communicated for the Herald.]

### Campbellite Contradictions—A Convenient Kingdom.

EDITORS *HERALD*: In looking over "The Living Pulpit," a work just published by the Disciples, or Campbellites, we find some very peculiar statements, to say the least. The work contains twenty-eight sermons from the pens of representative men in that denomination; and is presented to the world as the next book to the Bible. It is claimed, by the publishers, "that each one wrote, not knowing what subject would be treated of by others," and that "no contradiction, or differences in opinion, or conflicting views appear. Showing that the great body of ministers are a unit." Page eight.

We frankly admit that there are many good things in the book, as well as many plain contradictions. So plain, indeed, that even those who claim to be Disciples of the Christ can see them. We will briefly notice a few of them.

On page 487, we find the following very beautiful and correct statement from Elder Isaac Errett, "that the Kingdom is not yet given under the whole heavens to the people of the Saints of the Most High." But on page 480, he says, "the Kingdom is within us." How the Kingdom can be in men's hearts, and yet not be given, certainly will require one schooled in Campbellism to explain.

On page 251, we find the following from M. E. Lord: "He that believes and is immersed, is saved, and is, therefore, in the Kingdom." The difference between these Divines, is this, the one has the Kingdom in the person, and the other, the person in the Kingdom; hence, we must call this contradiction number two. We find quite a difference between Elder Lord, and the Apostle. According to Elder Lord, sinners get into the Kingdom by immersion, while the Apostle claims that righteous persons "enter the Kingdom through much tribulation." Acts xiv: 22.

Talbert Fanning, page 522, says that "Church and Kingdom are identical," and on the same page says, that "the Kingdom was set up in the days of those kings represented by the ten horns of the wild beast," and on page 528, he says: "this Divine Organization began on Pentecost.

Unless the Elder can inform us how the Kingdom could be set up, or organized on Pentecost, and in the days of these kings represented by the ten horns of the wild beast, at the same time, we will call this contradiction number three, as the ten horns (or ten toes of the image, which refer to the same,) did not exist until between three and four hundred years after Pentecost.

We will next hear from Elder B. Franklin. "To be in this Body, Church, or Kingdom, is the same thing." Page 342. "The Church, built on the right foundation, in the right place, in Jerusalem, at the right time, on Pentecost, which is the Kingdom or Church." Page 354. Here the Elder gives us quite a dish of Pentecostal Kingdom; but up comes his talented brother H. T. Anderson, and overturns it, and it shall remain overturned until Jesus comes. Hear him. "Behold, He comes, and every eye shall see him. He comes again, even as He ascended into Heaven, He comes to be glorified on the earth. A Kingdom is in reservation for Him. Blessed Redeemer, come quickly." Page 83. Beautiful, as well as truthful, is this statement, and it accords with the teachings of inspiration. A Kingdom certainly will be given Him when He is glorified on the earth, when He is crowned King upon His own throne, when He governs the nations righteously, and this, too, upon the earth. He will then have the heathen for His inheritance, and the uttermost parts of the earth for His possession." Psa. ii. As the Elders widely differ, we mark this contradiction number four.

Elder P. T. Haley, who is always ready to assist the sinking cause, cries out in thunder-tones, that "the Kingdom of Heaven was established on Pentecost, which Kingdom is the Church of Christ." To use his own language, "Repent, for the Kingdom of Heaven (the Church of Christ) is at hand—established on Pentecost. Page 360, 366-7. As this contradicts Anderson, we call this contradiction number five. We will take occasion to remark, right here, that it cannot be proven that anything was set up on Pentecost. There was not even a Church organized on that day, but simply an addition of three thousand souls was made to the hundred and twenty that previously existed, and if this addition proves that a kingdom was set up, then Acts v: 14, also proves the setting up of a kingdom. Hence, on this theory, every time we have an addition to the Church, we have a kingdom set up. Can our Disciple friends see the point?

Without following the different writers further, we see that they are very contradictory. Some claim that the Kingdom was set up on Pentecost, others that it was set up in the days of the kingdoms represented by the ten horns, which did not exist for more than three hundred years after Pentecost. Others insisting, that it will be set up when Jesus comes in the combined glory of all heavens, with all His holy Angels. Others contend that we are in the Kingdom, and yet others that the Kingdom is within us. And notwithstanding all these conflicting theories of mortal man, this book is claimed to be next to the Bible.

The Disciples are very much perplexed over their kingdom, hence, it becomes necessary for them to have a Pentecost kingdom, a Church kingdom, a sky kingdom, beyond the bounds of time and sense, (this conveys the idea better than space) a heart kingdom, etc., so that when they are driven from the one, they can cling to the other. Respectfully submitted,

W. L. WINSLOW.

Be not thou envious against evil men, neither desire to be with them; for their heart studieth destruction, and their lips talk of mischief.

[SELECTED.]

## Food for the Mind.

THE mind is never satisfied. It is always feeding on something. Those who have family concerns to attend to, have various kinds of food for the mind and plenty of it; but not always the most nourishing to the soul. Too much of Martha's kind and not enough of Mary's. The best kind of food, and the most nourishing, is that "Bread that comes down from heaven;" and unless we feed on this, we have no life in us. But still, we cannot all be Mary's, there must be some Martha's; and to those I would say, let us *often* look through our encumbrances into Pilate's judgment hall, and view the scene of action there. See the sufferings of our dear Redeemer? How shamefully He is treated! The whole band of soldiers are gathered together in order to abuse Him as much as possible. Some are bending their knees before Him in mockery; others are spitting into His face; while others are plating a crown of thorns and pressing it on His sacred head. Not being satisfied with this, they take the reed out of His hand and smite Him on the head, forcing the thorns into His holy temples. See Him bearing all His sufferings in silence. "But this is their hour and the power of darkness." And when they have done their shameful part, and their wicked hearts are in a manner relieved, they lead Him out to crucify Him. Who can look on the scene without shedding tears? Even Pilate was astonished at the sight, and said, "behold the man." See Him going out to the place of crucifixion, bearing His own cross until He sinks beneath it, and another is called to bear it in His stead. Then follow Him to the foot of the cross. See His mother with other holy women, standing there, weeping and lamenting, not having the liberty to minister to Him as usual. Hear Him saying to His mother, "woman behold thy Son," and then committing her into the hands of another. Well might she weep. Look at the soldiers driving the nails through His hands and His feet. The blood running down over His sacred body. Some are wagging their heads, calling to Him in derision, if "thou be the Son of God come down from the cross." Hear Him asking God, "why hast thou forsaken me?" O, what an awful and amazing spectacle of pity!

"Well might the sun in darkness hide,  
And shut His glories in."

"O Lamb of God was ever pain,  
Was ever love like thine!"

Who among us could stand there and see such cruelty inflicted upon one of our children? But Mary no doubt was pondering over the things she had kept in her heart, else she could not possibly have been able to bear all this. How relieved she must have felt when she saw Him taken down from the cross, and His body wrapped in linen clothes, and laid in the sepulchre, away from His enemies.

When the sorrows of life break in upon us, therefore, let us ponder upon the cruelties and sufferings our Lord endured, and thus gather strength for every time of need. We have not yet resisted unto blood, as He did.

SEE that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

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## Poetry.

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[Communicated for the Herald.]

### WAITING.

Long years we have been waiting,  
 Since first we heard the cry,  
 "Behold, Messiah cometh,  
 Redemption draweth nigh."  
 Long years of pain and trial,  
 Long years of hope deferred,  
 But still, though faint and weary,  
 We've trusted in His Word.

We've watched the signs that tell us  
 The Lord will soon appear,  
 Plainly as budding fig trees  
 Foretell the summer near;  
 We've seen the scoffer walking  
 In unbelief and pride,  
 And heard from lips unholy,  
 The Word of God denied.

Now wrong and evil triumph,  
 And make their haughty boast,  
 While right and truth and justice,  
 Are trampled in the dust;  
 We've reached the days of peril,  
 By holy ones foretold,  
 When men have turned to fables,  
 And faith and love grow cold.

Long years we have been waiting,  
 And still we wait in hope,  
 While earth is wrapped in darkness  
 And men in blindness grope;  
 Still shines the Word Prophetic,  
 A light upon our way,  
 To warn us of its dangers,  
 And guide us to the Day.

Long years we have been waiting,  
 And we will wait until  
 Messiah reigns in glory,  
 Enthroned on Zion's hill;  
 We'll watch the signs around us,  
 With truth our hearts we'll gird,  
 And while we walk in peril,  
 We'll trust His Holy Word.

S. M. H.

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### OBITUARY.

FELL asleep in Jesus, on October 6, 1868, sister LOVINA ALSPACH, aged forty-five years. Remarks were made by J. F. Wagoner, founded upon 1 Thess. iv.

ALSO sister ELIZABETH McMAHAN, wife of DENNIS McMAHAN, Fulton County, Indiana.

Sleep on, dear Saint, thy work is done,  
 Thy course in life by faith was run,  
 And when that voice shall pierce the tomb,  
 In life eternal, thou shalt bloom.

A discourse on the state of the dead, was delivered by J. F. Wagoner.



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

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#### Is Any One Dissatisfied?

THE first year of our labors in connection with the HERALD, is about drawing to a close. Two more numbers will finish the volume. Our reason for asking the question at the head of this article, is because there may be some, who have either real or imaginary causes of complaint against the editors or publishers. In that case, we desire them to write us at once, stating their grievances, and we will promise to give them an answer immediately, either through the HERALD, or privately, as the case may require.

Above all things, we detest the habit, which some people have, of treasuring up their grievances, and suffering them to grow on their hands, until what was a mole hill at first, becomes a mountain at last, in their imagination, at least. Again, some will repeat their complaints to other ears, but studiously avoid them reaching the ears of the party against whom they are made. This is the very opposite of a Christian course, and ought not to be practiced by the brethren of Christ. If any of our readers are guilty of such a course towards us, we simply ask them, in all kindness to obey the Christian rule, which is as follows: "If thy brother trespass against thee, go and tell him his fault, between thee and him, alone." Matt. xviii: 15. We know that it is more than probable, that mistakes may have been made, or correspondents neglected, owing to the fact of our time having been greatly occupied in a multitude of other duties, besides the care of the HERALD. But we assure all that it has not been wilful neglect in any case, and anything we can do towards giving satisfaction, will be cheerfully done. Let us hear at once, from all who have complaints.

### Premiums for Subscribers.

ON the principle that "the laborer is worthy of his hire," we have concluded to adopt the premium system for the coming year, in order to stimulate, if possible, those who are adapted to the work, to make an effort to swell our subscription list. We shall offer such premiums as will prove of value, to the party obtaining them. There may be some who desire the very works we offer, but are unable to purchase them. To such, we say, stir yourselves, and get subscribers for the HERALD, and thus secure the premium you wish for, and perhaps need. Again, if you wish to sow the seeds of truth, work for a tract premium, and circulate them far and wide. Who knows what an increase may be stored up for such in Heaven, to be given to them in the coming Kingdom? We hope that our young brethren and sisters especially, will give some time to this work, and thus roll up a list of subscribers for the HERALD, that will redound to the credit of all concerned, besides being the means of spreading the truth far and wide.

Look at the following list of premiums:

- FOR TWO SUBSCRIBERS, we will give one copy of "Bible Triumphant," by Mrs. H. V. Reed; or forty cents worth of tracts.
- FOR THREE SUBSCRIBERS, we will give one copy of Stephenson's debate with F. T. Russell, on "The Kingdom of God upon Earth;" or fifty cents worth of tracts.
- FOR FOUR SUBSCRIBERS, we will give eighty cents worth of tracts, to be selected from our list.
- FOR FIVE SUBSCRIBERS, we will give a copy of our NEW HİYİNİİ Book, (when ready) or one dollar worth of tracts.
- FOR SEVEN SUBSCRIBERS, we will send any book that is for sale in the book stores of Chicago, worth \$1.50; or one copy of our Hymn Book, and fifty cents worth of tracts; or the whole amount in tracts.
- FOR TEN SUBSCRIBERS, we will send a copy of "Cruden's Concordance to the Holy Scriptures;" or two copies of the Hymn Book; or two dollars worth of tracts.
- FOR FIFTEEN SUBSCRIBERS, we will send one copy of "Josephus;" or three Hymn Books, or one Hymn Book, and two dollars worth of tracts; or if preferred, the whole sum (three dollars) in tracts.
- FOR EIGHTEEN SUBSCRIBERS, we will send an English edition Pocket Bible with maps and references, or any of the foregoing premiums to the amount of three dollars and seventy-five cents.
- FOR TWENTY SUBSCRIBERS, we will send a copy of "Smith's Dictionary of the Bible," bound in cloth; or a good English Bible, with references; or a copy of the "Emphatic Diaglott," and fifty cents worth of tracts; or any of the premiums named above, to the amount of four dollars and fifty cents.
- FOR TWENTY-FIVE SUBSCRIBERS, we will send a copy of that invaluable work, "The Englishman's Greek Concordance;" or an extra bound copy of the "Emphatic Diaglott," or five dollars in any of the foregoing premiums, or a selection of tracts from our list, to the amount of six dollars.

The foregoing liberal offers, are for yearly subscribers, or their equivalent in money, at least. That is, two half yearly subscribers will equal one yearly. Who will work?

### Renew Your Subscriptions.

REMEMBER that the HERALD is published on the advance pay system; therefore, it is necessary for all who desire it for another year, to attend immediately to the renewal of their subscriptions. The price will be the same—two dollars per annum. Those who cannot send that much, may send one dollar for six months, or fifty cents for three months, but the subscriptions must invariably be paid in advance.

Immediately following each subscribers name on the HERALD, will be found a date. This tells the time that it is paid for. For instance, if you find "15 Dec. 68," it signifies that your subscription will expire with the number issued on the 15th of December, 1868. If you find "15 Mch. 69,"

it shows you have paid to the 15th of March, 1869. Anyone can tell, at a glance, to what time they have paid, and we hope that each one will see to it that the matter of renewal is not neglected.

At the end of the year, it will be our duty, according to our rules of publication, to cut off from the list all names not renewed, and we hope no one will feel aggrieved in consequence, if they have failed to attend to the matter.

All money sent us by Post Office money order, or in registered letters, we will be responsible for, but none else. If sent in any other way, it will be at the subscriber's risk, if lost.

### The Money Order and Registry System.

As the time is drawing near for many of our subscribers to renew their subscriptions, it may not be amiss to call their attention to the fact, that all money sent us, should be sent in registered letters, or in money orders.

What is a registered letter? It is a letter that is taken note of by the Post Master sending it, and for which, he takes a receipt from the party to whom he delivers it. It is next to impossible for it to be lost under the arrangement now existing. It costs twenty cents to send one, besides the regular postal rate.

What is a money order? It is an order issued by the Post Master granting it, which requires the Post Master on whom it is drawn, to pay the amount called for. For instance, Brother Stephenson wants to send us fifteen dollars. He goes to the Post Master at Oshkosh, and pays him the fifteen dollars. He then gives to Brother Stephenson an order for that amount, requesting the Post Master at Chicago, to pay it to Thomas Wilson. This order he encloses in his letter to us, in place of the money, and we can get the money by presenting it to the Post Master here. This costs but ten cents. If lost, another order can be procured, and no one can draw the money, except the party to whom it is sent.

We trust the matter is now explained sufficiently in detail, so as to enable anyone to send us their subscriptions in the manner indicated. All Post Offices can register letters, but all do not issue money orders.

### Probable Enlargement of the Herald.

Upon mature consideration, and the advice of friends, we have almost concluded to enlarge the HERALD for the year 1869, although the appearance, and general execution of the HERALD, during the present year, has been highly complimented, yet some have complained on account of the type being too small for some of our older brethren. If we enlarge, therefore, we shall procure larger type, so as to accommodate all. We purpose, in case this step is taken, making the HERALD one of the best periodicals extant, advocating Bible views, and equal to any of the professedly religious periodicals of the day. Nothing is gained by presenting a shabby magazine for the perusal of those whom we seek to interest in the truth. Appearances, even, go a great way towards influencing parties in its favor. We hope our brethren will realize the importance of this, and put their shoulders to the wheel, and help to put the HERALD on a paying basis. If we take the step proposed, we shall have to make an outlay of many hundred dollars, and it can only be made a success, by each one feeling a personal interest in the matter.

We would now ask each subscriber, why it is, that the HERALD is issued with about half the number of subscribers that its predecessor had? Is it because it is not as worthy of support? or is it because it is published on the advance pay system? If the latter, then it is clear that half its former patrons were those whose patronage is a curse, rather than a help to any paper.

We now ask each subscriber, *personally*, to see if he or she cannot induce a friend or brother to subscribe for the HERALD for 1869. We will make this promise, that if, at the expiration of the volume, anyone feels that they have not obtained the worth of their money, we will at once refund their entire subscription.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### Bible vs. Mortal Resurrection.

THE doctrine of mortal resurrection is becoming firmly believed by many of those who profess to be of the "Household of Faith." Some of our most able brethren are divided on the subject. How shall we decide, therefore, who is correct? Answer. By turning to God's Word, and seeing what inspired men have said. If mortal resurrection is true, it must be in harmony with the Bible. In noticing this subject, I would first remark, that mortal resurrectionists are divided among themselves. A certain one who preached it at our place, said, "the Savior was made *immortal* sometime during the day of His resurrection," and that "earth-borns do not remain mortal forty years," while another class of them say that "Jesus Christ was *mortal* until He ascended to the Father, and made the sin offering there." We would call the attention of those who style the resurrected Saints "earth-borns," to the words of our Savior to Nicodemus, "Except a man be born of *water*, and of the *Spirit*, he cannot see the Kingdom of God." John iii: 5. Here we find but *two* births taught by the Savior, while mortal resurrectionists teach *THREE*. They would have it read thus: "Except a man be born of *water* and of *THE EARTH*, and of *the Spirit*, he cannot enter into the Kingdom of God." They also teach *two* deaths for the Savior, one on the cross, and another after His ascension. The Savior says, "The Son of Man must be delivered into the hands of sinful men, and be *crucified*, and the *third day* rise again." Luke xxiv: 7. If the trials and sufferings of Jesus, were all in vain, why did He tell His disciples, "that He must go unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and *be killed*, and *rise* again the *third day*." Matt. xvi: 21. Thus, we see, the Savior *DIED* while on earth, and if this death was not the sin-offering, He must *die again* after He had risen from the dead: for they say He was resurrected mortal, and a mortal Savior, *could not live forever*. Where are there two deaths spoken of for the Savior? The Prophet Isaiah gives a description of the sufferings and death of Jesus. Speaking of the Savior, he says: "Surely He hath borne our griefs, and carried our sorrows, yet we did esteem Him *stricken*, *smitten* of God, and *afflicted*. But He (the Savior) was *wounded* for our transgressions, He was *bruised* for our iniquities; the chastisement of our peace was upon Him; and with *His stripes* we are *healed*. He was *oppressed*, and He was *afflicted*, yet He opened not His mouth; He was brought as a *lamb* to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Isa. liii: 4-7. Will the reader please

read the remainder of the chapter, and ask himself the question, was all this on earth? Surely here is a death recorded by Isaiah, and will any one say it was in heaven? When "*He was numbered with the transgressors,*" were not two thieves crucified with Him? Compare the Prophet's language with the facts recorded in the New Testament, and see the exact fulfillment of it as recorded by Matthew, Mark, Luke and John. How can any one say this *was not an offering for sin*, but that the offering was made in Heaven? Was not Jesus the anti-type of the lamb slain in the days of Moses? Much more could be said from the Bible on the sin-offering, but we forbear.

The next question we will examine is, when was Jesus made immortal? Mortal resurrectionists say, "to raise the dead is a process," like raising children to maturity. Let us see if there has been, or ever will be, a change for the Lord *after* He rose, or came from the dead. Commence with "the first day of the week," and follow the Savior to His ascension, and see if there is any change. When He comes again, there will some say to Him "what are these wounds in thine hands? then He shall answer, those with which *I was wounded* in the house of my friends." Zech. xiii: 6. Thus we see no change takes place from the time He comes from the tomb. He must have been made immortal, then, when He was "quickened by the Spirit." Paul says, "He was perfected through suffering." Peter, on the day of Pentecost, says, "Ye have taken, and by wicked hands, have crucified and slain" (Christ). Acts ii: 23. And at verse thirty-two, "This Jesus hath God raised up whereof we are all witnesses." The whole question turns on the word "*raised*;" if raise, rising, and raised, is *resurrection*, or coming from the grave, then their theory is exploded.

They say when one is "in Christ," he cannot get out, or be turned out until Jesus comes and "purges him out." Then if a man die in Christ he will be "blest" for "*blessed are the dead that die in the Lord.*" Mortal resurrectionism teaches, that some of those raised in the first resurrection, will die the second death, and no doubt they will, if they are resurrected mortal, for some will probably commit sin during the forty years term, and consequently they will fall. Here they have another contradiction, for John says, "*blessed and holy is he that hath part in the first resurrection, on such the second death hath no power.*" Rev. xx: 4. Again, mortal resurrectionists teach that the Christian's course is *not* finished until after the resurrection. Then Paul was mistaken when he said: "I have fought a good fight, I have finished my course, I have kept the Faith." 2 Tim. iv: 7. Again, mortal resurrectionists teach that some of Christ's sheep will fall, as did Lot's wife; then the Savior was mistaken, when He said: "*My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither is any man able to pluck them out of my hand.*" John x: 27, 28. Paul says, "the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them (the risen dead) in clouds, to meet the Lord in the air." Just here, mortal resurrectionists say, some will fall, or be cut off, but let Paul tell what will become of them; "and so shall we ever be with the Lord." Now let any man get one of them away from the Lord, if he can. Mortal resurrection sets the Savior aside, and makes Adam the stand-point; for it says we are going back to where Adam was before we are immortalized. If that be true, it is probable some will sin as did Adam, and thereby fall.

Paul well knew that some would say, "How are the dead raised up,

and with what body do they come?" If Paul was here, he surely would talk to mortal resurrectionists as he did to the Corinthians. They say the body goes down to the grave mortal, and comes up mortal, but what does Paul say, (1 Cor. xv: 37;) "and that which thou sowest, thou sowest *not* that body that *shall be*," (verse thirty-eight,) "but God giveth it a body as it hath pleased Him." Here we see plainly, that it is the *thing sown*, that God gives a body; but a certain mortal resurrection teacher says the word "*sowest*," is a *wrong translation*, it should be "*raised*." Who shall we believe? "Howbeit, that was *not first* which is spiritual, but that which is *natural*, and *afterward* that which is *spiritual*." 1 Cor. xv: 46. Here we see that we are *now* natural, and the next thing with us, will be spiritual, first natural, second spiritual; but mortal resurrection teaches that we are first natural, second natural, third spiritual. All must admit that we are now mortal, and at sometime in the future, we expect to be changed, and there is but *one change*. Now let us see if inspiration tells when "that change will be. Mortal resurrectionists say, "forty years after Christ comes." Paul says, "in a *moment*, in the *twinkling of an eye*, at the *LAST TRUMP*." 1 Cor. xv: 52. The trump sounds before a single man comes from the grave. The Savior says, "He shall send his angels with a great sound of a trumpet, and they shall gather together His *elect*, from the four winds, from one end of Heaven to the other." Matt. xxiv: 31. Who will say that some of the elect will fall by the way? or that some wicked are among the elect? Now to the conclusion of the subject.

I. There is one death for the Savior, as foretold by the Prophets, and that death took place *on earth*, and *not after* His ascension to Heaven.

II. He was "*raised up the THIRD DAY*," and was not forty days in *rising*.

III. The Bible teaches *two births*, mortal resurrection teaches three, viz: born of "water, and of the earth, and of the spirit."

IV. The Savior says, His sheep shall *never perish*, mortal resurrection says some *will perish*.

V. Paul says, "We shall *ever* be with the Lord," mortal resurrection says some will fall by the way.

VI. John, in the twentieth of Revelations says, "Blessed and holy is he that hath part in the first resurrection," mortal resurrection says some of them will die the second death.

VII. Paul said his course was finished, but mortal resurrection says he must be resurrected mortal, and go to Mount Sinai, and be judged before His *course* is finished.

VIII. John pronounces a blessing on all that "*die in the Lord*." Mortal resurrection says some of these will have to *die the second death*.

IX. We are informed by Paul, that many of the ancients, wandered about in sheep skins, and goat skins, suffering great persecution, rather than accept deliverance, "that they might obtain a *BETTER resurrection*." Heb. xi: 35. Mortal resurrection teaches that they must *yet* be put on trial, (like Adam) for immortality. In that case, probably some will look back, as did Lot's wife, and fall.

X. The Sadducees told the Savior of a woman who had seven husbands which died, and last of all the woman died also. "Therefore, in the resurrection, whose wife of the seven will she be?" The Savior tells them that "the children of this world marry, and are given in marriage. But they which shall be accounted *worthy* to obtain that world, and the *resurrection from the dead*, neither marry, nor are given in marriage; *neither can they die any more*, for they are *equal* unto the angels; and are the children of God, being the children of the *resurrection*. Luke xx: 33-

36. Mortal resurrectionists say some *will die*, who are in the first resurrection. They say "with great *tribulation* we shall *enter* the Kingdom; that they have an easy time in this life, hence, the *tribulation* is *after* the resurrection. Then *all* the martyred Saints, from Abel, down to the last one who shall be put to death, will have to be resurrected *mortal*, and undergo a *trial* for immortality. Yours, in hope of the "first resurrection."  
SANDERS HOLLINGSWORTH.

[Communicated for the Herald.]

### Sundry Thoughts.

THE consciousness that we have intelligently believed and obeyed the Gospel, and been brought into a relationship of peace with God, is worth more than all the world beside. To be a child of God, and know that we love our Heavenly Father, and that He loves us, and cares for us, and keeps us, as it were, "in the hollow of His hand," is the greatest source of comfort and joy that we can realize while living in the flesh. "Who can be against us if God be for us?" And what is the hatred of man, when we are related to Jesus by ties of affection? Our lot in life may, at times, seem to be grievous, and we may know what it is to be afflicted, and distressed, still, all this may work for our good, and be the means of mortifying our pride, and keeping us humble before God. Paul, the great Apostle, had a thorn in the flesh, a messenger of Satan, sent to buffet him, lest he should be puffed up through the abundance of knowledge that God gave him. Paul besought the Lord thrice that it might be taken away, and received the answer, "My grace (or favor) is sufficient for thee." Paul's thorn in the flesh, or messenger of Satan, probably was a man, who, like Alexander the coppersmith, greatly withstood his words, and spake evil of Paul as a man, thus counteracting his influence as a Gospel preacher, and destroying his reputation as a man. This was truly mortifying to a man of Paul's ambition, yea, it was almost too humiliating and grievous to be borne.

Now we may have our name cast out as evil, and our society shunned instead of courted—still, if our Heavenly Father has favored us with a knowledge of truth, and fellowship with His Son, let us not forget that such favor is more than sufficient for all that we have to endure. If we are ambitious and proud, it is well that we be humbled. If our disposition inclines to vanity, it is well to be afflicted, and our hearts sickened with the follies of life. If we court the honor of men, it is well that our convictions of truth makes them hate us. Were it otherwise, we should fail to come off victors.

"My grace is sufficient for thee." How few comprehend this. It is as if he had said my truth, my wisdom, my goodness, and my love, is sufficient. With all this on your side you need not be envious of evil doers, nor fret yourself because of their iniquities. They may hate you and traduce your character, still I am with you, and my strength shall be manifest through you; fear not, for I will hold you up.

God has said of the wicked, "his mischief shall return upon his own head, and his violent dealing, shall come down on his own pate." Psa. vii: 16. The ways of God are equal, and they are just. Sin cannot go unpunished, nor can the wicked "escape the judgment of God." "But the Lord will bless the righteous with favor, and compass him as with a shield." We need to strengthen our faith and give our confidence in God more breath and depth. We need to sink ourselves down into His truth, and become so indented with His Word, as to have our every thought, act,

and word blended with it. We try to do too much at a distance, and rely too much upon our own strength. We may have intellect and emotion, or enthusiasm, and much learning, all of which combined with a knowledge of truth, may make us feel like giants in strength, and relying upon our superior abilities we may do much in certain directions, still if we are not living near to God by fully conforming to His will, the counterpart of all our learning, and native talent, may be made up of petty weaknesses, and disgusting habits that more than counteracts all the good we do. O, man, remember that thou art but *man*, without God thou art but an earthen vessel, filled with vanity and conceit. PILGRIM.

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[SELECTED.]

### Dwell on Spiritual Things.

"Whatever things are true, honest, just, pure, lovely, of good report; if there be any virtue and praise, think on these things." *Philippians iv: 8.*

THERE is a strong tendency with us to dwell altogether too much on earthly, perishing things, on the outward appearance and forms. There are many earthly things which it is our duty to think of; and it is even a virtue to study how to best perform such duties. For instance, to plan and arrange our earthly business in the way most pleasing to God, caring for our family, and those around us, living blameless, as good stewards before the Lord; or, to study reform, so that we can obey the laws of our being and appear in plain apparel, yet clean and neat. But with all this, there is a strong tendency to let these things take up our minds too much, leaving too little room for the heavenly. Thus we can easily lose sight of the most important object of reform, *viz.* to make us more spiritual and heavenly minded.

If we live for the Kingdom of God, let not the things of earth take up our attention too much. But whatever is lovely, pure, and heavenly, let us dwell much on such things. The lovely Jesus, His pure and holy life, His divine attributes, His humanity and self-denial, His past, present, and future work, these should have room in our hearts. And the more we dwell upon things that are lovely and pure, the more lovely and pure will we become ourselves.

Then the glorious Kingdom, the inheritance incorruptible, undefiled, unfading—should not this occupy a goodly share of our thoughts, and enter into our conversation? The destined haven; the land ahead; the abiding city; the blessed and eternal home with Jesus in our Father's house; for this we long, and pray, and weep. On this will we dwell. O, earth, how dark art thou. Thy treasures charm me not. But the heavenly Kingdom! glorious rest! Let thy light shine brighter and brighter unto the perfect day.

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[SELECTED.]

### Humility.

"WHEN thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" The choice of the Lord is of those who are little in their own sight, as in this case of Saul. So with David. He was the man after God's own heart, when he was following the sheep. Those who keep thus humble, the Lord can teach, and help, and He will do it, as we see in the case of Solomon. He says to the Lord: "Thou hast made thy servant king instead of David my father; and I am but a little child; I know not how



to go out or come in." Being thus humble, we see how God blessed him, till his heart departed from God.

Humility is the only path of safety. Satan comes in, puffs up those who have responsibilities resting upon them, they go on in their own ways, and depart from the ways of the Lord. Blinded by Satan, like Saul, they may claim to be doing the commands of the Lord, when it is all human policy, all marked with the impress of the human instead of the divine. Thus they rush on, doing their own ways, under a misguided zeal, building themselves up, instead of going in that humble channel where the Lord can work, until their career, like that of Saul, is checked by the teachings of the Spirit of the Lord, and they shown to be in rebellion against the Lord.

As we look at the cases of the ancient ones, we readily see their faults, and think, had we been there, we would not have done thus; but oh! the deceitfulness of the human heart. How readily we fall into crimes similar to theirs. Not that we have the responsibilities of Kingdoms upon us; but in responsibilities that concern the Church, how important that we walk carefully and humbly before God, that in all our course the Lord may help us. Wherein we have erred may God forgive.

I speak on this as one who feels his own reproof, and wish myself to make amends for past errors by taking a humble position before the Lord and my brethren, abasing self, exalting at all times the Lord and His truth. Unless I move in that humble path, where God can guide and help, all my efforts to do good will be vain. May the Lord help, that thus I may fully recover myself from the snare of the Devil. May I ever feel my own weakness; for Paul saith: "When I am weak, then am I strong." "Strong in the Lord, and in the power of His might." Amen.

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## Instruction for Unbelievers.

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"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me"—  
**JESUS.** "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore, many of them believed."—Acts xvii: 11, 12.

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[Communicated for the Herald.]

### A Letter to an Inquirer After Truth.

THE following interesting and instructive letter, was written by one of our brethren, to an inquiring friend, in reply to one received by him, touching certain Bible truths. The questions introduced, are such as will prove instructive to all those who are really desirous of learning what the Scriptures teach on the subjects of life and death, heaven, the resurrection, etc. We hope all such will give it a careful reading.

DEAR FRIEND: I have received your letter, and thank you for the pains-taking you have shown in the matter. Your fidelity in what you seem to think is right, is, to say the least, truly commendable. You have evidently searched the Scriptures considerable, to find what you suppose to be the proofs, that sustain your doctrine: but I think if you will search further, and more critically, you will find that these quotations cited by you from God's Word, do not sustain you.

You have spoken of four important subjects in your letter, viz: LIFE, DEATH, the SOUL, and HEAVEN. There are many, myself included, who

most firmly and solemnly believe that the common ideas connected with these subjects, such as are contained in your letter, are not only erroneous, but destructive of the truth, and of the simplicity of the Gospel, making the Bible dark and unintelligible, and spreading a thick cloud over the way of *life eternal*.

What is said within the limits of a letter, must be very brief, of necessity; therefore, I will proceed to speak of *life*.

You have spoken of life, as "natural, spiritual, and eternal." The book of Genesis does indeed inform us how man became endowed with life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Gen. ii: 7. Here is a simple statement. "Man became a living soul"—a living breathing creature by receiving "the breath of life," into, or through "his nostrils"—nothing more, and nothing less. It is not said, or intimated, nor implied, that he received an immortal *soul* through "his nostrils," as some will have it. But the record says that he received the breathing, or the breath of life through his nostrils, and from a dead soul, which he was before breathing, "he became a living soul. Hence, God never speaks of man, as an immortal soul, or as possessing an immortal soul. But He speaks of man as He had made him, simply as a living creature, destined to become dead as he was, before God breathed into his nostrils the breath of life. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of." (Isa. ii: 22.) and, "all the while my breath is in me, and the spirit of God in my nostrils," (Job xxvii: 3,) and "shall mortal man be more just than God;" (Job iv: 17,) so, although man has life from God, yet that life which God gave depends upon the breath. When we stop breathing, we are as Adam was, before he breathed. No one contends that Adam had an immortal soul before he breathed, and there is not even the least hint, anywhere in the Bible, that he received one after he began to breathe, nor at the time that he began to live. If there was one passage in the Bible where man is called immortal, it might settle the point. But man is called mortal in the Bible, but nowhere immortal. In order to make man immortal, the Bible tells us that he has yet to put it on. "This mortal must put on immortality, and this corruptible (*man*) must put on incorruption." 1 Cor. xv: 53.

The proof in the Bible that man, as now constituted, is entirely mortal, and not immortal, and in no way in the possession of immortality, is abundant. But I can now only cite a few passages. David, the Psalmist, who we believe was one of the inspired writers of the Bible, and therefore, knew the truth on this subject, says: "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psa. vi: 5. David was threatened with death, which is next to the grave. He prays for life, thus: "Return, O, Lord, deliver my soul: (my life, from death and the grave) oh, save me for thy mercies sake! For in death there is no remembrance of thee, etc." Can it be supposed that David would have said this, if he had an immortal soul within him, that would not only remember God, but go to see God as soon as he died? In that case there would have been a "remembrance of God in death," and David would have said what was not *true*. Again, he says: "The Heaven, even the Heavens are the Lord's: but the earth hath He given to the children of men." "Yes," you will say: "I believe that, but will not, good men, when they die, go to the Lord's Heaven to praise Him forever?" David answers this in the next verse. "The dead praise not the Lord, neither any that go down into silence." Psa. cxv: 16, 17. There is no immortal

soul, to go to Heaven and praise God, when men are dead. This earth is man's, given to men by God, and men will never leave it to dwell anywhere else, men never go up to God's Heaven. "No man hath ascended up to Heaven," says Christ. John iii: 13. When men "put on immortality," they will still remain on the earth, which God has given them.

I will cite one more passage from the inspired Psalmist. He says: "while I live I will praise the Lord: I will sing praises unto my God while I have any being." "Put not your trust in princes, nor in the son of man, in whom there is no help." "His breath goeth forth, he returneth to his earth; in that *very day his thoughts perish.*" Psa. cxlvi: 2, 3, 4. David was aware, that while he lived, he would have a being to praise God, and that when he was dead he would not have any being, till the resurrection. For when he died, his breath would go forth: he would return to earth, and in that very day, his *thoughts*, like all other men's, would "*perish.*" "in death there is no remembrance" of God: says David.

The Apostles hold the same views, entirely. And also the Lord Jesus! Our Lord taught His servants to look for a reward for the good they did, at the resurrection, and at no other time. "And thou shalt be blessed: for they (the poor) cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke xiv: 14. And, Jesus never taught them to look for a reward in any other way; only at the resurrection from the death-state, in the grave. Paul also, while in trouble and in distress with his brethren, was "groaning for the adoption; to wit: the redemption of the body" in a resurrection. Rom. viii: 23. He told the Thessalonian brethren, that they had turned to God from idols, "to serve the living and true God, and to wait for His Son from Heaven whom He raised from the dead." 1 Thess. i: 9, 10. What a difference in Paul's ideas, and those of ministers now? Had Paul understood things as they do, he would have said, I think, "ye turned from idols to serve the living God, and to wait till He releases you from your mortal body, that you may go to Him where there is fullness of joy." But Paul well knew there was no such joy for them till Jesus comes from Heaven to raise His dead Saints, and reward them. Hence, they were waiting for Him to come, and still they wait, while they are "sleeping in Jesus." See the fourth chapter and fourteenth verse. In this fourth chapter, He comforts the brethren who were mourning for the loss of some of their friends, who had fallen asleep in Christ. But O, how different from the way that ministers take at funerals. "But I would not have you ignorant concerning them which are asleep; that ye sorrow not as others, which have no hope." "And what hope does He give them? Anything about the immortal souls of their friends, being *safe* and *happy*? Not a bit. As "Jesus died and rose again; even so, them also which sleep in Jesus, will God bring with Him." At what time, and how will this be done, He tells them in the verses which follow. "Wherefore, comfort ye one another with these words," said He to them, verses, thirteen and eighteen. Any other sort of comfort, is very poor consolation indeed, to such as know the truth, because it must prove, simply, false.

There are no joys, or sorrows, for man after death, till the resurrection, when Jesus will come to meet His Saints and "give them eternal life, that is, make them *live* forever. John vi: 39, 40. Jesus never asserted that He had power over men's spirits, to give *them* eternal life. But He did assert that He had power over all *flesh* to give eternal life, to as many as were given Him. John xvii: 2. "Therefore, eternal life will be given to the flesh and bodies of men, as at first, mortal life, or as you would say, natural life, was given to Adam and Eve in Eden. The idea of giving eternal life, or

immortal life, which is immortality, to immortal spirits, or immortal souls, is a strange idea. For they are said to have immortal life from their birth. They cannot die, must live as long as God exists, etc. Now if this be so, what do you want the gift of eternal life for? which is only immortality. For immortality is only living forever, and that is eternal life only. Have they not got immortality already, if this be true, that spirits and souls are immortal? Do they need another immortality conferred upon them? To say that eternal life, means only eternal happiness conferred on immortal souls, is simply an absurd abuse of terms. And to say that eternal death, means living eternally in a state of suffering and sorrow, is no better.

But these ideas are all made by man's inventions. The Apostles knew nothing about such absurdities. I will quote a few passages to show that they taught their Christian brethren to look only to the coming of Christ, and the resurrection, for joy or sorrow. "Ye come behind in no gift, *waiting* for the coming of our Lord Jesus Christ." 1 Cor. i: 7. They had all religious "knowledge." See verse five. Now if they were going to Christ in the shape of immortal souls as soon as they died; their "all knowledge" must have known it. Why, then, were they *waiting* for the coming of the Lord Jesus? "That we are your rejoicing, even as ye also are ours *in the day* of our Lord Jesus Christ." 2 Cor. i: 14. No rejoicing with each other, and over each other, till the day that Jesus comes to the earth. "What is our hope, or joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ *at His coming*?" 1 Thess. ii: 19. No hope of rejoicing, to be fulfilled till Christ comes. 1 Thess. iii: 13; Philipians ii: 16. "Holding forth the Word of Life, that *I may rejoice in the day of Christ*, that I have not run in vain, nor labored in vain."

But I must quote also from Peter and John, to show you that they were in perfect harmony, and all understood things alike. "That the trial of your faith, \* \* \* though it be tried by fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Pet. i: 7. If they had immortal souls to go to heaven as soon as they died, would not that be the time for their faith to appear to honor, and glory, and be praised? Why did the Apostle tell them, that this honor, and praise, and glory, of their tried faith, would be away beyond death, even to the time of Christ's appearing? Because, "in death there is no remembrance of thee." No, not till Christ appears again, at the resurrection to life. Please look also, at the thirteenth verse of this chapter, and 1 Pet. v: 4. There is no "crown of glory," till the Shepherd appears, or comes again to earth. None, whatever, promised till that time.

And John says: "And now, little children, abide in Him, that when He shall appear, we may have confidence and not be ashamed before Him *at His coming*." 1 John ii: 28. Did not John know that there would be no opportunity for shame or confidence, till Christ comes? We think so, else why did he not say, "that we may have confidence, and not be ashamed before Him when our 'immortal souls' go to Him," rather than at His coming. People who know not the truth, talk about immortal souls, and immortal spirits. But the Apostles never do. We never find any language in their writings, that convey any such ideas; and therefore, the ideas of spirits and souls being immortal, are not to be found in their writings. People talk of immortal souls, and immortal spirits, as if they both were one and the same thing. Now, though the Bible does not mention either immortal souls, or immortal spirits, yet it mentions soul and spirit as two separate things, as in 1 Thess. v: 23; Heb. iv: 12. Now two things which can be separated and divided, cannot be one and the same

thing. Now which would you choose to take for the immortal part in man? The soul, or the spirit? Or has man two immortal entities within him? If both are immortal, the matter seems somewhat mixed and confused. An immortal soul, and immortal spirit, in the same man, to be separated and divided at death, one from the other.

You say, "there is in man a spiritual, reasonable, and immortal soul, the seat of our thoughts, affections and reasonings." "This must be spiritual, because it thinks. It must be immortal, because it is spiritual." Could not God as easily form the delicate fibre of the brain into organs, capable of thinking and reasoning, as to form a spiritual entity, capable of thinking? Could He not as easily form the heart, so as to be capable of feeling affections and passions in connection with the thoughts evolved by the brain, as to form a spiritual soul to feel these things? Which would require the more skill and power? Our flesh is endowed with nerves of feeling and sensation, and our eyes with capacity of vision, so as to be capable of conveying impressions of objects to the brain. Shall we say our eyes are spiritual, because they are capable of conveying to the brain a distinction of objects, colors, etc. Shall we say the nerves of sensation in our hands are spiritual, because these perform functions that do not usually belong to matter? Our ears perform the office of hearing, our eyes that of seeing, and our flesh that of feeling. Are these spiritual, because they perform these things, and consequently be immortal, because spiritual? No man ever did prove, or ever can prove, that thought or reasoning, were ever performed without matter, any more than hearing, seeing and feeling, are performed without, or separate from matter. If the brain is disordered, its thoughts are insane, and without any correctness of operations, it runs like a machine out of order, and cannot turn out good work. If a stunning blow, falls upon the head, the brain ceases to act at all, and no thoughts or reason can be carried on, or any mental operations performed, till the brain recovers from the shock.

The plain and simple truth of the whole matter, seems to be, that when man dies, there is no more thoughts, reason, or ideas, nor any more hearing, seeing, or feeling, or memory. "In that very day their thoughts shall perish," and here is where the Word of God leaves man, till the resurrection. "For the living know that they must die, but the dead know not anything." "Also their love, and their hatred, and their envy is now perished." Eccl. ix: 5, 6. This is why Christ and the Apostles refer to the resurrection only, as the time of rewards and punishments.

There are different heavens as you say—But the heaven for the Saints will be on the earth, where Christ's Kingdom will be established when He returns. Christ said: "Blessed are the meek, for they shall inherit the earth." Matt. v: 5. Christ did but re-affirm, what David had said in the thirty-seventh Psalm, long before. See verse eleven, also, verso eighteen. "The Lord knoweth the days of the upright, and their inheritance shall be forever." Also, verse twenty-nine. "The righteous shall inherit the land, and dwell therein forever." Have the righteous ever yet inherited the earth? Have they yet inherited the land, to dwell therein forever? Jesus said: "When the Son of Man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations." Matt. xxv: 31, 32. He has not yet come to earth, and, therefore, does not yet sit upon His glorious throne. Will He ever gather all nations up to where He now is? No, but He will come to earth and establish His throne, where all nations are, as He said. And then: "many shall come from the East, and the West, and

the North and the South, and shall sit down with Abraham, Isaac and Jacob, in the Kingdom of Heaven." Matt. viii: 11. Luke xiii: 29." Judea, where He stood, when He said this, will be the center of the gathering. This will be the time of the "regeneration" of all things on earth, or, in Judea at least, "when the Son of Man will sit on the throne of His glory," and then will His Apostles "sit upon twelve thrones, judging the twelve tribes of Israel," as He promised them. See Matt. xix: 28. I might go on, and quote much more, but this sheet will not admit any further extension of the subject.

And now, dear friend the foregoing is submitted to you in the earnest hope, that you will receive it kindly, and search for the real truth, as for hidden treasure. I hope nothing will prevent you from searching this matter to the bottom.

## Miscellaneous.

[Communicated for the Herald.]

### The "Essential Baptism,"

The subject of baptism has been engaging a good deal of my attention of late, and in order to prove all things, I sent to George Storrs, and procured his tract, entitled, the "Essential Baptism," which I have read, and re-read carefully. In perusing this tract, I must confess, that I was very much pleased with the first pages. The masterly manner with which he handles the subject, is somewhat captivating, and undoubtedly the author of it has said all on the subject that can be said. But before I got through with it, the awkward position of the writer, and the deformity of his principal argument, became plainly visible. He has passed over in silence, some of the strongest proofs of the essentiality of water baptism, while others, he has barely touched, without clearing them up at all.

The Savior said to Nicodemus, "Except a man be born of water, and of the Spirit, he cannot enter the Kingdom of Heaven." Here is a stronghold of immersionists, against which, our author has not dared to venture a shot. He dare not say of our blessed Savior, as he did of Peter, that "he was mistaken," or that "he overstepped his commission" when he recommended water. He evidently saw no way to invalidate such plain testimony, coming as it does, from such a source; he therefore, wisely said nothing about it. Why does he not tell us, as some of his class do: that to "be born of water," is the natural birth, and to "be born of the Spirit," is conversion. In place of this he teaches that the new birth, is being made in the likeness of Christ at His coming, either from the dead, or from mortality, as the case may be. Then where does the water birth come in, if not at conversion? it being a type of the Spirit-birth.

On page four, of "Essential Baptism," the writer says, "that the gift of the Holy Spirit—or baptism of the Spirit—was not to be confined to the Apostles, or the age of miracles, is evident from many testimonies." Among other testimonies, which he produces to prove this view; he quotes Peter on the day of Pentecost: "Ye shall receive the gift of the Holy Ghost," etc. He says, "Here is no limiting the baptism of the Holy Spirit to the Apostles, or the days of miracles; it is to be a universal gift on all believers in Jesus." He makes Peter's testimony here, conclusive; yet Peter's testimony in the same verse, and in the same breath, in favor of "baptism for the remission of sins," he throws away entirely. He says on page six, "But," says a believer in John's baptism as a Christian

institution, "the Apostle Peter directed them to be baptized with water, on the day of Pentecost, and he could not be mistaken, for he was inspired." In answer to this he says, "Inspired for what, we ask? Was he inspired so that he could not err in anything he did or said from that time forward?" He says, "Let us pause, in view of the inevitable consequences of such an inference." The writer of "Essential Baptism," labors to prove that Peter was mistaken in saying, "repent and be baptized for the remission of sins," and that "he went beyond his commission," when he said, "who can forbid water." Peter was *not* inspired, and hence, said what he had no authority for saying, when he told them to "repent and be baptized for the remission of sins," but he was inspired, and preached the truth, when he said, "and ye shall receive the gift of the Holy Ghost." Oh! consistency, thou art a jewel! Had not Peter just been baptized with the Holy Ghost? and was he not under the influence of that baptism? How, then, shall we throw away a part of what he said, just because it does not agree with a darling theory, and yet receive the very next sentence, because it can be drafted into our special use? When Peter arose before the august assembly that was convened on the occasion of the Pentecostal feast, and being under the baptismal influence of the Holy Spirit, we expect he talked as the Spirit gave him utterance—that what he said was true—that he did not point them to a refuge of lies, as an answer to their enquiry, as to what they should do. I might just as well say, that Peter was a little mistaken in regard to the whereabouts of David in his day. It conflicts with my ideas of going to Heaven at death. Peter was "mistaken," and "overstepped his commission," when he talked about David, whereas he ought to have been preaching the Gospel.

But as to the baptism of John being a "Christian institution," we do not claim any such thing, for the Apostles commanded that those believers knowing only the baptism of John, should be baptized in the name of the Lord Jesus. Also, in regard to the "gift of the Holy Ghost," which Peter promised to all who should "repent and be baptized for the remission of sins." It is first necessary to ascertain what the "gift of the Holy Ghost" is, for it appears to be a *promise* to believers, and not a *command* to unbelievers. We read of the "gift of God," the "gift of prophecy," the "gifts of healing," etc., all "by the same Spirit," and finally the "gift of eternal life." Which of these "gifts" did Peter mean, when he said, "the promise is to all afar off, even as many as the Lord our God shall call?" Most assuredly, THE "GIFT," the "*gift*" which is above all others; the "GIFT OF ETERNAL LIFE."

The author of "Essential Baptism" says, on page fourteen, "Water baptism does not bring us into Christ, else Simon, the sorcerer, was in Him, for he was baptized; and he believed Phillip preaching the things concerning the Kingdom of God, etc., and thus had the exact prerequisites which water immersionists contend for." This case proves nothing against belief and obedience being the order, by which God receives candidates into family relationship with Himself. Simon believed and was baptized, but where is there any evidence that he repented, or reformed? There is the most conclusive evidence that he did not, for he still loved the praise of men, more than the praise of God, as is evidenced by his offering money, that he might obtain this wonderful gift of the impartation of the Holy Ghost by the imposition of hands. Simon believed and was baptized, but he did not repent; hence, he was not in Christ.

Our author says, "It is undeniable, that the baptism of the Spirit is a baptism of the Christian dispensation; and as this dispensation has but

'ONE BAPTISM,' water baptism cannot be that *one*." It is true, that only one baptism, properly belongs to the Gospel dispensation; yet the testimony of John points to two baptisms, with which the "the greater than he" should baptize. He says: "He shall baptize you with the Holy Ghost, and with fire." "With the Holy Ghost" at the beginning of the dispensation, to confirm the Word; and "with fire" at its close, to punish with everlasting destruction, those who reject it. But I can find no proof, neither in the Word, nor in my own experience, that any baptism with, or in Holy Spirit, ever succeeded the Apostolic day. To be baptized of the Spirit, and to be baptized *with*, or *in* the Spirit, are two distinct operations. When the servant of Christ, according to the commission given to the disciples, immerses a believer in, or into the name of the Father, the Son, and Holy Spirit; that believer is baptized of the Holy Spirit, for the commission comes to us through the agency of the Holy Spirit. Holy men of old, wrote as they were moved by the Holy Spirit, and I find in that writing: "Go ye, therefore, and teach, (or disciple) all nations, baptizing them," etc., and if the servants comply with the commandment, then it is the Spirit that baptizeth. Such baptism is the "baptism of the Holy Spirit." But when the Apostles, or any others, were baptized with, or in the Holy Spirit; they "spake with tongues and prophesied," and indeed acted so strangely, that many were amazed, and marveled, for they heard ignorant Galileans speak with tongues, such as they had never learned. Even the notorious Simon, hearing, and seeing the wonderful fruits of a Spirit baptism, his thirst for notoriety was so fully aroused, that he offered money to obtain this wonderful gift. But the Simons of the present day, would hardly offer a greenback, even of the smallest denomination, to obtain the power to impart such a baptism as our author contends for. Let the advocates of "Essential Baptism" display the fruits of such a Spirit baptism, such as were seen on the day of Pentecost, then they may have an argument for such baptism. But until they do, let them be content with the baptism which was included in the Apostolic commission. "Men do not gather grapes of thorns, or figs of thistles." When the Apostles, or others, were baptized with Spirit, their mental faculties were completely under the control of the Spirit, and they "spake as they were moved by the Holy Spirit; but the physical man was not affected at all. But when the Saints are made alive from the dead, then the whole man, both physical and mental, will be baptized, or overwhelmed in Spirit. Then will all believers that have repented and been baptized for the remission of sins, be baptized with, or receive the "gift of the Holy Spirit." Here is the fulfillment of "that promise," which Peter said, "is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Our author says, on page twenty-three, "If baptism 'with water' is the 'essential baptism,' when, where, and by whom, is it taught as a Christian duty?" We answer most emphatically, it was taught by our Savior, Matt. xxviii: 19; "Go ye, therefore, and teach all nations, baptizing them," etc. But it may be said, "baptize them with what?" We answer, with just such baptism as they were capable of baptizing with. Has our author the power to baptize men with his "essential baptism?" Does he even claim to have such power? Most assuredly he does not. Nor had the Apostles any such power. This work our author will assign to the Spirit, and to the Spirit alone. Yet the Apostles were commissioned to baptize disciples. And acting under this commission, they went forth preaching the Gospel, and saying, "repent, and be baptized for the remission of



sins," and "arise, and be baptized and wash away thy sins." Here, then, is where water baptism is taught as a "Christian duty. Christ taught it by precept in the commission He gave to the disciples; and the disciples taught it on the day of Pentecost, at the house of Cornelius, and elsewhere, by example.

But it may be said, that Christ, in His commission to His disciples, contemplated the gift of imparting the Holy Spirit, by the imposition of hands, and that this was the baptism, with which they should baptize. If this is so, then, as that power, or gift, has ceased in the Church, we have no baptism to-day; we must, differently from Paul, say, "one Lord, one Faith, but no baptism," for the results of a Spirit baptism, either with, or without the imposition of hands, were manifestations, plainly to be seen and heard by all present, and were generally, speaking with tongues and prophesying, and as there are no such manifestations now, we are, therefore, without any baptism at all.

The writer on "Essential Baptism," tries to make a point, by asking, "when did the Apostles use the formula recorded in the commission?" Matt. xxviii: 19. He says, "why urge, as it is done, that Jesus commanded the Apostles to baptize with water; while if He did so command, they invariably neglected the formula He commanded them to use?" We answer, Christ did not say that they should use that formula, or any other. He told them to baptize (eis) in, or into the name of the Father, Son and Holy Ghost. The disciples whom Paul found at Ephesus, who knew only the baptism of John, had been baptized into the name of the Father, by John whom the Father had sent; it remained only, then, that they should be baptized into the name of the Lord Jesus, by those who had authority thus to baptize. Query. Why could not they have been baptized with the Holy Spirit, without re-immersion? And why did Paul take so much pains to convince them that their baptism was not sufficient? And why did he not lay his hands on them, that they might receive the Holy Spirit before re-immersion? if water baptism was of no account, except to be used by the ignorant and unlearned disciples, as a sort of *sliding scale*, in the "transition state from Judaism to Christianity," as our author more than intimates? Indeed, why were they re-immersed at all? for be it remembered, they had passed the "transition state," and were fully identified as "disciples;" nor was it the ignorant and superstitious, and possibly the "mistaken" Peter "overstepping his commission," in recommending their re-immersion, but the learned Paul, who was not sent to baptize. Yet Paul dwelt very strong on the fact that John's baptism was the "baptism of repentance," and only pointed to Christ, who was then to come. But when they heard the preaching of Christ *already* come, they were baptized into His name. Apollos, also, "an eloquent man," "mighty in the Scriptures," one who "was instructed in the way of the Lord," "knew only the baptism of John," therefore, he needed to have the "way of the Lord more perfectly" expounded unto him, which instruction, Aquilla and Priscilla gave him.

In summing up my review of "Essential Baptism;" I will say that I have not touched upon all the points that might be noticed. Paul had no commission to baptize, because he was not with the disciples when that commission was given, and if he was a cripple, as history intimates, then this would be a reason why he was not "sent to baptize," and all the proof that can possibly be drawn from his non-commission, can only be negative in its character, and cannot weigh even as the dust in the balance, in comparison to that clause in the WILL of our blessed Lord, "except a man be born of water, and of the Spirit, he cannot enter into

the Kingdom of Heaven." Paul could baptize, and did baptize sometimes, and undoubtedly it was when there were no others to do it. Yet the author of "Essential Baptism," labors hard to show that all the baptizing that Paul did, as well as the other disciples, was done simply as a matter of expediency, in the transition state from Judaism to Christianity fully developed.

I have endeavored to show, that, contrary to "Essential Baptism," Peter was as much under the influence of the Holy Spirit when he said, "repent and be baptized for the remission of sins," as he was when he said, "and ye shall receive the gift" etc., that he made no mistake in his commission, when he said, "who can forbid water," nor Ananias, when he said, agreeably to God's promise to trembling Saul, Acts ix: 6; and agreeably to His command to him, "Arise and be baptized" etc., nor Philip, when he went down "into the water" with the Eunuch. Here are men, and disciples too, acting under the very eye, and according to the instructions of the blessed Savior; and yet the writer of "Essential Baptism," says they were "mistaken," and that they "overstepped their commission," when the Word plainly shows that they did it by a renewal of the command and instructions of the Savior; by the direct influence of the Holy Spirit.

Can the writer of "Essential Baptism" produce one plain text of Scripture, showing that the Savior rebuked any of the Disciples for "overstepping their commission" in this way, or where one of the Apostles intimated to another, that "he was to be blamed" for baptizing in water. Most assuredly he cannot, nor has he attempted to do it. His whole argument is based upon inferential proof, among which, may be noticed 1 Cor. xii: 13. "For by one Spirit are we all baptized into one body" etc. Now, there is not a word said here about water baptism, except it be in its favor. For instance, if A., and B., baptize C., and D., for the same object, and by the same authority, and that authority is the Spirit of God; then are C., and D., baptized by the same Spirit. If George Storrs, and S. W. Bishop, preach, "no life out of Christ," in order that men may get into Christ, so that they may have life: then is it by the same Spirit that they thus preach. Even so are men baptized, by the same Spirit. Again, Acts i: 5; "for John truly baptized *with water*; but ye shall be baptized *with the Holy Ghost*, not many days hence." This passage, is seized upon to prove that the "baptism of the Holy Ghost," is different from, and supersedes water baptism. Yet the text says no such thing, and the only proof that can be deduced from it, for that purpose, is inferential. The baptism with the Holy Spirit, was instituted for a certain purpose, and when that purpose was accomplished, then it ceased, or, passed away. Such baptism, was under the control of a supernatural agency, and was withdrawn when God saw fit to do so; but baptism with water was placed in the hands of men, as a permanent institution of the body of Christ, and is the means or door, without passing through which, we cannot get into Christ. There are other commandments that are just as necessary to be attended to, in order to get into Christ, but these are not now under consideration.

It is an easy matter to produce a plausible argument in favor of any theory we please, if we only have the privilege of expunging from the Word, (as the author of "Essential Baptism" has done,) such texts of Scripture as are in opposition to our theory. But this is not the way to arrive at the truth of what revelation teaches. The question is not, what can we *make* the Bible teach; but what *does* it teach? D. HOWARD.

[SELECTED.]

## Jerusalem.

## PROGRESS OF EXCAVATIONS—IMPORTANT DEVELOPMENTS.

A correspondent of the New "York Times" writes from Jerusalem: "The discoveries made hitherto may be summed up briefly. The south wall of the sacred area, Harem El Shereef, within which stood the temple, has been explored to the very foundations. It is found that in one place the wall was no less than one hundred and eighty feet high. At the lowest point of the wall, which is now determined to be also the lowest point of the Tyropæon valley, he discovered a small passage which he explored for nearly one hundred and fifty feet, of very ancient construction, and evidently intended to carry off superfluous water. Previous to this discovery it had been supposed that the lowest point was the southwest angle of the wall where was the great arch, known as Robinson's Arch.

Visitors to Jerusalem will remember the spring of the old arch at this point. They will be gratified to learn that all the conjectures with reference to what formerly stood there have been abundantly verified. Not only was there a splendid arch, crossing the Tyropæon valley at this point—the span of which was forty feet across—and the voussoirs and ruins of which now lie buried in the *debris*, but beneath the old arch covered over with a pavement, built presumably to cover these ruins, lie the stones of an arch older still, perhaps the arch built by Solomon himself. The complete investigation of this arch has been a long and costly undertaking, but its importance is very great.

On the east side of the Haram wall lies the valley of the Hedron Lieutenant Warren, by a series of shafts and borings, has ascertained that the present bed of the stream is no less than forty feet higher than the old bed—the bed having been raised by the enormous masses of *debris* and ruins that have been hurled over into the valley. By the last letter from Jerusalem we received a plan of the system of chambers discovered at "Wilson's Arch," higher up on the western wall, near the "Wailing Place" of the Jews. Lieutenant Warren has discovered at a depth of some fifty feet below the surface of the ground a vast system of chambers and passages. These chambers, whose use has not yet been decided, are mostly about twelve feet square, vaulted and filled up with rubbish or with water. About eighteen have been opened, of which it is conjectured that two or three are of Saracenic origin and the rest of Jewish. They branch off right and left along a great passage. This has been followed up for a distance of two hundred and fifty feet; its destination being yet uncertain, and its use problematical. Perhaps, however, it was a secret passage for troops. The discovery is intensely interesting, and may lead to singular and most important results."

[SELECTED.]

## I and My.

Mr. *I*, and *My*, his companion, are very important personages, very prominent individuals. If there is anything great, good, or smart, accomplished, Mr. *I* has done it. If there is anything valuable, anything worth having, *My* claims it immediately. *I* is the smartest preacher, the best farmer, the most benevolent person, the shrewdest financier, the bravest soldier, in short, the big man in everything. If he should die,

wisdom would perish with him, and the world would come to an end. What *My* does not own, is not worth having.

But, soberly, how often we are disgusted by hearing persons praise themselves, and what they have done. No one likes to hear this in another. We all think the most of a modest, unassuming person, one who lets others praise him instead of doing it himself. Those who have any merit, find enough persons to praise them; those who have none, have to blow their own trumpet. So if you see a man praising himself, and telling of his noble deeds, you may be sure that he is doing a job that no one else will do for him. Beware of him.

[SELECTED.]

### The Jews In Abyssinia.

JOSEPH HALEVY, who has returned from Abyssinia, accompanied by one of the Falashas, furnishes the "Lebanon" with the following interesting particulars respecting the Falashas, or Jews in Abyssinia; According to their statement, they have been settled there since the destruction of the Temple. They pay especial attention to the dietary enactments. Their books of the law are in the Ethiopian language, according to the translation of the Septuaginta. They observe the fast of Ab on the seventh of the month, and not on the ninth, basing their action on the second book of Kings; twenty-fifth verse; the Feast of Weeks, on the twelfth, instead of the sixth of Sivan. Of *Purim* and of *Chanuka*, they have no account. They have the same sacred books as all Israelites, with the exception of the book of Esther, which they place among the apocryphal works. We shall, doubtless, be furnished with further particulars hereafter. The Falashas form the most useful and industrious inhabitants of Abyssinia.

SCANDAL is a bit of false money, and he who possesses it, frequently is as bad as he who originally utters it.

## Poetry.

[SELECTED.]

### KIND REPROOFS.

How best shall I reprove my brother's sin  
If he hath done amiss in any way?  
Shall I not seek his soul to kindly win?  
Or shall I harshly drive him still away?

Shall I assume the right to pierce his heart?  
To quench his light already growing dim?  
Or shall I gently act a nobler part,  
And render what I would receive from him?

Lord, grant me first my own defects to see,  
And let my eyes be clear from every beam,  
And then, whate'er another's fallings be,  
My own will ever still the greatest seem.

No erring heart is won by words unkind,  
Or softened by reproach and cruel scorn;  
But gentle words from out a heart refined  
May teach that heart to know and feel its wrong.

## The Political Heavens.

"The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."—Dan. iv: 17. "And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them, for fear, and for looking after these things which are coming on the Earth, for the powers of Heaven shall be shaken."—Luke xxi: 25, 26.

### Another Blow at the Papacy—Matters in the East.

SINCE our last presentment of political affairs, we have witnessed another struggle on behalf of the people, against the tyranny and corruption of the Papacy. Spain, proverbially blind, and acknowledged as the last great stronghold of Papal rule, has at last arisen from her slumbers, and dealt a blow at the old harlot which will prove disastrous, if not fatal.

It has been a matter of some astonishment, that she has remained quiet so long, but when we consider the actual condition of affairs in her midst, we need not wonder. Her population of 16,000,000 have been studiously blinded by their spiritual advisers, and kept at least a century behind their neighbors, in point of general intelligence. Ruled by fifty-five Archbishops and Bishops, 2,500 Canons and Abbots, 18,000 parish Priests, 24,000 Curates, and from 30,000 to 40,000 Monks and Nuns, we can imagine what obstacles those men have had to contend with, who sought to relieve the popular mind of the ignorance and superstition that brooded over them like a mighty incubus.

Financially speaking, the Papal Nuncio at Madrid, acknowledges that Rome will lose 32,000,000 francs a year by the revolution. The Holy Father offered an asylum for the exiled Queen, which was accepted by her, but she is at present under French care. What the final result of the revolution will be it is hard to determine, inasmuch as it is yet unsettled who shall be the future ruler. The Junta, which was formed provisionally, has been dissolved, and it is now expected that the people will proceed by popular suffrage, to choose men, who shall in turn select a ruler. It is also probable that a Monarchical form of government will be continued. Whether the priests, by their subtlety, will again succeed in shaping matters so as to favor their own ends, remains to be seen. A number of names have been suggested, as successors to the throne, among which are Prince Napoleon of France, and Prince Alfred of England. Prince Napoleon, however, has written a letter to General Prim, advocating the claims of the House of Savoy, and Prince Amdeus, Duke of Aosta, second son of Victor Emanuel, and the brother-in-law of Prince Napoleon. The fact of Prince Alfred being a Protestant, is urged as a barrier against his assuming the royal honors. Time will soon determine the future of Spain, so far as a ruler goes. The provisional government, now organized, has been recognized, first, by the United States, then, by the English, French, Prussian, Italian and Portuguese Ambassadors. The French minister and Papal Nuncio, expressed their sincere wishes to maintain friendly relations with the new government.

The Ecumenical Council, which is to be held in December of next year, is looked forward to with great interest. The Pope has invited the Bishops of the Church of England, to unite with them, as also, the Bishops of the East, who are not in communion with the Holy See, to whom he has issued an apostolic letter, in the purport of which is as follows:

"His Holiness, turning his eyes toward those Churches which formerly depended on the Apostolic See by ties of unity, deploras the schism which has so long separated them, and re-calls to their memory that at the commencement of his pontificate he addressed to

those Churches words of peace and charity. Although the laws have as yet produced no result, he does not despair of one day finding Heaven listening to his humble and fervent prayer in this regard. He seizes the occasion of the approaching council again to conjure the Bishops willingly to repair to that assembly, as their predecessors did in past times to the Council of Lyons, under Gregory X., and to that of Florence during the pontificate of Eugenius IV., in order, says his Holiness, that the rules of ancient charity may be revived."

The Czar however, does not relish any interference on the part of the Pope, with the spiritual rule of his people, as he himself claims to be their head, spiritually, as well as temporally. Relative to this, we find the following:

"A significant commentary on recent remarks on the attitude which will be assumed by the Emperor of Russia towards the forthcoming Roman Council of Bishops has just been supplied by the Czar himself. His ukase, by which he subordinates the direction of the 'United Greek Church,' to the Ministry of Public Worship, is nothing less than an anti-Papal manifesto of the most uncompromising kind. These 'United Greeks' are precisely in the position which the Pope trusts that he and his council will persuade the separatist Greek Christians to assume; and the Czar has lost no time in informing his own subjects that whatever they may please to think about union with Rome, he himself is still their master, and the exercise of their religion is to be controlled absolutely by his State functionaries. The policy of Rome in the East, it should be remembered, has always been unlike her policy in the West. She requires a certain distinct recognition of the Papal supremacy, and when that is secured, she allows the Greeks and Orientals to retain all their own peculiar customs, worship, and discipline. Their eucharistic offices remain untouched; the use of the Latin tongue is unknown; they use their own picturesque vestments, and their strange antique ceremonies—many of them far more ancient than the corresponding Roman ceremonies; and their clergy, excepting their Bishops, are allowed, and almost enjoined to marry. All this, however, affects the Czar not a whit. It is the supremacy of the Russian crown which is involved in the simple fact of the recognition of the spiritual monarchy of the Pope; and therefore, everything of the nature of a compromise between the two autocrats is impossible. What effect may be produced upon hesitating Greek Bishops living beyond the Russian dominions by this last move of the Czar, it is of course impossible to foretell. But judging by the rules of ordinary prudence, one would suppose that nothing could be devised more certain to throw the non-Russian Christians into the arms of the insinuating Pontiff. At the very least, the new ukase is a fresh proclamation of war between the two rival sovereigns."

The Roman correspondent of the "Pall Mall Gazette," furnishes the information that:

"A strong belief in the imminence of war exists in Rome, and that incessant exertions are being made to get the Pontifical forces into readiness for campaigning. General Dumont, the commander of the French army of occupation, is reported to have held a meeting of the superior officers of the Pope's army a few days ago, to whom he said: 'Gentlemen, get all ready. Soon, perhaps, you will be called to combat by the side of France, against the common enemy. These prospects are said to have put the Pope into excellent spirits, and he is reported to have exclaimed on a recent occasion: 'I hope soon to assist at a final triumph over my enemies, and then I shall be ready to render up my soul to God.'"

The tone of the political press indicates clearly that no confidence is felt in the oft-repeated professions of peace, made by the sovereigns of the old world. Speaking of the age in which we live, the "New York Herald," says:

"The last ten years in Europe, have been years of wondrous activity and change. Steam, the printing press, the electric telegraph have given to hours the power and importance once possessed only by years. Many of the changes which are now taking place every day, would, fifty years ago, have been regarded as simply miraculous. The old prophetic language of Scripture. 'Many shall run to and fro, and knowledge shall be increased,' has but to change its tense to be truthfully descriptive of the facts of to-day."

Then turning its attention to the present condition of Europe, it comments as follows:

"The Empire of Austria, as it now is, hangs but loosely together. It is at best but a heterogeneous mass, and the mass is singularly combustible. Galicia, Bohemia, and some of the Southern provinces are even now with difficulty held in subordination. A little spark would set them on fire. If, however, Austria and Russia could agree, there would be no great difficulty in changing the map of Europe to the advantage of both. By giving Austria Servia, Bulgaria and Wallachia, and so much of Moldavia, as would make her mistress of the Danube, Russia might enthrone herself in Constantinople, and convert the Euxine into a Russian lake. Turkey is too weak to resist with any prospect of success, and

Greece might be gratified by receiving an addition of territory commensurate with her ambition. These may be regarded by some persons as vague and unmeaning fancies, but they are fancies which enter largely into the calculations of the powers that be."

How nearly do these politicians reflect the expectations of prophetic students, and yet, how ignorantly! It is a truth, that "the wise only shall understand." Taking a general view of the unsettled condition of affairs, the editor gives answer to an important question as follows: He says:

"Are we on the eve of another general popular outbreak? It would not be rash, judging from present signs, to conclude that we are. We have one peninsula in arms, and another apparently ready to follow. We have France standing on the verge of a slumbering volcano. We have Germany in a state of suspense. We have Austria working her way through a severe ordeal. We have Belgium and Holland trembling at the prospect of being swallowed up by some one or other of their powerful neighbors. We have Great Britain in the agony of reform. How it shall all end we know not; but of this we are fully convinced, that the result will be a gain to the popular cause."

"How it shall end, we know not," says the politician. Of course not, neither can he know, except by the unerring Word of Prophecy. God has told us how it will end. The storm will come—a time of trouble such as the world never saw—and afterwards a day of rest for the people of God, which has been a subject of hope by them for ages past. Glorious day, soon may it come.

Turning our eyes Eastward, we find events transpiring in harmony with the expectations of prophetic students. That giant power, Russia, is rapidly extending her dominion in Asia, thus preparing herself for the part she will soon perform in the drama of the last days. The telegraph informs us that "the Russians are making rapid progress in North Asia, and that the town of Calish, had been captured." Also that "the Khan of Khokan, has sent an embassy to St. Petersburg, to make offers of friendship and submission to the Czar.

Our last chronicle of progress on the part of this Northern Colossus, was the capture of Bokhara. The present announcement, of the submission of Khokan, shows how Russian arms are feared, as this country borders upon Bokhara, and would doubtless have been the next to bow to superior force, if the sagacious Khan had not submitted in a friendly manner. It has a population of about 2,000,000, mostly composed of Usbeck shepherds, and wandering Kirghee tribes. Along the rivers the soil is fertile, but elsewhere, it is said to be thin and sterile. The summer heat is excessive, and the winters proportionately cold. The chief wealth consists in cattle, horses, sheep, and camels, but grain and fruits are raised to some extent. Cotton and wool, are also staples of that country, and a very valuable variety of silk is produced. The people are described as being well formed, fair complexioned, quiet, and hospitable to strangers. The capital, Khokan, is a city of about 50,000 inhabitants, and is situated in a fertile and well cultivated valley on the Jaxartes. How soon we may be called upon to record another addition to Russian territory, we cannot say, but one thing is certain, the arms of this giant power, are not kept idle. "Be thou prepared," says the Prophet Ezekiel, and truly the work of preparation is going rapidly on.

Whilst she is gathering under her wing, by entreaty and coercion, the millions of Asiatic tribes, she is not slack in her intrigues against Turkey. Her emissaries are continually at work, undermining Turkish influence, and, consequently her power, in the provinces over which she bears rule. Relative to this, we submit the following:

"The Turkish authorities at Toultscha and Widdin, have discovered that the Russian Consuls at those towns are distributing among the Bulgarians a great number of Russian prayer books, evidently destined to serve as instruments of a propaganda against the Government of the Sultan. These books contain prayers for the happiness of the Czar of the Slavonians, Alexander II., and all his family, and for the success of his troops, who are

described as having a mission to destroy the Mahometan and all other heterodox religions all over the world, and to subject non-believers to the sceptre of the Czar. After various blessings on the ruler of Russia, come a series of maledictions on Mahomet and his wives, and on the Sultan and all who willingly obey him. There is also a regular form of ritual to be used for the Christening of Mahometans converted to the orthodox (Russian) faith, and a large portion of the book is occupied with hymns to be sung during the now crusade against Mahometanism, in which all true believers are invited to join."

Thus we see how unremittingly the Czar works, in preparing the way for the overthrow of the Sultan. It is well known that a great proportion of the Sultan's subjects, are not Mahometans, but are members of the Greek Church, of which the Czar is the acknowledged head. It is easy to see therefore, how willingly these worshippers will submit to the rule of their spiritual leader, when an opportunity presents itself. "The Czar of the Slavonians," is the name assumed by Alexander II., as one around which all Slavonians are invited to rally. The Slavi of Europe and Asia, have been for centuries divided into factions, by reason of controversies, which has shorn them of their strength. Numbering some 90,000,000, it is seen by many discreet politicians, to be a power, which, if united by any means, must prove a terror to all others. In view of this, we find numerous leaders have advocated such a union, of late, and the idea has been fostered by Russia. The Slavi, are urged to "drop their numerous family feuds, and consider themselves as one great nation, and their related languages, essentially as one." The idea has been seized upon with eagerness by Bohemian and other Slavi of Austria, who hope by such a Pan-Slavic movement to prevent their absorption, by German and Hungarian races. It has also, been advocated by able men in Poland and Russia, both literary and political.

Some advocate a federative union, of all Slavi under a Democratic form of government, whilst others seek a union under the sceptre of the Czar. When it is remembered that of the ninety millions of Slavi, nearly one half are Russians, and that the claims of the Czar, come backed up by wealth, and political influence, it is not difficult to see that a Democratic union will never prevail, but a union under the Czar may. This mighty confederation is most likely the one spoken of, by Ezekiel, in the thirty-eighth chapter of his prophecies. Truly it will be a power, such as will strike terror into the hearts of all opponents, and will win glory for itself, until overthrown, by the King of kings.

We cannot do better, brethren, than keep our eyes fixed upon the movements of "the powers that be," whilst they fill up the measure of their iniquity. Then, when the Gentile cup is full, the Lord's hand will be visible in their overthrow, and the raising up of the captive tribes of Israel, from their scattered condition. Lord, hasten the day! W.

[SELECTED.]

### Pastoral Qualifications.

A CORRESPONDENT of the "Christian Register" says: "When a vacant parish is seeking for a man, the last question is about his piety. Is he eloquent and scholarly, and on the right wing in theology? Will he draw a full house and help pay off the parish debt? And in some places it is getting to be an important question, is he good looking, and genteel and young? These are the pre-eminent qualifications; and, if he is just flavored with piety, not too much so, as to remind the people offensively of heaven, when he is met in the street, or at a dance, or when they are called upon at home, he is the model man; the best parish, and the best pay await him; and at all festivals and anniversaries, it is he who sits at the head of the table, and is called upon to make the speech."



# THE HERALD

OF

## THE COMING KINGDOM.

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### Editorial.

#### The Seed of the Woman, No. 2.

CAIN's descendants were without God; they knew Him not. As the serpent's seed, they lived after the flesh, and gratified "the lust of the eye, the lust of the flesh, and the pride of life." For upwards of twelve hundred years, did the posterity of Seth keep separate from the descendants of Cain. They had no political, religious, or social intercourse with the serpent's seed. They constituted two distinct and separate peoples, divided by a line of demarkation, which was rigidly observed. So long as they were obedient to the commandments of God, they had no affinity for the descendants of Cain. Why should they? Yea, and why should Gospel believers of this day, seek to unite, or make alliances with the godless throng of the world? Think of this, ye who have been called of God with a high and holy calling. "What part hath he that believeth with an infidel?" "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters," is the language of Holy Writ. He that taketh upon himself the name of Jesus Anointed, must come out and separate himself from the world. Having been called out by the Gospel, he is purified in a bath of water, and puts off the old man of sin, and puts on the new man Christ Jesus, by immersion into His name. Having taken upon him His excellent name, he must, thereafter, conduct himself in a virtuous and dignified manner, that he may not bring reproach upon Jesus, or put Him to shame. They that are Christ's truly are His representatives on earth, they are to make manifest His truth, and His character. Alas! for that man who dishonors Him, and brings His name into reproach, by going over to His enemies, and joining in with their folly and wickedness. Better he had never known the truth, than to dishonor it by proving recreant to his trust. We hope that none knowing these things will allow themselves to be deceived in this matter. Sell not your birth right for a mess of pottage. Let not the tempter snatch from you your kingly crown. The unfading wreath of glory is but a little way in the future. The "Judge of quick and dead ones," standeth at the door, and soon "the great day of God Almighty" will have burst upon the world in all its grandeur and sublimity of power and glory. Come out, then, dear reader, and stand aloof from the world, lest the Judge shall find you identified with the serpent's

seed. This is the trying hour that shall come upon all the earth to try men. If men who hold the truth ever needed to be more radical than conservative, it is now. It will not do to compromise with error, or in any way to be unequally yoked with those, who, however intelligent, amiable, and respectable they may be, are nevertheless faithless, and godless. The serpent's charms must be repelled by a knowledge of truth, and the fear of God. His proffered gifts and emoluments must be spurned with contempt. What have we to do with the world's vain bubbles? We, who have been called of God, are looking for a better state, even an incorruptible inheritance, and an unfading wreath of glory. Let us, therefore, strive to make our calling and election sure.

But we come back to the history of the Seth family again. As we have said, a change came over the moral complexion of the Sethites, for the reason that their relationship to God and His law had changed. They apostatized from the truth, being unmindful of God's law, and forgetful of its holy obligations. Therefore, they sought to mingle themselves with the serpent's seed, the descendants of Cain. "And it came to pass when man began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and took them wives of all which they choose," Gen. vi: 1, 2. Thus, by intermarriage did the woman's seed, and the serpent's offspring, mingle themselves together, resulting in the almost complete extinction of the woman's seed. Two opposites cannot come together except in violence, unless, one or the other shall have so far lost its original qualities as to render it incapable of resisting, but feebly, the encroachments of the other. Light and darkness, oil and water, bitter and sweet, will not mingle. So too, it is with the sons of light, and the children of darkness, the woman's offspring, and the serpent's seed, the sons of God and the children of men; there is no natural affinity existing between them. The normal relationship of such, is one of repulsion instead of attraction. They cannot walk together in peace.

But when the people of God lose their zeal, and love for His law, to the degree that they are irresponsive to its plainest obligations, it is then but an easy step for them to pass over into the ranks of the unwashed and unsanctified, and to become one with them. The power of God for men's salvation is His truth, operating upon their consciences. But if man's conscience be such as will not respond to righteous law, and holy commandments, there is no hope for him.

The family of Seth (though once keenly alive to the truth) in course of time, grew lax in their knowledge of things, and, therefore, loose in their habits of life. They had been for a long time, the salt of the earth, and the light of the world. But in mingling with the posterity of Cain, the salt lost its savor, and the light was overcome with darkness. God's people, must be a separate people, in order to live. So long as they continue to witness boldly for the truth, having no fellowship, whatever, with the surrounding darkness, they are truly the light of the world, and the salt of the earth.

The apostacy of the Seth family, opened, as it were, the very flood-gates of iniquity, and vice. When truth and righteousness ceases to have any effect upon men, and the law of God is not respected or feared, what else could follow but just such a state of things as existed in the days of Noah? The imaginations of men's hearts were evil, and that continually. There were none that feared God, or revered His law, save Noah and his family. Sin was universal, and instead of their being seven thousand, as in the days of Elijah, who had not bowed the knee to Baal, there were

but eight persons, but one family of the woman's seed, among all the inhabitants of earth. Surely this could be none other than a marked epoch in the world's history. Noah witnessed in his day, what none of his ancestors had seen, viz: the earth filled with violence, and blood; and he himself inspired of God to proclaim speedy judgment upon the ungodly. We can well imagine what would have been the state of things, if God had not interposed to save the "woman's seed" from utter extinction. The Deity had purposed to fill the earth with the posterity of the woman, therefore, his interposition in the days of Noah, resulting in the destruction of the old world by the flood, was in perfect keeping with His all-wise and eternal purpose. God's purpose cannot be thwarted by man. The earth was not made to be the eternal domain of sin and death, and however triumphant and great the serpent's power may be, its duration is short, and its final and utter extinction, sure. The earth has a glorious destiny. God made it not in vain, "He created it to be inhabited," not however, by this great and tumultuous throng, known as the serpent's offspring, but by the woman's seed, the people of God, who, though living in the world, are not of it. They are termed in Scripture, the meek, and of them it is said, "Blessed are the meek, for they shall inherit the earth." We may, therefore, in looking back at the days of Noah, see an example or shadow of what is to come, viz: the overthrow and destruction of the serpent's power, by the Lord Jesus Christ, when He shall be revealed from Heaven with flaming fire, taking vengeance upon them that know not God, and obey not the Gospel. M.

### The Herald to be Enlarged.

We have finally concluded to enlarge the HERALD, and thus meet the wishes of many of our readers. We have accordingly purchased new material, and procured type which will be easily read by those of our brethren who are advanced in years.

It may be considered a rather hazardous undertaking, financially speaking, to thus risk an outlay of nearly a thousand dollars, especially in view of the fact that the HERALD, during the present year, has fallen some hundreds of dollars short of paying the actual cash expenses of producing it; nevertheless, we make the venture, hoping that ALL our readers will appreciate the efforts we are making to supply their needs, and second them to the best of their ability.

The only difficulty we find, is, to make the individual who now reads these remarks feel that he, or she is THE ONE we are addressing. They think we mean some one else, and in this way, everybody leaves the ACTUAL WORK to be done by his neighbor. In this way, nothing is accomplished. You are the one we mean, dear reader. Will not you, be you young or old, urge the claims of the HERALD, and procure subscribers for it? If you cannot get them for a year, try and get them for six, or even three months. Do not fail to make an effort, at any rate. Remember one thing. You are not begging for the support of its editors, for they support themselves. Not but what "the laborer is worthy of his hire," but the editors and publishers of the HERALD are desirous of seeing it put on a permanent basis, and are willing to give both time and money for this purpose. They ask, however, the co-operation of all their friends and brethren. We do not ask you to advance us a thousand dollars, but we do ask you to send us a large list of paying subscribers.

There are hundreds who have written us words of encouragement, and

we ask them now to go to work and show their appreciation by DEEDS. The Apostle James says, "I will show thee my faith BY MY WORKS." Reader, will you do this? We leave the matter in your hands now, and shall perform our part to the best of our ability. If we find our labors are appreciated, not only in words but in deeds, we shall be amply satisfied. If not, we cannot promise to continue the HERALD on the basis upon which it starts out. Look out for January, 1869, and roll up the list. See the premiums we offer, on the cover. W.

### The Challenge Again.

THE following letter, explanatory of J. K. Speer's former communication relative to the much-talked-of discussion, on Mortal Resurrection, is presented for the perusal of our readers:

SWEETWATER, Illinois, Nov. 16, 1868.  
 THOMAS WILSON: The only kind of discussion in which Christadelphians desire to take part, is free investigation in the ecclesias where any member may give all the assistance in his power to bring out truth. This is in explanation of what I wrote you. If your preachers will thus affirm what they teach, then for one, I shall be glad to meet them at any point where there are persons who wish to go into such an investigation.

Public discussion between two persons, amounts to almost nothing. Let all take a part who want to learn. I know that some of you are in error on resurrection and judgment, and I do believe that if your people will do themselves the justice to examine these questions with us, that they will gladly confess their error on those vital issues. We care nothing for what the people may say of or about our fearing to meet any opposer of truth. We fear no man on any revealed question, but victory over men is not our object any further than truth gains it. We at Sweetwater, say to Thomas Wilson, J. M. Stephenson, or any other believer in the teaching of "More Anon" on resurrection and judgment, come and investigate with us. We cannot say *brother* to those who still fight the truth, but we will do so as soon as they place themselves on the side of Jesus, and shall be glad to render any help in our power to this end. Will your people cut themselves away from Adventists, and accept the balance of the truth? I shall be rejoiced to hear of the result. Are we now understood? This is the last. J. K. SPEER.

What could give friend Speer an idea that we, as Disciples of the Lord Jesus, desired any other than free investigation of Bible truths, we cannot say, but one thing is certain, we claim not to be excelled by Sectarians, at least, in this respect. We acknowledge no man as a leader, but with child-like simplicity we cling to God, and His Christ, as our teachers, and receive their Word as authority. There is wisdom in this, because men are liable to speak and act according to their natural impulses, and are liable to change, whereas, our leaders are unchangeable, and unselfish. While on the subject of free investigation, we may remark, that we have not forgotten the declaration of one who is now almost revered by members of the Christadelphian sect, that if he had the power he would speedily suppress the publication of certain religious papers which he deemed detrimental to his views of truth. Does that look like free investigation? Far from it. Hence, the importance of keeping aloof from anything that tends to elevate a fellow mortal, or place him in the position of a religious leader.

Friend Speer does not talk much like an *investigator* of Bible truth, when he says: "I know that some of you are in error on resurrection and judgment." That is, as we interpret it, he knows that those who receive Paul's statement as it reads, that "the DEAD are raised INCORRUPTIBLE," are in error, because in that case, there could not be a judgment after the Christadelphian interpretation of it.

As to linking our name or that of Brother Stephenson, together as believers in the teachings of "More Anon" on resurrection and judgment, we simply reply, that we are not followers of "More Anon" or Dr. Thomas, but, we are of Christ. What He teaches, we endorse and defend. If

"More Anon" teaches anything on these subjects, we presume he is ready and willing to stand on the platform he erects. As for us, we will be responsible for our own statements only.

Friend Speer "cannot say Brother to those who still fight the truth, but he will do so as soon as they place themselves on the side of Jesus." That is right. We stand on the same ground here. If he means by this, however, to imply that we are fighting the truth, and are aliens from Jesus, then we beg leave to differ. We claim to have believed the Gospel, and obeyed it, unless friend Speer can show that, to believe God's Saints will be raised mortal, is a part of the Gospel necessary to be believed. In that case, we are aliens, and not fellow-citizens. But we think our friend would have a laborious task before him to make a show of sustaining such an unscriptural position.

He finally asks, whether or not "our people will cut themselves away from Adventists, and accept the balance of the truth?" This, to us, seems like talking for the sake of hearing the sound thereof. If there were the slightest foundation for truth in the implied charge, then we might reply differently, but there is not. If J. K. Speer, and those at Sweetwater, have heretofore been fellowshipping Adventists, then we do not wonder at the question, but if he supposes he can link us in with Adventists, as a part of the same body, he is *much mistaken*. People may call us Catholics, or Mahomedans, if they please, but that does not make us so. Adventists are opponents of the Gospel, as preached by Christ and His Apostles, and we have not, nor ever had any fellowship with them. Why talk so foolishly and unmeaningly then? How can a man cut loose from a society he is in no ways connected with? If friend Speer will give us light on this point, we shall be prepared to consider his question further.

Finally, relative to the challenge, it stands just as it did. No one has been named by the Christadelphians as suitable to represent their views on the subject in controversy. When this is done, the discussion will proceed at once. W.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### A Few Thoughts on Voting, Etc.

DURING political campaigns such as that which has just past, the entire public mind is engrossed with partizan thoughts, conversation and actions. Politics is the meat, drink, labor, and rest of its votaries, while neither time, labor nor expense are spared in carrying out political principles, aims and ends. The salutation of friend meeting friend, is seldom passed without its introduction and discussion; the selection of confidants and companions, depends much on their political positions, and the strongest antipathies existing, are founded on differences in political opinions.

It is current coin in conversation at home, and abroad; at the Church, in the public assembly, and by the fireside; all, the Christian and the infidel, the professor and the non-professor, the preacher in the pulpit, and the lawyer at the bar, the doctor and the farmer, the mechanic and the daily laborer, the merchant and the gentleman-loafer, all are expected to take part in the political contests of the country, and should any one fail to vote and act with one of the parties of the day, the whole community in which he resides, is at once convulsed with astonishment, he

meanwhile becoming the target for sarcastic and unbecoming remarks.

But can the true Christian vote and act in support of the political orders of the day? Let us try it and see.

I. No one will attempt to deny that political parties are intensely corrupt; that they stimulate all the worst passions and practices of bad men; induce unclean conversation, unholy thoughts, and impure actions; incite malice, hatred, variance, wrath, strife, envy and idolatry; cause men to become lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, henny, high-minded, lovers of pleasure more than lovers of God, and hypocritical; having a form of godliness, but denying the power thereof, or that they beget a large proportion of the drunkenness, the revelings the murders and wars cursing the country.

II. All will agree that he who knowingly aids, assists or abets, in the performance of an illegal action, or a crime, is, by law, both human and divine, equally as guilty as the principal offender. If Mr. A., proposes to murder Mr. B., and Mr. C., furnishes the weapons for the performance of the deed, at the same time well knowing Mr. A.'s intention, C., is equally as culpable as A. Neither is this law confined to criminal actions, the principle is true in all cases, whether good or evil.

III. Paul, the Apostle to the Gentiles, in Gal. v: 19, 21, enumerates the works of the flesh thus: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which, I tell you before, as I have also told you in time past, that *they which do such things, SHALL NOT inherit the Kingdom of God.*"

Put together the three foregoing propositions, brother Christian, then walk up to the ballot box, deposit your vote for the election of some political aspirant, and the support of partizan political principles, (for men, it is declared, do not vote for men, but for principles,) and walk home with the assurance that Christ and His Disciples, were they here, would have done the same thing, if you can.

But, argues one, we must have laws for the control of evil-doers, the suppression of crime, and the protection of the good, for the construction of laws, law-makers are necessary, and they can be made only through voting.

Who says the Christian must have legal enactments for the punishment of evil doers? Who declares that the Christian must have redress for his wrongs through legal process? Who holds the Christian's protection to be the laws made and provided by the various Congresses assembled? Who asserts that murder by hanging, is the Christian's recourse, for the commission of premeditated murder? Answer. The popular voice, and human law.

Ah, yes, but does not the divine law say, (Gen. ix: 6,) "Whoso sheddeth man's blood, by man shall his blood be shed," and should a thief feloniously take your property, and you learn his whereabouts, with the property in his possession, would it not be right and just to send Mr. Sheriff for the recovery of the property, as well as for the arrest and subsequent punishment of the thief?

Before becoming an obedient believer of the Gospel, the Christian is in the world, and of the world, subject to it, and acting with it in the construction, and carrying out of such laws, as the world deems proper to enact for the government of the world's unruly ones; a native born, he

owes allegiance to no government except that of the world, but by being called out from the world, through obedience to the commands of Christ in the Gospel, he becomes a new creature; a naturalized citizen of another country, for, says Peter, in his first epistle to the strangers scattered throughout Pontus, etc., chap. ii: 9. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light; which in time past were not a people but are now the people of God." He becomes "crucified (dead) unto the world," but "alive unto God through Jesus Christ our Lord." (Query. After a man has suffered death by crucifixion, how can he vote and act with the living?) He is no longer "conformed to this world," but transformed by the renewing of his mind, for a great purpose, while by, and in consequence of this transformation, he loves not the world, neither the things that are in the world," well knowing, "if any man love the world, the love of the Father is not in him," and that, "all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, (which certainly embrace impure thoughts, desires and actions) is not of the Father, but is of the world." 1 John ii: 15, 16.

Christ, in His memorable prayer for His disciples, and those also which believe on Him through their word, announces the Christian's relationship to the world very beautifully. Hear Him. "These are in the world, and I come to thee, but they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. As thou hast sent me into the world, even so have I sent them into the world."

How many times did Christ vote? How many times did He apply to existing human enactments for a redress of His grievances? Let Christians follow their pattern, or lay aside the garb, and show their true characters. "Ye cannot serve two masters" was not said by our Lord in vain.

"Whoso sheddeth man's blood, by man shall his blood be shed," and the thief's case will be tried next. The same power, who in Noah's time uttered the mandate of Gen. ix: 6, authorized His own Son to abrogate it by saying in Matt. v: 38, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, THAT YE RESIST NOT EVIL," but whosoever shall smite thee on thy right cheek, turn to him the other also." Oh, no, says modernism, arrest him for assault and battery, incarcerate him in prison, and cause him to pay a heavy fine as damage, or labor in the chain-gang for a month. "And if any man sue thee at the law and take away thy coat, let him have thy cloak also." No, no, interposes legality, appeal it and have the decision reversed, or enter suit against him for false indictment.

"And if any man compel thee to go with him a mile, go with him twain." Never, I'll break his head, and pay my fine first, says even modern Christianity. "Tekel. Thou art weighed in the balances, and found wanting."

Paul says, Rom. xii: 17-21, "Recompense no man evil for evil, and dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink, (what for Paul, as a reward for his injuries?) for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Love, universal, unalloyed, unadulterated, perfect love, love to God, and love to man, is the Christian's only law; and it is not yet a law, it exists only as a commandment to become a law undoubtedly at the revelation of Christ in His Kingdom. Query. How can a man imprison, punish, legally murder that which he loves equally with himself? Who ever heard of a criminal who used all his best endeavors in time and money, to secure his own punishment by law?

The fact, is, Christ removed the fiat of Gen. ix: 6, by the same means used for the abrogation of the Levitical code: nailing them to His cross, He substituted a command, shortly to become a law, so much superior, that the world itself acknowledges its greater merit, and it is impossible to show where, by precept or example, either the Prophets, the Apostles, or the now immortalized Savior ever voted, acknowledged the precedence of human to divine law, or Christian rule, or were accessory to, or participants in the worldly organizations of their day. Are we more just than they? Is the arm of God shortened to us? Are our properties and lives more precious to us than theirs to them? Nay, verily.

Christian brother, trust in the same God, assured that the "carnal (wordly) mind is at enmity with God, and is not subject to the will of God, neither indeed can be," knowing that the Kingdom we are striving for, and in which we expect an exalted position, is "not of the world," and that, when perfected in it, the poor, humble, scoffed-at servant here, will be above all principalities and powers; neither titled Kings nor stately Emperors can compare with Him in greatness of power or domain. He will be King and Priest with the King of kings and the Lord of lords, to whom be glory and honor in the highest forever. Amen. A brother and co-laborer with the Christ of God; co-equal in power; co-equal in longevity; co-equal in love to his brethren and the great God who hath made aim so, with the first-born of God.

Blessed thought! Glorious, revealed emanation from the Infinite mind! How poor the parades of men, women, horses and wagons, all gaudily caparisoned, with their pomp and pageantry; with banners flying, flags floating, and music, from brass instruments, swelling, when compared to the marshalled, angelic host of King Jesus, who, clothed with light as with a garment, and escorted by the immortalized, heavenly choir, returns to earth to raise God's dead, and immortalize His living men, and elect them, without vote or ballot to the position of co-rulers in His Kingdom. May God hasten the day in His own good time. J. K. THOMPSON.

[SELECTED.]

### Punctuality.

PUNCTUALITY in religious worship, is a matter of great importance, yet it is sadly neglected by many congregations.

In matters of business, punctuality is so necessary, that a person who fails to meet his friend at the hour of engagement is hardly considered honest. Ought we to be any less exact and punctual in meeting our engagements with God than with man? I think all will answer no.

For instance, brethren appoint to meet the Lord in the house of worship, at half-past ten o'clock, but they do not get there until a quarter or half an hour after that time. Think you this is well pleasing in the sight of God? Nay, brethren, "these things ought not so to be." No Church need ever hope to prosper spiritually, while they fail to do as they agree with the Lord. May God help us one and all to be more punctual in the future.



[Communicated for the Herald.]

**Christianity an Active, and not a Passive Principle.**

CHRISTIANITY is exhibited as an active, and not a passive principle, under every phase of Christ's teaching, whether by plain precept, or parables; as for instance, His sermon on the mount, or His reasoning with the Sadducees, who denied the resurrection of the dead. In the latter case He says: "But they who shall be accounted *worthy to obtain* that world, (age) and the resurrection from among the dead ones. \* \* \* They are equal unto the Angels." Luke xx: 35-37. The point which claims our attention here, is the statement that "they are like the Angels, who are "ministering spirits," "sent forth to minister to those who shall be heirs of salvation."

Christ said, "my Father *worketh* hitherto, and I *work*." John v: 47. To be a Christian, is to be like Christ, to labor, to do good. He went about doing good, healing the sick, opening the eyes of the blind, unstopping the ears of the deaf, restoring the lame, etc.

In order to be a disciple of Jesus, it is necessary to be self-denying, and to *take up the cross and follow Him*, implying strong exertion—to follow Him too, through evil, as well as good report. We all must be well aware, that in order to do this, all the faculties of the human soul are to be brought into requisition, and taxed to their utmost tension for its accomplishment.

Pure religion, or Christianity, is a positive, and not a negative principle. The plain, and the parabolic teaching of Christ, is replete with proof of this position. "Every tree which bringeth not forth *good fruit*, is hewn down, and cast into the fire," not to be spared, although it might not produce poisonous, or deleterious fruit, it must bring forth *positive good fruit*. The point deducible from this strong figure is, that every person must develop a positive character, he must be active, and energetic, "not slothful in business, but fervent in spirit." He must *occupy* until the Master comes. Power will be given to "rule over the nations," to those who overcome, they are to sit on thrones, and wield the sceptre. In order to be prepared for this, they must be diligent students in the school of Christ, they must understand the true science of government, and this will require study.

The teachings of the Apostles are replete with instructions relative to active goodness, especially the Apostle Paul. He illustrates the Christian's duty by such figures as the following, viz: the life and duty of a soldier, to endure hardness as good a soldier of Jesus Christ, (2 Tim. ii: 3-5) to use their armor described by way of allegory, as the feet being shod with the preparation of the Gospel of peace, the shield, styled the shield of faith, the helmet, one of salvation, which implements were used by the ancients as weapons of defence, exclusively; but the sword, is both an ancient and modern weapon, and used both for attack and defence, as occasion might require, styled here the sword of the Spirit, (the Word). See Eph. vi: 10-17. Again, Paul describes the Christian race, by an allusion to the Grecian games, in which the parties entering, ran to their utmost capacity, for a corruptible crown; "but we (that is Christians) for an incorruptible." 1 Cor. ix: 24-27. I cannot at this time, cite a tithe of the proof texts which might be adduced to sustain the points in the heading of this article. Suffice it to say, that not only the volume of Revelation, but the volume of nature, unmistakably teaches us, that in order for efficiency in any calling, we must labor, we must be active. The arm of the smith acquires strength, by constantly wielding the ham-

mer; the mental, and moral faculties, as well as the physical are strengthened by exercise and diligent application, in a corresponding ratio.

The Christian is the last person in the Universe who should consult his ease, when such a glorious prize, such a priceless boon is so soon to be bestowed on the way-worn pilgrim. He should "take joyfully the spoiling of his goods," "he should *run* and not be weary, *walk* and not faint," he should be willing, if by any means he might attain the better resurrection. The toils, the strife, and all the buffetings incident to this vale of tears, this mortal state, should be lost, and forgotten, in view of the glories of the coming Kingdom in the near future.

The Gospel being the motive power, or the power of God unto salvation, to those who believe, and obey it, (see Rom. iv: 16;) is sufficient to dispel the darkness, and the gloom which sometimes hangs over our spiritual horizon; and when we look on the prophetic chart, and view the closing scenes on earth's great drama, a chord is struck, which quickly vibrates through the whole physical, mental, and moral system, and intensifies the desire for the KINGDOM OF GOD to be established, which shall subvert all other Kingdoms, and stand forever. M. I. LEWIS.

[SELECTED.]

### The Minimum Christian.

THE minimum Christian! And who is he? The Christian who is going to the Kingdom at the cheapest rate possible. The Christian who intends to get all of the world he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or has a headache from eating too much at dinner. He listens most respectfully to the speaker, and joins in prayer and praise. He applies the truth very sensibly, sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week, that he needs Sunday as a day of rest, nor does he think himself qualified to act as teacher. There are so many persons better prepared for this important duty, that he must beg to be excused; still he will do it if he must. He is in favor of visiting the poor; but he has no time to take part in those labors of love. He thinks there are too many "appeals;" but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card playing, large fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man can be a Christian, and dance, or go to the opera. He knows several excellent persons who do. Why should not he?

In short, the minimum Christian knows that he cannot serve God and mammon. He would if he could; but he will come just as near doing so as he can. He will give to himself and the world all that he may, and to

God as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God, and the people of the world, that it is hard to say on which side of it he actually is found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to the Kingdom of God with as little religion as possible, you have missed it altogether; lest, without gaining the whole world, you lose your own soul. The true child of God does not say "How little," but "How much may I do for God?" They thus judge, that as one died for all, he died that they which live, should no more live for themselves, but for him that died for them. Leaving the things that are behind, they reach forward toward those that are before, ever exclaiming, "What shall I render unto the Lord for all His benefits?"

Reader, are you a minimum Christian? There is reason to fear that such are no Christians at all. "Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

[SELECTED.]

### The Palm-Tree Christian.

"The righteous shall flourish like a palm-tree."

Pa. 92.

ONE of the most prominent features of the palm-tree is *usefulness*. A certain traveler informs us that the natives of the palm-tree regions celebrate either in prose or verse, the three hundred and sixty uses to which the trunk, the branches or long leaf-stalks, the leaves, fibers, and fruit of the palm are skillfully applied. So, likewise, Christian reader, if you would be like the palm-tree in usefulness and growth, you must consecrate wood, bark, fruit and leaves—all—to the service of your Master. If you are safe, planted on the Rock of Ages, have you been the means of helping some other perishing struggling one to the same place of safety? Have you stretched down the arm of prayer, liberality, advice and influence, to help up some other one on that same rock of safety? Of two Christians, the one intensely endeavoring to save others, the other on his knees thanking God for his own escape—the former, in our opinion, is the sublimer sight, and comes nearer the fulfilling of God's will. The one is but the expression of gratitude, the other is the embodiment of gratitude itself in effort.

Flourishing and useful as the palm-tree. Take away some professing Christians, and who would miss them, so far as their usefulness is concerned? Who has sat under their shade, and been refreshed? Who has been gladdened by their freshness and beauty? Who has been piloted by them, to the well-springs of living water in the arid desert of life? Who from sight of them, and contact with them, have thanked God and taken courage? Where is *their* fruit, their *good* fruit, in the sight of God or man? If at this hour, God was to cut them down as cumberers of the ground, we fear that, as they look back upon a wasted, barren life, their bitter cry would be, "leaves—nothing but leaves!"

"And shall we meet the Master so,  
Boaring our withered leaves?  
The Savior looks for perfect fruit—  
We stand before Him humbly mute,  
Waiting the word He breathes—  
'Nothing but leaves.'"

Let not this be the melancholy cry of your life. If a Christian at all, be like the palm-tree, beautiful and useful upon earth; and then you shall wave it in triumph, as the emblem of victory in the Kingdom of God.

[SELECTED.]

**Think of the Poor.**

How much of true religion is connected with the poor! Christ seems to have taken them under his special charge. His gospel was preached to the poor, and this was one of the signs which he sent to John the Baptist in prison. With his own blessed hands he fed the poor by a creative act, having compassion on them when they fainted. His miracles, we have reason to think, were, in a majority of instances, wrought upon the poor, and "the common people heard him gladly." The apostles of Jerusalem were anxious that Paul should remember the poor.

There are powerful motives to make us think of the poor. When it is well with us we should remember them; when we hear the storm beating upon our habitations, and yet are secure, sheltered, warmed, fed, sitting over our books, or among our children, we should think of the poor; when God has sent us some large or unexpected gains, we should think of the poor. If at any time, for a short period, we are made to experience cold, or pinching want, or hunger, or repulse from the proud, let us consider it an occasion for sympathizing with thousands who are suffering something of this all their lives.

Reader, have you made this a part of your religion, or divine service, "to visit the fatherless and widows?" Or is this part of your Christian character still defective?

[SELECTED.]

**How Shall We Rebuke?**

How did the Master punish Thomas, the doubting Disciple? He did not cast him out of the Church. He did not deprive him of his Apostleship. He did not severely rebuke him in the presence of his Brethren. He did not call him hard names, as infidel! miscreant! apostate! But He gave the desired evidence, in the very words of the doubter; "Reach hither thy hand, and thrust it into my side, and be not faithless but believing. And Thomas answered and said unto Him, my Lord and my God! Jesus said unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen, and yet have believed."

How gentle the admonition! How sympathizing the High Priest, who knew what was in man, and is touched with the feelings of our infirmities! He saw the difference between the belief of Thomas and that of the bigoted Pharisees; between unsound reasoning and a rebellious will. Oh! that the same mind might be in us, which was in Him. Oh! that His Disciples, had more of His patience and long-suffering, His compassion for them that are out of the way; His divine charity, which was not worn out by the errors and infirmities of those who followed Him, if they could only say, notwithstanding their unbelief, their cowardice, their denial and desertion of Him, "Lord, thou knowest all things, thou knowest that I love thee."

An African preacher in speaking from "What is a man profited if he gain the whole world and lose his own soul?" mentioned among other things, that many lost their souls by being too charitable. Seeing the congregation astonished beyond measure at his saying, he emphatically repeated it; and then proceeded to explain his meaning. "Many people," said he, "attend meeting, hear the sermon, and when it is over, they

proceed to divide it out among the congregation. This part was for that man, that part for that woman; such denunciations were for such persons; these threats for you sinners; and so," continued the shrewd African, "they give away the whole sermon, and keep none for themselves!"

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## Instruction for Unbelievers.

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"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—  
JAMES. "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore, many of them believed."—Acts xvii: 11, 12.

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[SELECTED.]

### What is the Living Soul?

What is the living soul? is a question which underlies the whole doctrine of Christianity. If man possesses a conscious, immortal nature, attribute or principle, religion is one thing; if he does not, religion is another thing altogether different. And since this life is but a short one, it becomes the utmost desire to know if there is any existence beyond it.

This leads us to inquire: What is life? To this question we have no definite answer. Man, with all his boasted endowments, natural and acquired, has never been able to comprehend so much as one first principle. He has no means of obtaining a knowledge of anything but by and through some created medium; hence all his mighty wisdom is nothing more than what he has found out by experience; and according to the proverb he must be a fool; for a fool learns only in the dear school of experience. Humiliating as it is, man knows no more of the nature of a first principle, than the inferior animals. Ask him, for instance, what is gold? and he will immediately begin to tell you of its color, weight, ductility, malleability, value, uses, etc.; and may give you a long lecture on it, or write you a volume, but still the mystery remains as profound as ever; for all he knows of its properties or qualities come through the thing called gold; and the question comes home with redoubled force, what is gold independent of these qualities, or attributes? And so we ask, what is life? and immediately volumes are poured out, describing its qualities and attributes, and the various media through which its existence is recognized; but these are only the various forms of matter that exhibit life; and the question comes home with accelerated force, what is life, independent of all form of matter? This is a secret that angels have not revealed, and one that man is as ignorant of as the marble that marks his resting place. So of all first principles; if we rub smartly a glass rod with a dry silk, it attracts light bits of straw or paper, and if we ask the reason, we are told that by this process, the glass has become electrically excited; but this is only an unmeaning term to express what experience has first taught. It is but a miserable fig-leaved apron to clothe the young child that the experiment brought forth.

So all we know of any final and intangible principle is through the medium and process by which it is manifested. In like manner all we know of life is through the various forms of matter in which it is manifested; and to say that life and consciousness in man exists independent of matter, is as preposterous and as presumptuous as to say the properties, uses, and value of gold exist independent of the material thing called gold. Through matter alone comes all the knowledge we have of the

thing called gravitation; and he would not be considered a sane man who would say that gravitation existed independent of matter. And since common sense must admit that nothing weighs nothing—that is, nothing does not possess weight—it ought also to admit that nothing does not possess life. Wherever there is weight, there must be something to preponderate; so where there is life, there must be something to live.

So long as the soul lives, it must be a material something; for an immateriality (which is nothing), cannot live any more than a nothing can preponderate.

When we say a certain body weighs so much, we make the body one thing, and its weight another; the weight, being one of its properties, cannot exist without the body; so when we say the soul lives, we make the soul one thing, and its life another; the life, being one of its properties, cannot exist without the soul.

So the general question runs thus: What is electricity, life, gravitation, light, thought, sense, the soul, motion, caloric, chemical affinity, cohesive attraction, etc., etc., independent of matter? NOTHING.

But all these things, or rather attributes or qualities of things, do exist, and we gain a knowledge of them only through some of the varied forms of matter; and to talk of a man, or an ox, independent of matter; or an immaterial soul or spirit, in the sense of an inner man, is as great an inverse paragon as an immaterial horse.

But what shall we call these things—primal, uncreated properties? The term may be objectionable, but it is difficult to find one that is not. Such properties must exist forever, while organized bodies and forms of matter are continually changing, or being destroyed; and if their attributes are primal and uncreated, they are eternal. And if eternal, forms were made through which to exhibit them; but if forms were made, they were made of other forms, and some form of matter must have been eternal. But as properties cannot exist independent of matter, so matter cannot exist independent of properties.

It follows, then, that both matter and properties are primal, uncreated. But one God made all the things that are made; for he is the one Maker of all forms, while the qualities of all attributes depend on their respective forms for their existence. And since these forms are continually being destroyed, their attributes are continually ceasing; or since forms are continually changing, all attributes of matter are continually changing.

So God only hath immortality, for he only is unchangeable. Yet when any form is destroyed, no primal attribute is annihilated, but changed, because the matter composing the form is not annihilated, but changed. For instance, a ton of anthracite has anthracitic properties, but when it is burned up it is not anthracite; nor has it anthracitic properties; but it still exists in other forms of matter, and still has the attributes of other forms.

So a living man possesses living attributes, soul, or spirit, and consciousness, but when he is burned up, his soul, or spirit, and consciousness, do not exist because the living man does not. But we are told that his soul, spirit, and consciousness do not burn up. Very true; neither do the anthracitic properties of the coal burn up when the coal burns, but those properties do not exist after the coal is burned. If matter, in any of its forms, possesses any property that cannot be destroyed, it is gravitation. The elementary principles which compose a ton of coal, still exists and weigh a ton after the coal is burned. Gravitation does not depend on the combination and arrangement of parts, but on the quantity

of matter. Not so with life and consciousness; these do not depend on a definite amount of matter, therefore gravitation comes nearer to the thing that "never dies" than the soul. But we must not understand that when a man dies, life as a principle, is extinct. Other men still live; but the dead man lives not; his life only is extinct; and this is the very thing which is called death; the extinction of life in the form or being possessing it.

As we have no means of detecting a principle except through some form of matter, we have no means of knowing that a man lives without a material body. As well might we say a severe pain existed where there is no material form through which it is manifested, as to say that consciousness exists where there is no material form to manifest it. He who can tell me the dead are conscious, can tell me what they are conscious of, and what they are thinking about, and through what medium he gained the knowledge.

The same mode of reasoning applies to light. It is a principle which existed from eternity, for "God is light." And here we may be asked, if he possesses a body to manifest it through? It is only through material bodies that he has ever manifested himself to us; and none can show us a man without a body that he has manifested himself unto; and as to his having a body:

"Know, then, thyself; presume not God to scan;  
The proper study of mankind is man."

We are investigating men and material things and their attributes for the benefit of those who are too wise to be taught by the word of God. Hence we reason only from what we know. The sun is the luminary of the physical world, and a lamp is a miniature representation of it; but light as a principle is not destroyed when the lamp is extinguished, but the light of the lamp is no more. But he who can tell what becomes of the life, soul, or spirit of a man when he dies can also tell what becomes of the light of a lamp when it is extinguished.

Life is an uncreated attribute: "God is life." It can never cease because God is eternal. But if he imparts a portion of his own divine life to man then man is part divine and part human, and his divine part will not only live forever, but it cannot sin or be punished, neither could it suffer while in a clay tenement. Why, then, is human life independent of a human body?

To those who seek wisdom through the tree of knowledge, we answer. An alkali possesses certain properties, the result of a union of elementary things. For instance, potash is composed of potassium (a metal) and oxygen. These, in combination, possess alkaline properties; but separate them, and their alkaline properties are destroyed; for neither the metal nor the oxygen alone possesses them. But reunite them and the alkaline property is restored. In their separate state they are not potash; in their united state they are, and this is the sum of the matter. The why and the wherefore we know not. The operation is called analysis and synthesis; the former decomposes and destroys the alkali, and the latter recomposes and restores the same.

This has a close resemblance to death and resurrection. There is one great Chemist who can analyze a man and reduce him to dust as he was, and destroy his thoughts and consciousness, then synthesize his dust, and he becomes again a living man, with thoughts and consciousness restored.

When the potash is decomposed, a chemist would betray an ignorance of his art if he should say the alkali still existed; and so does the theologian who says the soul exists when the man is decomposed.

But says one, potash and men are very different things. True, and yet they are, in common with other things just alike. They both owe their properties to their combination of parts. So when a man dies, his consciousness ceases until the dead man lives again. This must be admitted until it is demonstrated that the consciousness of the man lives without a body or parts. If man has such an existence, that existence can only be demonstrated through some tangible medium, and that medium must be his body and parts. So dead men must be dead until the resurrection; and if there be no resurrection, we may "eat and drink for to-morrow we die."

But we are told that life does not depend on an organization, for that is often complete, and yet without life.

True, but all organizations are more or less accompanied with circumstances to manifest results. Water will not turn a mill unless it tumbles down a precipice, or rolls down an inclined plain. The existence of life requires not only an organization, but heat, and motion of a fluid, as in animal and vegetable life, and undoubtedly the play of an electrical fluid.

Yet what life is, independent of matter, we know not, but the great fountain of it is God, the highest order and its only full embodiment.

The first order of beings below him endowed with it, that we have any account of, are angels; next the Son of Man, "a little lower than the angels;" then man, beast, bird, fish and insect. But it stops not with the animal kingdom; it slides into the vegetable so imperceptibly that we cannot tell where one begins and the other leaves off.

The Zoophites are part animal and part vegetable, the connecting link between the two; a sure indication that both possess life. The vegetable kingdom unites again with the mineral in a second connecting link, by which life is poured into minerals.

So far as life is concerned, man is on a level with the animal, vegetable, and mineral kingdoms.

Nor has he, by nature, more remarkable endowments than many other forms. He has little or no inherent knowledge, and knows nothing but by experience, while the brute knows all by intuition and without experience.

The first swarm of bees, by instinct, formed more perfect hexagons and a better form of government than man has been able to do after going to school six thousand years. The uneducated brute is the better physician. Man spends long years at his books to qualify himself to combat disease and then kills ten patients as often as he cures one. But the brute goes into the fields, nature's apothecary shop; deals out the potion; takes, or administers it, and never fails to cure. But when he is on the point of dying he takes no medicine at all; while the learned doctor gives his nostrums, alike to the living and dying. The beast, too, is the better navigator: he will traverse the dense forest, the desert or the trackless ocean without chart or compass, and put his helm to port, be it foggy or fair, with unerring certainty.

Even the spider excels him in the art of spinning and drawing mathematical lines, and all by intuition. The beaver and musk-rat have outstripped even the Herschels in the science of Astronomy by their wonderful foreknowledge of tides and tempests; and other animals, by their prescience of the length and severity of an approaching winter. The brute has indeed seized on the end of all useful science, without going over the ground of acquirement. His instinct is a higher grade of knowledge than the acquired wisdom of man. His life, therefore, has a higher claim to immortality. He is less liable to err: his instinctive mind grasps



its object with a greater degree of certainty. His mind is nature, while the mind of man is education.

But man boasts his superiority over the brute in consequence of his superior reasoning faculty. But this faculty is the creature of erring education, and is not a gift of nature, like instinct; if it was, children could reason as well as adults. Also, if it was a gift of nature, it would, like instinct, be unerring. But man being nearly deprived of animal instinct, is left to seek a compensation in the miserable substitute, called reason. Instinct must be right; it is unerring nature, a higher endowment than reason, and runs through all forms of life.

The twinners run toward the nearest support and lay hold of it, and twine around it: and if that support be removed, they will turn again and seek the next nearest. This, in a brute, is called instinct; and in a man, wisdom; and in the hop vine, vegetable economy.

The hen, with maternal care, gathers her brood under her wings to protect them from the cold damp air of evening; and in like manner plants fold their sepals and petals around their germs which contain their seedlings, the young and tender embryos of the succeeding generations, the vegetable chickens, brooded by the same maternal care. The Christian mother folds her young and tender infant to her bosom, from whence it receives warmth and nourishment; being taught her pious duty by the same Being who taught it to the beast, the bird, and the rose. One principle runs through the whole, equally to accomplish the same purpose: while man exclaims, "See my superior soul!" Nor does this instinctive principle stop in the animal and vegetable kingdom. The great sea of matter itself is impregnated with it.

The planets belonging to our system, revolve one way about the sun; viz., from the west, by south, into the east: they turn on their axis the same way; and almost all plants, that twine about a support take the same direction; as also, the innumerable coils of sea and salt water shell fish. One primal law pervades the whole.

By this law, the mighty orbs that circle the sun produce their days, nights, and seasons. Here action is directed to accomplish an end. Now when man acts with such a design, we say he acts from the impulse of a sane mind. But we see planets, and suns, man, beast, birds, and vegetables, with the same design, acting to accomplish an end.

And until we know what mind is, we have no right to say that one form of matter acts consistently from the impulse of mind, and that other forms acting equally as consistently, are blindly compelled to act by the laws of nature. Mind is a law of nature, and all we know of it is its effects. Thus we see that what is improperly called inanimate matter acts with a design; and this is the only proof that man possesses a mind.

Man possesses a sense of feeling; and this is equally true of the brute; yet there are some of so low an order that they give no evidence that they possess this faculty; in this respect they seem inferior to the sensitive plant.

So where soul, life, mind, and will begin and end, we know not; or rather we know they begin with God and end unknown. All created, sublunar things, are matter; mere dust, in various forms. One form of it called wood, is made into a cart and loaded with dirt; another parcel of dust is harnessed to it for a team; and another lump of the same earth is seen in the forward end of the cart for a driver; and away goes the whole together. Behold, I have shown you the mystery; let him explain it who can.

"And are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

And yet proud man exclaims, "I only have a soul!"

Alas! thou erring lump of earth: God is no respecter of forms of dust, for he made them all; and he gave yours a soul to fit it for a sphere he designed it to move in; and to every lump a soul to fit it to its own sphere. Let us descend a step lower in created forms, and we see the same mysterious principle at work in the mineral kingdom. This is observable in the science of crystallography. Any substance dissolved in a solvent, and crystalized, exhibits a wonderful design to accomplish an end. Submit the solution containing the dissolved substance to a high magnifying power, and evaporate it; and the first appearance of the infinitesimals of matter are seen coming together and turning over and round, so as to unite in due form to complete a perfect and regularly formed body called a crystal. Now by what instinct, mind, or soul, do these particles shape themselves, and move together to form a body? and who is their marshal to arrange them into cubes, prisms, rhombs, octahedrons, and a multitude of other forms? It is what we call mind in man; instinct in brutes; vegetable economy in plants; and may be called mineral economy in crystals; but if we call it chemical affinity, still the term is as unintelligible as that of mind. But it is all one and the same thing, "THE SOUL OF MATTER."

It exists in every form; and ceases to exist when the form is destroyed. As the identity of the soul principle depends on the identity of the form; the soul or mind cannot exist without the identity of the form. For instance; man, as a material living being, possesses a mind; one that is identically the mind of one individual; and not the mind of another; but on the dissolution of the individual, this individual and identical mind ceases to exist until the material man re-assumes his individual and identical form. This is death and resurrection: in which the identity of the material form and the identity of the mind both stand or fall together. And since matter cannot exist without attributes, and attributes cannot exist without matter; souls cannot exist without bodies of some grade; and bodies cannot exist without souls of some grade. It follows, then, that living and conscious forms must possess living and conscious souls (or attributes, call them what we may) and inanimate forms must possess inanimate souls. There is, therefore, nothing more scientifically correct than the language—"Man became a living soul." For as soon as he became alive—the man was the living soul; and the living soul was the man.

It will now be in place to consider in what respect is man superior to other animals. It is not because he has any quality, property or soul less independent of his material form and organization; but because he has powers and faculties preeminent and peculiar to his own organization.

One peculiar trait in his character is, his superior ability to learn by experience, and his insatiable thirst for knowledge, and to obtain it in his own strength. From this circumstance he has acquired a better general knowledge of things; while the lower animals possess a better intuitive knowledge of particular things. This endowment, with his superior reflective faculty, brought him into collision with the revealed will of his Creator, by whom and to whom he becomes accountable for his conduct. No doubt he was made, endowed with a higher instinct (amounting nearly to inspiration) than any other animal. And had he continued in his primal state, his instinctive powers would have kept him superior in intuitive knowledge to all other earthly beings.

But as he was a free agent, he departed from his primal intuitive knowledge, which is given only on the spur of the moment, and chose his own way of seeking wisdom by relying on his own strength rather than on his

Creator, and sought wisdom in advance of his necessities. This is not in accordance with the order of nature; which is—"Give us this day our daily bread."

The lower animals have not perverted this order; and they receive from the bountiful hand of their Creator all they really need; what they need, and when they need. But this ever bountiful hand supplies no faster than the present want of the creature demands; and this keeps the creature just where he should be; ever dependent on the great Giver.

The sparrow receives her food day by day, taking no thought for to-morrow. She has no artificial wants; and because she has not tasted the tree of knowledge she has no ability to create them. But not so with fallen man; he multiplies his wants and then unjustly complains that God does not supply them.

The animals, by intuition, take no thought for to-morrow; therefore God supplies their real wants day by day; while man having fallen from intuitive wisdom, is left to himself, to rely on his own resources and to multiply the artificial wants and supply them the best way he can. This is the wretched effect of artificial knowledge, to lead us to trust in ourselves rather than in God. The tree being tasted, man fell from intuitive and unerring, day by day wisdom, to self-education: and from an unerring principle to an erring one: thus taking the business of teaching true wisdom out of the hand of God and assuming it himself. This is the world's great error; men are more willing to be taught of erring men than to be taught of an unerring God. No wonder, therefore, that human wisdom is inferior to brute instinct; for man is taught of man, while the beast is taught of God.

Man is in a fallen state, the brute is not, therefore his instinct remains a monument of the excellency of man's unfallen nature, and what it will be when restored.

We must now inquire why man was made thus liable to so disastrous reverse of fortune. He was made to fill a certain sphere that no other being could; for there are as many spheres to fill as there are forms to fill them. And man, to fill his sphere, must have been endowed with just such faculties. And had he been endowed with faculties high enough to have kept him from sinning, he would have been an angel, or some being fitted for a higher sphere. And had his endowments been not high enough to have sinned then he would have been a brute, or some animal fitted for a lower sphere; in either case there would not have been found a man to till the ground.

His primal state was mere animal; and as such, he had no hope of eternal life. This hope was made to hang on his obedience to God, and consequent right to the tree of life. But he could not have been a subject of obedience, unless he was liable to disobedience. "For the creature was made subject (i. e. liable) to vanity (or sin) not willingly, but by reason of him who hath subjected the same in hope." His primal condition was liability to sin, and die like a brute, or to obey and live forever. But to obey is to pursue virtue, and to pursue virtue, is to pursue happiness; and a happy life is the only one fit for eternal duration, and the only one that can attain to it; for, an eternal, unhappy life cannot enter into the divine plan of a good Being. Therefore, eternal life hangs on the pursuit of virtue. But virtue consists only in overcoming an evil; and where there is no evil to overcome, there is no virtue to practise, and no hope of eternal life. It was, therefore, necessary to put before the creature man a tempting evil to overcome, as a stepping stone to a higher state. By this divine arrangement, a lower order of beings were

made susceptible of attaining to a higher state; and yet not hurl from their sphere any higher order of beings. Now there can be no "universal progression." For as the whole of anything is equal to the sum of all its parts, as long as there are parts, the parts must be parts; and one part cannot be another part, without crowding another part out of its place.

We have shown that one universal soul, variously modified, pervades the great sea of matter; and if it is progressive in one form, it is in another; and the lower forms must be continually hurling those above from their sphere; until each by turns dethrones the Almighty, and leaves a perfect blank behind.

The first progress made by human wisdom was downward; and six thousand years of self-education has not brought man up to the high state from which he fell, nor even placed him on the level with the intuitive knowledge of the lower animals. Nothing but a change of education can raise the fallen creature; and that change is the work of grace to turn men from their interdicted knowledge to the revealed will of God. This is given through the holy Prophets and Apostles; and is inspired wisdom; and must have been the instinctive wisdom of man prior to that obtained through the forbidden tree. The fruit of this tree is a miserable substitute for kind nature's unerring instinct; and is what Isa. xxv: 7, calls "the veil that is spread over all nations," and will be destroyed, or as the margin reads, swallowed up in the future age, in the restitution of all things; when as Joel says: God will pour out His spirit upon all flesh.

In the restitution, Christ and His Saints will be the full embodiment of this Spirit, through which true knowledge will be disseminated to all nations. And as the interdicted tree of knowledge, and the curse go hand in hand, in this world; so in the world to come, the restored intuitive knowledge, and the blessing to all nations are inseparably connected.

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[SELECTED.]

### Lucifer.

Many people entertain quite unscriptural views concerning this word. The general opinion is that Lucifer, the Devil, and Satan, are all one and the same thing. I have heard it preached that Lucifer had once been an angel of light, and how he became proud and tried to exalt himself above God, and then fell, and in his fall drew after him a third part of the angels in heaven, and how they then rebelled against the Most High and had war in Heaven; and that Lucifer and his host were defeated and cast out of Heaven, etc. This is just the Miltonian theory, and may do very well for a poem such as "Paradise Lost." For my part I would rather believe the Bible. To the best of my knowledge the word Lucifer is found only in the English authorized version: it is neither a Hebrew nor Greek word, but is of Latin origin, and literally means a *bright shining one*. Whereas the word Satan is from the Hebrew and means an adversary, and the word Devil is perhaps from the Greek and Latin *Diabolus*, and means a wicked one.

The word Lucifer was formerly applied to the planet Venus, which may afford some reason why the king's translators applied it to the morning star. A morning star must of necessity be situated toward the East from the place of observation. Therefore the star alluded to must be seen eastward from the land of Palestine and that star undoubtedly was the king of Babylon. The prophet Isaiah commences with his 13th chapter

to lay down his burden of Babylon, and closes his subject with the end of the 14th chapter. The reader will carefully read and consider these two chapters, and then read at least the first four chapters of the book of Daniel and consider what a great man Nebuchadnezzar, king of Babylon, was; and where the prophet foresaw what his career would be: and how he would be brought down to the ground when the noise of his viols would be hushed, and he would be seven years among beasts of the field as a worm of the earth. The prophet has employed most beautiful language in this matter. He no doubt saw how the King of Babylon with the Chaldeans and other nations would come up against Jerusalem and take it. It is no wonder that Nebuchadnezzar became proud when he had conquered Jerusalem, till then the invincible city, where the Lord of hosts had his sanctuary. When he had taken the Lord's people captive, he would say in his heart, I will ascend on high: I will exalt my throne above the people of God: I will sit also upon the mount of the congregation: I will be like the Most High. (Isaiah 14: 12, 13, 14.) But afterward, when the kingdom was departed from him, how changed the tune. "How art thou fallen from heaven! Thou son of the morning!" or as the German translation reads, *Thou beautiful morning star!* Thus we see clearly, that the King of Babylon is the Lucifer referred to, and not the Devil of orthodoxy.

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## Miscellaneous.

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[SELECTED.]

### Kind Manners at Home.

There are many families, the members of which are, without doubt, dear to each other. If sickness or sudden trouble falls on one, all are afflicted. But in their daily life and ordinary intercourse there is not only no expression of affection, none of the pleasant and fond behavior that has, perhaps, little dignity, but which more than makes up for that in its sweetness; but there is an absolute hardness of language and action which is shocking to every sensitive and tender feeling. Between father and mother, and brother and sister, pass rough and hasty words; yes, and angry words, far more frequently than words of endearment. To see and hear them, one would think that they hated instead of loved each other. It does not seem to have entered into their heads that it is their duty, as it should be their best pleasure, to do and say all that they possibly can for each other's good and happiness. "Each one for himself, and bad luck takes the hindermost." The father orders and growls, the mother frets, complains, and so go the children, snap, snarl, and whine, and so goes the day. Alas! if this is a type of heaven!—as the "family" is said to be—at least, it is said to be the nearest thing to heaven of anything on earth. But the spirit of selfishness, of violence, render it more like Pandemonium—yes, and this too often, even when all the members of the household are members of the church. Where you see—when you know it—one family where love and gentleness reign, you see ten where they only make visits, and this among Christian families as well as others.

Now, it is a sad and melancholy thing to "sit solitary" in life, but give me a cave in the bowels of the earth, give me a lodge in any wretched howling wilderness, where foot nor face of human being ever come, rather than an abode with parents, friends, or kindred, in which I must hear or

utter language which causes pain, or where I must see conduct which is not born of love. No wealth, no advantage of any kind, would induce me to live with people whose intercourse was of such a nature. The dearer they were to me the less would I remain among them, if they did not do all they could to make each other happy. With mere strangers one might endure, even under such circumstances, to remain for a time; for what they say or do has but limited effect upon one's feelings; but how members of the same family, children of the same parents, can remain together year after year, when every day they hear quarreling, if they do not join in it, and when hard words fly on every side of them, thick as hail, and the very visitors in their house are rendered uncomfortable by them, is indeed a mystery.

"Count life by virtues, those will last,  
When life's lamp, soiled race is o'er,  
And these, when present joys are past,  
Shall cheer us on a brighter shore."

[Communicated for the Herald.]

### What the Clergy Tell Us About Hadees.

Not long since I was present at a Campbellite meeting, and listened to a sermon by an old greyheaded minister. He boasted in his discourse of having preached thirty-six years. Near the close of his discourse he stated that *hadees* was the place of departed spirits. After his discourse was ended, I asked him if he would please cite us to a passage of Scripture where any thing in *hadees* was said to be alive. He quoted Luke xx: 37-38, where our Savior in proving the resurrection of the dead, told the Sadducees that Moses taught it at the bush, when he called the Lord "the God of Abraham the God of Isaac, and the God of Jacob, God is not the God of the dead but of the living, for all live unto Him." He then said that Josephus and many other ancient writers taught it. He quoted no other Scripture than that already named, which was not to the point. The word *hadees* does not occur in the entire chapter. Those who wish to prove such a doctrine as this will have to lay aside God's word, and flee to the testimony of Josephus. Mahomet taught such a doctrine in the Koran, and hundreds, yes thousands of men, who would like to be called wise, have believed it. Such, however, are "wise above what is written" in the word of God.

By way of proof I cited the minister in question to his Greenfield's Lexicon, which he endorses and frequently carries with him, which defined the word to signify "the abode of the dead." I then quoted Acts ii: 30-31,—"Therefore he (David) being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on His throne: He seeing this before spoke of the resurrection of Christ, that His soul was not left in *hadees* (or the grave), neither did His flesh see corruption (in the grave). Now that the word Psukee, translated soul in this verse refers to Christ's body, we think no unprejudiced mind can deny; and that Joseph's tomb is here called *hadees*, or hell, is equally true. I then read to him and his little band of brethren Rev. xx: 13-14, "And death and hell (*hadees*) delivered up the dead in them. And death and hell (*hadees*) was cast into the lake of fire, which is the second death."

How strange it is that a class of people who profess to take Bible as their standard, should cling to a heathen dogma like this, in opposition to the plain teachings of their Bibles. *Hadees* occurs in the New Testa-

ment eleven times. In ten instances it is translated hell, and once grave. It is never represented in the Holy Scriptures as a place of consciousness. It is like the corresponding Hebrew word *Sheol*. It means simply, the grave. Solomon says, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, (*sheol*), whither thou goest."—Ecl. ix: 10. It is clear that he did not think there was much consciousness there. The Psalmist, David, in prophesying of Christ, says: "Thou wilt not leave my soul in hell (*sheol*), neither wilt thou suffer thine Holy One to see corruption."—Psa. xvi: 10. Just what Daniel calls *sheol* in this verse, Peter in Acts ii: 31, calls *hadees*. It is almost a superfluous task to bring proof from the Scriptures to exhibit the falsity of such a theory. Common sense and reason alone condemn it. O that men and women would believe God's word, and not "teach for doctrines the commandments of men." Let us hold fast to God's word, which will "make us wise unto salvation."

J. L. GUNN.

[SELECTED.]

### Christian Brotherhood.

DR. FURNAM, an English divine, was once present in a small company of his brethren, who had assembled to dine with a common friend, when the usual style by which they addressed each other, was that affectionate appellation of *brother*. Those present were very exact in using this mode of address. While their conversation was in progress, and they were freely *brothering* each other, there came in an aged colored woman, well known for her piety and good character. The brethren present saluted her in various ways—as "Well, old woman," "How-do, Clarinda," and so on. When she came to the Dr., he leaned forward, extended to her his hand, and said: "How do you do, sister Clarinda?" No comments were made, but it was believed he designed his salutation as a gentle reproof to those present, who did not seem to feel the true equality in which all followers of Jesus stand as brethren and sisters.

[SELECTED.]

### Pleasure Rules the Hour.

IN Church and State, in city and country, at home and abroad, in domestic and social life, everywhere men are "lovers of pleasure more than lovers of God." 1 Tim. iii: 4. Was there ever such a pleasure-loving age as this? We fully believe there never was. This is one of the prominent signs and characteristics of the last days. "In the last days perilous times shall come, for men shall be lovers of their own selves, \* \* \* lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. iii: 1-5. This seems to imply that at the time spoken of, viz: "the last days," this wonderful love of carnal pleasure should predominate. The fulfillment of this prophecy is very apparent at this time, and who is so blind that he cannot see it? We may not have reached the culmination of this pleasure-loving spirit in the professed church, (or churches,) but that it is now there to an extent never before known cannot be doubted by any intelligent, impartial, careful observer, who is properly posted in the history of the past. And this spirit is steadily on the increase from day to day, and from year to year. Occasional revivals occur, but these are not in suffi-

cient number or force to arrest and turn back this mighty tide of worldly pleasure, which is inundating the Laodicean Church of this ago. See Rev. iii: 17. Such passages of Scripture as the following, are to an alarming extent, practically ignored. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." "The grace of God which bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." "Watch and pray, lest ye enter into temptation." "Watch and pray always, for ye know not when the time is." "Be sober, be vigilant." "Pass the time of your sojourning here in fear." Wherefore, come out from among them and be ye separate, saith the Lord." "Blessed are the poor in spirit." "Wo unto you that laugh now, for you shall mourn and weep." "Let us watch and be sober."

## Poetry.

[SELECTED.]

### WAITING.

Long in this wild, wild country,  
Where rue and nightshade grow,  
Where waters black and bitter  
All fairest meads o'rflo w:

Where, from the heart, all broken,  
Floats forth a wailing cry;  
And days are dark and dreary,  
And years drift sadly by:

Where skies are gray and stormy,  
And mountains, bleak and cold,  
Look down on wintry ocean,  
On barren heath and wold:—

Long in this sinful country,  
I've wandered, poor and lone;  
To every illness subject,  
To every weakness prone.

Now, standing on the headlands,  
I greet the coming dawn;  
Mine eyes drink in the glory  
Of the approaching morn.

I see my dear loved Saviour,  
Clad in the purest white,  
And sky, and earth, and headlands,  
Are bathed in golden light.

O blessed, blessed country!  
No pains, no bitter tears;  
No fainting 'neath the burden,  
No doubts—no cruel fears.

O bright, unchanging glory!  
O radiant array!  
O sweet and dream-like music!  
O cloudless, endless day!



# THE HERALD

OF

## THE COMING KINGDOM.

No. 24.

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VOL. I.

### Editorial.

#### The Close of the Year 1868.

ANOTHER year, freighted with the joys and sorrows of a toiling humanity, is near its journey's end. The page of 1868, filled with its record of good and bad deeds, is about to be turned in the history of the great past, and the page of 1869, white and spotless as a virgin, will be presented in its place. Who can tell what is destined to be written there? What deeds of infamy! What groans and bitter cries from the oppressed of earth! How often will it be wet with the tears of the widows and fatherless? How many epitaphs will there be recorded of earth's slain thousands? But on the other hand, may we not hope that the recording angel will have occasion to write the history of a faithful band whose

"Little acts of kindness, little deeds of love,  
Make the earth an Eden, like the heaven above?"

Standing as we do, at the terminus of one year, and upon the very threshold of another, we are in a position to take a retrospective view of the past. Politically speaking, the present year has not been devoid of interest to those who are looking for the speedy appearing of the Son of Man. Events have transpired, which clearly speak of the overruling hand of God in the affairs of men, and we are more than ever convinced of the fact that the signs of the times indicate on every hand that we are living in the last days of the Gentile dispensation.

But of what use is a retrospective view of the field, unless we profit by it individually? We may be ever so well satisfied of the near approach of Jesus, but if we are not ready to meet Him of what use is it? Let us each take a retrospective view therefore, of our career during the year that is closing. How much service have we rendered the Master? Have we been faithful stewards in the household, or have we been beating the man-servants and maidens? Have we girded our loins and waited and watched for our Lord's returning, or have we been thoughtlessly "eating and drinking with the drunken?" Have we stretched out the arm of mercy to earth's suffering ones, or have we selfishly sought our own good? Have we "visited the widows and fatherless in their affliction,"

or have we suffered them to suffer and die in our midst? Have we said to the poor, "be ye clothed and be ye fed," and still withheld the means which alone would do this? Have we "kept ourselves unspotted from the world," or are we gone back to the world, like a sow to her wallowing in the mire? Have we prayed to the Father that "His Word may run and be glorified," and yet never contributed a cent towards our prayer being carried into effect? These are all important questions, beloved, in view of our present position. If we have failed in any respect, let us firmly resolve that the year 1869, shall witness a change. Let us talk more about God, and the glorious things He has promised to them that love Him, and less about politics, and the transitory things of the present life. Let us consecrate ourselves more than ever to the Master's service. Let us heed the injunction, "Be ye holy for I am holy," and thus separate ourselves from all worldly organizations of unholy men. Let us not attempt to mingle with unbelievers and ungodly men in their varied man-made schemes for the salvation, or amelioration of mankind, but strictly follow God's plan, which is based first upon a union with a company of redeemed ones for all purposes of life, and a breaking up of all worldly alliances. Christ is the husband of the Church, and not the world. If we attempt to serve both, we only prove ourselves to be "adulterers, and adulteresses, because the friendship of the world is enmity against God." James iv: 4. Let us prove true to our vows. Let us "fear the Lord and think upon His name. Let us speak one to another about Him, for of such it is said, "they shall be mine saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." Mal. iii: 17.

Let us "not forsake the assembling of ourselves together, but let us exhort one another, so much the more as we see the day approaching." "Let us hold fast the profession of our faith without wavering, (for He is faithful that promised) and let us consider one another to provoke unto love and good works." Heb. x: 23-25.

Finally, brethren, let us one and all make no more empty resolves, but let us perform what we resolve. Remember our Lord's words, "He that heareth these sayings of mine and doeth them I will liken unto a wise man which built his house upon a rock." Matt. vii: 24. Let us, hereafter, do the sayings of our Lord more perfectly than ever before. God grant that when another year closes, we may find ourselves more than ever like our great pattern—Christ, and that we may be ever ready to enter into the marriage supper of the Lamb. Amen. W.

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### New Year's Gifts.

Custom has established the practice of remembering each other at the birth of a new year by an appropriate present. Thousands of dollars are spent in this way, and often upon things which possess no real value. As Christians, desiring the salvation of all who are possessed of good and honest hearts, we can make no present to our fellow-men that will be of equal value with that which may prove to them a key to unlock the mysteries of the Kingdom of God. In other words, a copy of the HERALD for one year, may prove unto them "a savor of life unto life," in which case, both you and they will be rejoiced beyond measure. Last year some our brethren acted upon a like suggestion, and it is impossible to tell the influences for good that have been created thereby. Brethren, what is two dollars if a soul is saved thereby? Will you try it?

### Meetings at Lowell, Indiana.

WE have recently spent a few days at Lowell, Lake County, Indiana. Brother L. Clem, who lives in that place, being desirous to have the Word of the Kingdom publicly preached, to see if there were any, who in hearing, might understand and believe, requested us to come to Lowell, and give a few lectures. We accordingly left Chicago, Saturday morning, November 21, by way of the Great Eastern Railroad, for Crown Point, and thence by stage twelve miles to Lowell, where we arrived in good time to fill our appointment Saturday evening.

Brother Clem, having secured the use of the Baptist Meeting House for us, and circulated the notice of our meeting through the village and country, nothing remained for us to do, but to go on and speak the Word of Life to the people. This we did in five lectures, to large and attentive audiences. What the result of our efforts will be, we cannot now say. There were some who came to hear us, who manifested a disposition to investigate, and see what the Scriptures do teach. Others seem to care not one way or the other whether what we taught was true or false; while another class treated our teaching as our own individual opinion, which, of course, reduces it to a level with every other man's opinion. Everything in this day, is resolved into an opinion, which is a very convenient way for the opposers of Bible truth, to "cast the Word of God behind them." We, however, indulge the hope, that the seed sown in Lowell, will yet bring forth fruit. The Gospel does not convert men in a sudden, spasmodic manner. Even when the truth finds a place in a man's heart, a little time is necessary for it to work. He that loves the truth, will eventually see his relation to the things around him just as it is. The truth is light, and the light shining out discloses what is in the darkness. We endeavored to show the people of Lowell, what the revealed purpose of God is, also who Jesus the Christ was, and what relation He sustains to the world, and the world to Him. This, of course, involved the plan of salvation, which, according to the knowledge and ability God has given us, we endeavored to make plain. M.

### Why Do Not the Editors Answer Our Questions?

DURING the past year, we have received letters from scores of correspondents, who asked replies to Scriptural questions. It may appear to some that they have been passed by and forgotten. Not so, however. We have preserved these queries, from time to time, for future attention, and, when opportunity affords, we shall reply to them to the best of our ability. In the meantime, let our brethren remember that it is always an easy matter to ask a question, but it often requires much thought and time to answer one.

THERE is no test of the Christian character so severe as prosperity. Through its means many fail who have stood proof against all the direct assaults of Satan. The smiles of the world are more to be dreaded than its frowns.

HATH any wronged thee? Be bravely revenged; slight it, and the work is begun; forgive it, and it is finished. He is below himself that is not above an injury.

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## Correspondence.

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"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."  
 MAT. III: 16.

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### What the Brethren Say.

Now that we have reached the last number of the present volume of the HERALD, we think it will not be out of place to let our readers see what the brethren say.

Many of them have expressed themselves concerning the past and future prospects of the HERALD, as well as upon the cause of truth in general. We therefore, give place to a few contributions and selections of this character:

**BROTHER WILSON:** The last number of the HERALD (Nov. 15) came to hand late this evening, and while perusing its contents, I saw your question and request, in regard to dissatisfaction, and renewal of subscription, and was forcibly struck with the importance of giving a short response. To the first I can say that I am very well satisfied with the HERALD for the past year, but would be very glad if it could be enlarged as you intimate, feeling satisfied that it would commend itself to many who are walking in the broad road which leads to death, and to the brethren I would say, let us each and every one make a strong effort for its accomplishment, and the work will be done. Now is the time to work, while it is day; the night cometh when no man can work. In reply to the second question we say, yes, we will renew just now, for we cannot well do without the HERALD; for it is meant in due season, we wish it was weekly. And now a few words more to the brethren and sisters, and we close; for we do not like long, tiresome articles, when short pointed ones will answer. Let there be no broils, backbiting, nor prejudice harbored against any one, no fussing with neighbors, which is highly derogatory to any one professing the Faith, but do good, and live peaceably with all men. Recompense no man evil for evil, and, as James says, "if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." This wisdom descendeth not from above, but is earthly, sensual, devilish, while the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated; and now we say in all kindness, finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

T. EDMUND.

**BROTHER WILSON:** In the last number of the HERALD, you speak of enlarging the same. If it is possible, do so. We cannot have too much of the kind of reading matter contained in the HERALD. If the list of subscribers cannot be increased sufficiently to defray expenses of enlargement, raise the subscription price per annum. Not one of its present readers will let it drop, in my opinion. I know they will not, if they have the "Faith once delivered to the Saints."

Since my last writing to you with regard to my wife being baptized, she has been immersed, and in the language of one of ancient times, I can say, "as for me and my house, we will serve the Lord," hoping to share

in the glories of His Kingdom, when He returns again to execute justice and judgment in the earth. Yours, in hope of eternal life.

R. O. WAGNER.

We are glad to hear from our Brother Wagner, that his wife has joined him in his race for the crown, and hope sincerely, that when the Master appears, he will not have occasion to "take one and leave the other," but that both may be ready to enter into the marriage supper of the Lamb.

DEAR BROTHER WILSON: I saw in the last number of the HERALD a question: "Is anyone dissatisfied?" It seems to me that no lover of the truth can be dissatisfied with the HERALD, for you truly have given "line upon line, and precept upon precept," but I am dissatisfied that I have had the benefit of such a splendid paper that you, or some other good brother or sister, has sent me for the past year without pay, and for which, I am not able to thank you enough; but thank you, don't pay you, but it is utterly out of the question for me to pay for it, or to subscribe for another year, (now at least) but I don't want you to send it to me for nothing. I shall try to content myself with my Bible, and old papers and tracts, until I am able to pay for what I have had already, but I am all alone, with not even a brother or sister to converse with. The truth, is I live where I meet with nothing but opposition to the truth. Sometimes my heart grows sick at the thought of this age, and of remaining in such wickedness until this year closes, if such must be the case, and I cannot help but exclaim, "Come, Lord Jesus, and come quickly."

Your sister in hope of the first resurrection, M. A. CHRISTY.

The following speaks for itself. We hope that the tracts needed for that benighted region, will be supplied by some kind hand:

DEAR BROTHER: In haste I write you a few lines to let you know that I am still in receipt of the HERALD OF THE COMING KINGDOM, and wishing it still to be continued, I send you one dollar; finding that my subscription will soon run out, I send it on in season, I cannot do without it, I like the spirit it breathes. I am alone in this place and its surroundings. I hear no preaching of the coming Savior, although we have three synagogues in this village, and a plenty of popular preaching, but there is no food for me. I often regret that I am not able to send on for some tracts to distribute, but at present I am unable to do so. Please accept this little at this time, and I will try to send the remainder for the year.

Yours, with respect,

MRS. WM. SUNDBERLIN

We make the following extract from a letter enclosing six dollars for three new subscribers. After giving the names, he says:

BROTHER WILSON: I think if they read the HERALD one year, they will subscribe for it next year.

I was up in Harrison County this week, and talked two nights. They seemed interested in learning the truth. Bro. W. P. Shockey promised to meet me, but did not come. Yours, in hope of eternal life.

J. M. SMITH.

BROTHER WILSON: You spoke in the last number to any who might in any way be dissatisfied with the past year's paper, to let you know.

I cannot see how anyone *can be dissatisfied*. I think the *truth* has been spoken fearlessly, faithfully, and Christ-like; and the good that has been done, or, the good seed that has been sowed, can never be fully known in this age. I am with you in spirit, and if the means were in my hands, would spare no expense necessary in aiding the support of this paper.

Yours, hoping for the glorious and Everlasting Kingdom.

MICAH CAMPBELL.

BROTHER WILSON: I send one dollar in this letter. I have taken this paper for many years, and paid one year in advance. I am an old man, and have no way to make money. I hope by the time six months end, I will have another dollar to send, for I love the paper. I should starve without it.

JESSE T. ABER.

BROTHER WILSON: I, for one, am not dissatisfied; therefore, I enclose one dollar for the HERALD for the next six months. W. H. SARVIS.

## Instruction for Unbelievers.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—JAMES. \* \* \* "They received the Word with all readiness of mind, and searched the Scriptures daily, whether these things were so, therefore, many of them believed."—Acts xvii: 11, 12.

[SELECTED.]

### The Resettlement of the Seed of Abraham.

THE following article contains the substance of a Paper read before the "British Association of Science," at Aberdeen, Scotland, by Major J. Scott Phillips. The subject is very important, as well as interesting, and deserves the serious and candid attention of all searchers for Scripture knowledge.

*To the President and Members of the British Association of Science:*

Perhaps it may be permitted me to observe, that circumstances of discovery have laid upon me the duty of appearing in your presence to-day, in order that I should read before this great assembly a paper upon some curious and original matter concerning the future civilization, and settlement of the seed of Abraham within the borders of Syria, and Arabia. And upon so vast and important a subject, I could not have ventured to speak, had I not been guided to the consideration and combination of some precise mathematical and geographical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly there exists no need for my detailing at any length the present condition of the countries which we have mentioned. We know that Syria has been a land flowing with milk and honey, but that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk; Arabia trodden by the feet of the wandering Arab; while both alike have lost all tokens of civilization, existing at this day under the decadence of the Turkish Empire, and the very

dregs of the Mahomedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been, and still are scattered throughout the world; and yet they have been called the chosen people, and Arabia bordering upon Syria, may be spoken of as the very cradle of the human race.

Who that has careered along the Red Sea, gazing on the desert shores where even the trading Arab dares not land—who that has numbered the stones of Zion, and have we not been all enabled to do so by the means of that beautiful art photography—who that has the civilization of his species at heart, and has compared our glorious Britain, cultivated like a garden, with the barren sands of Syria and Arabia, but must wish for the time and means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if among the various wonderful developments of the days in which we live, a new development can be produced, even out of a very old book, and if such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old book, may it not be permitted to us to turn to our geographical maps, and turn to the pages of what is written, and comparing things past, present, and to come, see if we cannot also decipher somewhat, amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their resettlement upon that land, amid fertility and wealth, and science, and all that dignifies and exalts the human kind.

In the maps which we have the pleasure to submit to your inspection it is proposed to show the actual boundaries of the whole of the earth's surface which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations—then the bearing, line, and centre of construction for the orderly re-settlement throughout the said extent, the same to be proved by mathematical proportions—then the geographical alterations which the formation of Syria will admit, illustrating the same with the effects of such geographical alterations—and lastly, we would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Nile, and the land of Egypt.

Let us then draw attention to the geographical map number one, of Syria and Arabia, and refer to the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten Roman miles north of Jerusalem, it was said to him, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii: 14.

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so turning to the eighteenth verse of the fifteenth chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (evidently contrasting one great river with the other,) we take the Nile and Euphrates to aid us in our search for the boundaries, and are thus far aided on the North and the South.

From Genesis we proceed to the thirty-first verse of the twenty-third chapter of Exodus, where we read upon the same subject, the promise

made through Moses to the seed of Abraham. "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river. And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile, and for a Western boundary have the Great Sea, Mediterranean, or sea of the Philistines. The expression, "from the desert unto the river," most probably applied merely to the partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the thirty-fourth chapter of the book of Numbers which was proposed, let us, bearing in mind the grand boundaries for the full-grown expansion of the promises, turn to the twenty-fourth verse of the eleventh chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread, shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman? And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

And, therefore, as by our geographical map, we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision, to strengthen the fixity of these external boundaries, and then go on with measurements therein.

But secondly; for these purposes, we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit—and the reed of six cubits, each cubit a cubit and a span) is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators. But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of the fourteenth chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also a square of 400 furlongs, or fifty miles. And if we refer to the Greek original, we shall find that the word *stadion*, has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead of the ancient Roman measure; the former of eight furlongs containing 5280 feet per mile, the latter of eight stadia 4864-64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that, while the medium of other investigations gives 20-168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of eight stadia, each 608-08 feet and thence, the cubit being 19-45855999 inches, which will give the reed of six cubits, equal to 116-75135999 inches; and 25,000 of such reeds will correspond with fifty Roman miles, while seventy-five such miles correspond, as by Van de Velde's latest map of Syria published last year, with one geographical degree. And the correctness of our views will, we believe, be fully



proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But Thirdly: We require a bearing before we proceed with our construction, and, to find that—we fix by latitude and longitude the sites of the two places—Geba and Rimmon, as by careful consideration of the best authorities; having been led to select these places, where it is written, (Zech. xiv: 10,) "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place," that is, in Jerusalem's place, for in the following passage it is stated, that, "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zech. xiv: 11.

And Fourthly: We would require authority for the line of construction, and this we find, where it is written, "Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem." Zech. i: 16.

And Lastly: We would require an actual centre of construction, and this we find to be in Mount Zion, because it is written, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner, a sure foundation." Isa. xxviii: 16.

Thus, having obtained the boundaries of the land to be re-occupied, the standard measure, the bearing, the line, and the centre of construction. We would now, by your leave, proceed with our developments and proofs. Having drawn the connection between Geba and Rimmon. we stretch out a line of construction through the given centre in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary. At the centre we construct a square of fifty Roman miles, which according to Scripture, is called the Holy Oblation; and now, taking the same measure, viz: fifty miles, in our compass, we step it northward along the line of construction. and find that there are exactly seven spaces of fifty miles each to the boundary at the Euphrates, where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of fifty miles each between the Oblation and the southern boundary, the Red Sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes. And if, after having fixed the Oblation upon independent principles, we turn to the forty-eighth chapter of Ezekiel, and read off the re-settlement as stated there, we find a most complete coincidence along the line of construction. We find Dan to the north, then the tribes in succession down to Judah, next to Judah the Oblation, and the remaining five tribes in succession ending with Gad, all marked off by perpendiculars across the line of construction, and extending from the east side unto the west (the east sea being the east side, as proved by Ezek. xlvi: xviii:) entirely occupying all Syria and Arabia, (for the portion marked Dedan on Geographical Plan Number one, goes to fill up the complement of Dan and Asher, the monstrous cantle cut out by the Gulf of Persia,) and leaving only the long triangular space below Gad unoccupied, concerning which tribe it is written, "Blessed be he that enlargeth Gad." Deut. xxxiii: 20.

Now these developments are, we trust, so literal and precise, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the chief city

of the whole earth, and also so to speak of the measurements of the Oblation which we have obtained, and its developments for the inhabitation, commerce, and conservancy of Jerusalem delivered.

In two volumes, entitled "the dead sea, a new route to India by Captain Allen. R. N., we have had an ingenious proposition for connecting the Mediterranean and the Red Sea, by a canal across the plains of Esdracelon, and clearing out the old bed of the Jordan. And under political and engineering reprobation, we know of the plan of the Suez canal. But neither of these would give to Jerusalem the prominence and position which would be effected by an earthquake valley dividing the land of Syria through the mount of Olives, as seen in our second geographical plan; and concerning which, we have a curious quotation, where it is written: that on a certain day "the Lord's feet shall stand upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the East and toward the West a very great valley; and half of the mountain shall remove toward the North, and half of it toward the South, and ye shall flee the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." Zech. xiv: 4-8. And good reason for flying—for the Mediterranean will come rushing in. For Symonds and other surveyers have shown to us that the level of the Dead Sea is 1312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto we shall find that on the East, the division immediately reaches to the Dead Sea—and on the West if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the *sc* changed into *z* produces Azalon, and cutting off the termination *on* will bring the valley unto Azal on the coast of the Mediterranean, fulfilling Scripture where it is written, "Ascalon is cut off the remnant of their valley." In the plan presented, the small blue lines show the valleys which bound the mount of Olives to the North and South, while up the centre of the mountain runs the little valley of Achor, whereof it is written: "I will give thee the valley of Achor for a door of hope," and accordingly, while you may perceive that the line A B shows the major axis of the mountain, and the line C D gives the perpendicular thereto, passing precisely over Ascalon, we have taken the course of delineating the Straits of Azal, as we venture to term them, according to the present natural water line, save only where it has seemed appropriate to cut into main channels, and so through water sheds. An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift sands of four thousand years which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle; and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration; so surely will that gyration of commingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon an heap; and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, let "the sea roar and the fulness thereof; let the floods clap their hands before the Lord, for He cometh to judge the world and the people with His righteousness," and God will make a way in the wilderness and rivers in the desert.

The tumultuous waters finding no other outlet will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea, rising above its desolate shores, will overflow by the valley of Edon, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, the central city of the earth, will stand upon the highway for all nations. And the riches of the East and of the West will there find their great Emporium; and religion, reigning above commerce, in these coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a river; and the glory of the Gentiles like a flowing stream."

Doubtless the ancient bed of the Jordan was the valley of Arabah. That broad valley "is one wide waste of sands, worked by the winds into driving clouds." Its boundary rocks, "show as an old sea coast, grooved by torrents, and worn with water marks." And though, between the North wind and the South, its sands may be heaped to the height of four hundred and eighty-five feet—and thus give drainage to the North and South—yet, how soon would the swellings of Jordan, and the rush of the ocean waters by the Straits of Azal, sweep off the sand drift of 4000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to centre in the Emporium of the Holy City, the city of Jerusalem.

The Sea—the Dead Sea—shall receive the living waters of the Ocean; and thus shall be formed the great pool of Jerusalem—the harbor for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of commerce between the Eastern and Western Hemispheres, we would endeavor to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, as in Plan Number two, the new Temple on Mount Zion, which, on the given scale, would be one mile square—and if, also, considering the conscrvancy of the great city ten miles square, around the same centre—we seek for an abundant supply of waters rising from a central spot, we shall find, on turning to the forty-seventh chapter of Ezekiel, a vision of waters rising from beneath the altar of the Temple, and issuing out from the threshold of the house eastward. These waters, at a thousand cubits, going east, were ankle deep—at a thousand more they were knee deep—at three thousand they reached to a man's loins—but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"—the straits of Azal were opened, the Dead Sea was risen, and the river shown was of waters to swim in, a river that could not be passed over. This last development is shown by scale and measure in our plan; and having, as we trust, been enabled to illustrate these curious combinations of Scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that, as it is written, a fountain shall go forth of the house of the Lord, and shall water the valley of Shittim; and, as its waters are described as going down into the Dead Sea, and healing the waters, so that for the multitude of fish thereof, the fishermen shall stand thereon from Engedi to Engallim, so, when upon our maps we find Shittim just above the Dead Sea, and Engedi and Engallim on its borders, we can no longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multitude of fish, described as the fish of the great sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when, having completed our geographical illustrations, we would turn to quote the peculiar sayings recorded in Scripture concerning the three Northern and the three Southern tribes.

Of Dan it is written, "He shall judge his people as one of the tribes of Israel—Dan is a lion's whelp." They were wont to place lions—we frequently place them at entrances—and judges of old sat in the gate; so Gad is the Northern entrance to the land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." Antioch is just within the borders of Asher; and, in his blessing, we read a just emblem of a modern railway, which, from Antioch, running up the Orontes, and taking the first turn possible through the mountains on its right bank, would run its course parallel, yet sufficiently distant from the Euphrates, down to the settled sea shore of the Persian Gulf.

Of Naphtali it is said, "O, Naphtali possess thou the west and the south"—harborage on the Mediterranean and Persian Gulf.

Of Issachar it is written, "Rejoice, Issachar, in thy tents." They (Issachar and Zebulon) shall suck the abundance of the seas, and treasures hid in the sand. "Issachar is a strong ass, bowing down between two burdens." Our plan shows Issachar at the harbor mouth in the head of the Gulf of Akaba. There all who come by water and all who come by land will pitch their tents and unload their land and sea burdens; the treasures hid in the sand drifts of the valley of Araba will speedily be developed, when the rush of the opening Straits of Azal shall establish forever the "river which shall make glad the city of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border unto Zidon." He, as well as Issachar, "shall suck of the abundance of the seas and treasures hid in the sands." We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad it is written: "Blessed be he that enlargeth Gad," "he dwelleth as a Lion" seated at the entrance; "and he provideth the first portion for himself, because, there in a portion of the lawgiver was he seated." We have already observed upon the customary position of lions at entrances; the kings of Israel and Judah proceeding to judgment, put on their robes, and sat in the Gate; men surrounded by numerous sons are spoken of as not being ashamed when they speak with their enemies in the gate; all the declarations concerning Gad point out his place as, by our plan, seated at the great gate of commerce; and Gad alone, in respect of land which could be available beyond his actual portion in breadth, as one of the other tribes, is capable of the enlargement spoken of, where it is said, "blessed be he that enlargeth Gad."

Having now concluded all we have to say at present concerning Syria and Arabia, we would just, in conclusion, speak a few words concerning the geographical changes possibly consequent upon the effects of the mighty rush of waters created by the opening of the straits of Azal.

The rush of the waters, possibly aided by a north wind, because Scripture says, "And with this mighty wind shall He shake His hand over the river of Egypt," will sweep out the sands which now fill the old bed of the Jordan; and as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but in the quiet back eddy, behind the roots of Sinai, there among the narrows and the islands will the mass of sand be deposited; and when once the swell of the Red Sea is bounded thus, speedily the waters will fall from the tongue of the Egyptian Sea—the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the

Bay of Cosseir is opposite to the Gulf of Akaba, and since, as by the maps of the savants who accompanied the first Napoleon to Egypt, as well as by the maps of the "Society of Useful knowledge," there exists an old river bed, stretching from Cossoir to the Nile; the rush of waters, swollen as aforesaid and pressed on by a mighty north wind, will push up that ancient river bed, plunge into the valley of the Nile, with heaps of mud and sand, and in their reflux course drag after them the waters of the Nile—thus "beating off from the channel of the river" into the Red Sea.

Our geographical plan number one, shows this old bed taking off in a line straight below Thebes; and rushing waters in their reflux course would never pause to take the downward curve, but would go straight onward where they found a straight course, as shown upon our map, presented for their exit. Thus the river of Egypt, as described in Scripture, would be smitten in the seven streams thereof. Egypt would be at once smitten and healed; for the low lands would soon be freshly irrigated by means of wells and water-wheels, and the newly opened mouth of the Nile would bring all nations from the sources of the Blue Nile in Abyssinia; and all from the undiscovered wilderness of the White River—from the great mountains of the Moon in Africa, till

At Jerusalem should be fulfilled  
That "Ethiopia spreads abroad the hand  
And worships;" and its riches come to swell  
The riches of the City of the Lord.  
And not alone the passage shall be made  
From Ethiopia to the long Red Sea,  
But the superfluous waters of the Nile  
Shall be redeemed above each cataract,  
And flowing westward o'er the wastes of sand  
Shall through interior Libya be poured,  
For "they shall turn the rivers far away  
And I will cause thy rivers to flow like oil;"  
And Science, guided by the hand of Faith,  
In duteous cognizance of Prophecy,  
Shall make the desert blossom as the rose,  
And fill the barren sands with teeming life.

And now having concluded a brief sketch of developments in Syr. Arabia, and Egypt, we would only, in conclusion, seek to note, that when, as at length in these our days, so remarkable for the increase of knowledge—we have, after so many centuries of ignorance and guess-work, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea; surely we may say, that veraciously dealing with Geography, and taking words and things in their natural straight-forward sense, we might expect to obtain some new developments of Scripture truth; and along with them bright prospects for the human race, and especial prospects for the chosen seed—the seed of Abraham.

If we have failed in deducing these, at least let us say we have not failed for want of earnest desire after true deduction. If our adduced combinations are not realities, we submit to your faithful judgment; and if happily we have been enabled to produce aught worthy of acceptance, let praise be given where alone it is due. We desire only, having fulfilled our humble duty of exposition, to make our courtesy to our kind auditors, and thankfully to retire.

[NOTE.—The above excellent article will be published by us in tract form, shortly, accompanied with the maps which are so often referred to by the writer. In the same tract we shall give the two articles recently published, entitled "The Restoration of the Jews," making, together, a tract that has long been needed on these subjects. Ed.]

[Communicated for the Herald.]

## Divine Punishment Corrective.

THIS statement was made a few weeks ago by a believer in universal salvation, and the agreement to sustain it, was drawn from human premises, not from inspired revelation. It may be stated thus; the criminal code of many modern civilized nations, is framed with a view to the reformation of the guilty. The logical results are, the criminal is justly punished, and, at the same time, disciplined, made better, and elevated in the scale of moral being; person, property, and the welfare of society are better protected and guarded than by the old systems of penal law, and the evil disposed, sufficiently deterred from committing similar crimes.

Then followed the minor premise: that God, being infinite in all His attributes, would only make laws with the wisest intentions, and for the most benevolent ends; therefore, Divine punishment is corrective. Now, we ask, how does this conclusion agree with the history of God's dealings with the wicked and ungodly nations, cities and persons of past ages, whose cup of iniquity was full? Let us appeal to the record.

On the rebellious antediluvians, who exhausted the patience of Divine mercy, and spurned the warnings sent for their good, God poured His wrath in a flood of waters, *destroying* them all. The penalty of Heaven's violated law against the impious Sodomites, took the form of death, *destruction* the most complete; fire and brimstone being rained upon those "sinners exceedingly" as Jesus terms them. Pharaoh, having suffered repeated judgments on his land, followed up his iniquitous course, by pursuing the departing Hebrews, and with his proud army, met with a fearful defeat and overthrow in the Red Sea—"vessels of wrath, fitted for destruction," says Paul. It is thus, that God deals with the obstinate and finally impenitent. The Moabites and Ammorites were blotted from under heaven.

Babylon, the glory of the Chaldees excellency became "a desolate wilderness," "a trackless desert," Nineveh was destroyed, Baalbec lies in ruins, Tadmor sleeps beneath drifting sands, the pride of Tyre and Sidon slumbers in the dust of oblivion, and Pompeii and Herculaneum, swept over by the lava-tide of Vesuvius, show to the curious antiquarian blasted and blackened remains enough, to tell the story of their deep crimes, and total *destruction*.

In like manner, the penalty for disobedience, and rebellion was inflicted on persons. The earth opened her mouth and swallowed up the company of Korah, Dathan, and Abiram. The transgressor under the law of Moses, was for certain offences, stoned to death, and thousands of Israelites in their passage to Canaan, fell in the wilderness for the sins they committed. Here are fearful *punishments*, but *no correction, no reformation* of those on whom they were inflicted. These punishments are set forth as examples to those who afterward should live ungodly. Universalists! take warning from these written judgments of God! Your reasoning runs counter to His plan and purpose, and your conclusions contradict the plain statements of the Inspired Book. Your arguments may seem plausible to those ignorant of the teachings of the Spirit, but foolishness, to one shut up to divine declarations. The Word of God, on the question of future punishment, ought to settle the point, without an appeal to "Aristotle's dictum."

On this doctrine, as well as on all subjects falling within the bounds of a written revelation, it is not lawful to apply purely human reason, especially where its deductions contradict the Word, or require an unnatural and forced interpretation. "Let God be true, but every man a liar."

J. LAIGHT WINCE.

## Miscellaneous.

[Communicated for the Herald.]

### Astronomy.

DEAR READER: The subject of astronomy is no less replete with interest, than eloquent in facts; facts too, which inspire emotions of sublimity in the heart of every lover of nature. There is something in the contemplation of the myriads of moving worlds which sparkle upon the brow of night, which leads the mind through nature, up to nature's God. Were there no revelations other than these, bidding us to bow in humble reverence upon the footstool of the Creator, these, in themselves, are sufficient to inspire awe and veneration. When we "consider the heavens"—determine the weight and distances of the moon, planets, and stars; when we discover the laws that control, and the forces which regulate their motions, like David, we must conclude, that these are "the works of God's fingers." In all great systems of orbs that we can see, nothing is superfluous, nothing wanting. Harmony reigns supreme, is heaven's great first law. Go forth in a calm clear night, and look at heaven's concave of pearls! Studded with its gems of gold it is beautiful. Watch but their movements and observe how noiselessly they sweep through the voids of space. Consider that this harmony of the celestial spheres, is maintained by an eternal war of opposing forces. Opposite, but ever equal—they are the great dynamic bonds of nature which tie together suns, and systems, the umpires of God to establish peace in His wide domain. Should the space-annihilating tube be brought to our aid as the key to unlock the mysteries of the starry world, yet beyond our searching gaze other worlds sweep around their solar centres. But we must leave this part of our subject to the astronomer, and pass to notice other points of interest.

In the HERALD for September 15, we find an article headed, "Astronomy and the Bible," in which the writer repudiates the Copernican system of astronomy, and thinks it contradicts the Bible. We do not know that the writer believes the earth to be flat, and yet rests upon the back of a turtle, but he certainly reminds us of that theory. There are two points attempted in the article referred to, which I shall endeavor to answer briefly. First, that the science of astronomy is false, and second, that it contradicts the Bible.

The first proposition the writer did not attempt to prove affirmatively. It certainly was his duty after making such an assertion, to prove it false, by showing wherein the fallacy lay concealed. The nearest, however, he came to establishing the first proposition, was his ironical *ipse dixit*, ("that this earth of ours turns a summersault every twenty-four hours, or has a gymnastic revolution to perform, to make day and night; which is preposterous and unscriptural,") which comes *far* from proving it.

The Copernican system is,

I. That the earth has a real diurnal motion about its own axis, from West to East, in twenty-four hours.

II. That the sun is the centre around which the earth and planets all revolve from West to East.

Here allow me to introduce a few of the proofs upon which this science is built. The earth has a motion about its axis, because it is round, and suited, therefore, to such motion. If the earth was flat, such motion

would not be possible, on account of the great amount of water upon its surface. Let us reason awhile from analogy, upon this point. Not one of the countless millions of stars that meet the astronomer's gaze, is flat, all are globous. Can the earth be the only exception? The rotundity of the earth can be seen, first, by its shadow upon the moon. A round body casts a round shadow. The shadow cast upon the moon by the earth, is round; therefore, the earth that cast the shadow is round. Second, by the familiar illustration of a ship at sea. Third, by actual measurement. Fourth, by circumnavigation. Fifth, by geometrical demonstration. Sixth, by the Bible. It is not my purpose to enter into detail upon these points, but by proving its rotundity, to prepare the way for the second sublime fact, viz: that the earth turns upon its axis. Analogy again rushes unbidden to our aid, and points to all the planets in our solar system, and we see these revolve, each upon its own axis, alternately producing day and night to every portion of the planet. Again, the shape of the earth is that of a planet whose shape is exactly equal to a motion about the axis, being that of an oblate spheroid. But it is indiscreet to multiply proofs, while the writer above referred to, has advanced no proof but a single assertion. If he will, however, go out when the stars shine, and turn his face toward heaven, and open his eyes, he will see those stars near the equator, traveling "toward the West," as he thinks, but those toward the poles, north and south, traveling around a central point, but never setting. Those who claim that the earth stands still must explain this point. The north star *seems* to be a central point about which the others seem to revolve. How can this be explained upon the supposition that the earth stands still. What causes a change of seasons? Does the sun "wobble" in its course around the earth? Does Ursa Major or the Great Bear "turn a summersault" every twenty-four hours? Does Ursa Minor practice his gymnasean feats nocturnally? As Galileo sail of the earth, we can but repeat, "it moves." Upon no other hypothesis can the facts above be explained, nor do we see that this in any way contradicts the Bible.

We now leave the first point with the reader, resting assured, that what God places in nature, He will nowhere deny in direct revelation. There are but few who deny this science, because the facts which underlie it are too apparent, and when a person *sees* a thing, and comes to the same conclusion by the slow process of inductive and analogical reasoning, there is an importance attached to the evidence which will force the mind to an assent to such truth. When all the facts upon which astronomy rests, are duly considered, no one, with any show of consistency, can deny its truthfulness. The writer claims that he can "see the sun rising in the morning, and setting in the evening, without a variation of the earth." 'Tis true it seems to us that the *sun* moves while we look at it; but watch the *stars*, and we will come to a different conclusion. It is no proof that the sun moves, because it seems to. Have you never been on board of a boat and the shore seem to move from you? We are on earth—a boat—in rapid motion passing by sun and stars every day, by its daily motion.

I believe that God is the author of nature, and as such, cannot contradict it by His written Word. The Bible is not a text-book on astronomy, or any other science, but where it does refer to it, it is always correct. The Bible nowhere affirms that astronomy is true, nor yet that it is false. The writer says, "this human theory" (referring to the diurnal revolution of the earth,) is not found in the Bible." Here he is right. "But the opposite is." Here he is wrong. Where does the Bible affirm that the earth stands still? Where? We come now to consider the question,



## DOES ASTRONOMY CONTRADICT THE BIBLE?

No man can hold the Bible more sacred than I do, or be more tenacious for the literal import of its teaching, yet there are times when the sacred writers depart from the literal, the real, and adopt the figurative and apparent. There are two ways of regarding the movements of the heavenly bodies: the first is, the *real*, in which, the sun is considered the centre, and all other bodies in motion around it. The second is the *apparent*, in which the earth is considered as standing still, and the sun and planets in motion. Now there has been no proof adduced to show that Joshua, David, Isaiah, and Malachi, did not speak of the apparent, rather than the real motion. They doubtless spoke of the apparent motion. We are inclined to this opinion the more when we consider the fact, that a majority of the people at the time these Prophets wrote, knew only the apparent motion of the heavenly bodies. The same is true of the writers of the New Testament. About five hundred years before Christ, Pythagoras of Greece, first taught the real motion of the planets, and then it lay neglected two thousand years, until again taught by Copernicus, and Galileo.

All the texts found in the Bible which speak upon this point, are in harmony with apparent motion. One of the many texts which have been quoted by our brother as sustaining his view, may be taken as an example. Mal. i: 11. "From the *rising* of the sun, even to the *going down* of the same, my name shall be great among the Gentiles." In this, as in all other passages, the earth is used as the stand-point, and, as Brother Wilson very truthfully remarks, "the heavenly bodies are constantly referred to as they appear to man from that point." Did the writer of "Astronomy and the Bible," ever see one of our common almanacs? Did he notice that in one column the sun is represented as "*rising*," and in another as "*setting*," and yet not one of the astronomers believes that astronomy is false, or that the earth stands still. With equal consistency might we affirm that astronomers believed the earth to be the great centre around which the sun and planets revolve. This charge would be as easily sustained against astronomers as against the writers of the Bible referred to. The proof is as strong in one case as in the other. The language used by Sir Isaac Newton, Herschell, and Ross, is the same as used by David, Joshua, and Malachi. All speak of the sun as "*rising*" and "*setting*." We conclude, then, that the passages quoted from the Bible to sustain the idea that the sun moves around the earth, are used as we use common language, or according to the ideas of the age in which they lived, mentioning things as they appeared to the eye. In all our books we use this form of expression. The language of all, whether philosopher or peasant, conforms to this use. Considering the *apparent motion* instead of the *real*, as the way in which the Bible writers speak, there is no discrepancy, or conflict between that book and the science of astronomy, and the apparent contradiction is not between astronomy and the Bible, but in our interpretation of it.

We have been writing on the defensive, and the Editor will pardon us for venturing one step upon those who have such unbounded confidence in the Bible to prove their position, that the sun goes around the earth. *We call upon all such to refer us to ONE PASSAGE IN THE BIBLE WHERE IT IS AFFIRMED THAT THE SUN GOES AROUND THE EARTH.* When such a passage of Scripture shall have been found, all dispute shall be at an end. It speaks of the rising and setting of the sun as we speak of it, but nothing more. The Bible never stoops to affirm a scientific truth, and I cannot believe that it will deny one. In defence of truth,

A. J. EYCHNER.

[SELECTED.]

### Burial Ground of the Valley of Jehosaphat.

THE efforts the Jews have made, and the sufferings, losses, and humiliations they have borne for the purpose of obtaining sepulture in the Valley of Jehosaphat form a singular feature in human history. No other nation has ever thus struggled, not to live in their own land, but to be suffered to lay their dust therein. Many descriptions have been made of this marvelous place; but I confess none of them ever afforded me a notion of its actual appearance. Wandering alone past the fountain of Siloam and by the arid bed of Kedron, there suddenly opened on me a perfect mountain of graves—a hill-side paved with sepulchral slabs. Each stone is small, so small as to lead to the conclusion that the bodies must be buried perpendicularly. At all events, if the multitudes there interred were simultaneously to arise, they would form a crowd as dense and compact as it would be enormous. Short Hebrew inscriptions (some evidently of great age) are on all the stones; and these are laid together with intervals only of a few inches, as in our oldest Churches. The slabs are almost on the level of the ground, and of equal height, so that it is literally one large pavement of death—an appalling, almost an overwhelming sight.

[SELECTED]

### Truth.

MILTON once said: "Truth indeed came once into the world with her divine master, and was a perfect shape, most glorious to look on; but when he ascended, and His Apostles after Him were laid asleep, then straight rose a wicked race of deceivers, who—as that story goes on of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris—took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them. We have not yet found them all, lords and commons, *nor ever shall we, till her Master's second coming*; He shall bring together every joint and member, and shall mould them into an immortal feature of holiness and perfection."

[SELECTED.]

### The Spiritualists.

THE Massachusetts Spiritualist Association, held its session in Boston, during anniversary week. The following is one of the resolutions passed: "WHEREAS, Man's natural demands are God's only commands, therefore  
"Resolved, That, as Spiritualists, we reject all external authority as a rule of life in our various relations with our fellow beings, and acknowledge allegiance to our internal emotions, or to the God that speaks in the individual soul, as our only infallible rule of faith and practice."

"The poor ye have always with you." And if you have the ability to succor, and withhold relief, your religion would perplex an inspired Apostle.

## Poetry.

[Communicated for the Herald.]

## DUTY.

"What is my duty here?"  
 The careless Christian asks,  
 "My heart and hands are full,  
 With life's o'er-burdening task;  
 I cannot pause to warn  
 The toilers at my side,  
 I cannot seek the lanes,  
 To find my Master's Bride.

I have no time for prayer,  
 No time to 'search the Word,'  
 No time to 'feed the lambs,'  
 Or labor for the Lord.  
 No means to scatter light  
 Among the darkened poor,  
 No way to lift the fallen,  
 Or open prison doors."

Ah! sleeping watcher, waken!  
 The Master's looking on,  
 And what, if at His coming,  
 Your work be all undone?  
 Oh, what, if mid your cares,  
 And wider-grasping plan,  
 The clouds of Heaven open,  
 You see the Sou of Man!

Will not your name be missing  
 From the Angel's book of light?  
 Your crown of stars be wanting?  
 Your hopes go down in night?  
 No longer be an idler,  
 Let heart be all aflame,  
 Let tongue and lips be ready  
 In praise of God's dear name.

You've no excuse to offer,  
 "Your strength is as your day,"  
 And God may make your weakness  
 Confound some evil way.  
 Your work is there—before you!  
 You can but *do* His will,  
 And leave the ways of Heaven  
 For the future's answer still.

SARAH R. WINCH.

BIBLE promises are like the beams of the sun, which shine as freely in  
 of the window of the poor man's cottage, as the rich man's palace.

THERE is only one thing worse than ignorance, and that is conceit—  
 of all intractable fools an overwise man is the worst.

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